

# HIGH LEVEL PANEL ON ASSESSMENT OF KEY LEGISLATION AND ACCELERATION OF FUNDAMENTAL CHANGE

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## North West Public Hearings: 1 – 2 March 2017

### 1 March 2017: Morning Session

**Italics:** Setswana transcription

**Non-Italics:** English translation of Setswana and English transcription

**Speaker:** Thank you very much; you may take your seat. I would like to welcome one of the Panellist members Mr Tshefuta to come forward and continue with the program. Mr Tshefuta.

**Mr Tshefuta** Good morning, *dumelang, dumelang* - *Le kae ? Ra leboga bagolo*. How are you, thank you my elders. My name is Thulani Tshefuta. I have been sent by my elders in the high level Panel to run the proceedings of the day today and before we do that, I do want to encourage that all of us who are here, we must be registered, as I understand that some have already registered. Because there are many languages that we work with, there are interpretation devices or gadgets that are available at the back, if you need those, you just need to take your ID and they will give you your gadget. We have interpretation from English to isiXhosa, Setswana, Afrikaans; we should be having sign language as well. In the list, in the gadget, Channel 1 will be English, Channel 2 will be Afrikaans, Channel 3 ke Setswana, Channel 4 isiXhosa. I want to take this opportunity and thank you for joining us as the High Level Panel (HLP), we are now in province Number 8 and what we have observed throughout is that province no 2 always gets better than no 1; no 3 better than 2, number 4 better than? It means number 8 has a challenge of being better than 7 and the rest, so that is the challenge that we have. The HLP is here at this hearing led by the chairperson (CP) of the Panel, which I want you to help me in welcoming President Kgalema Motlanthe as the president of the Panel. He is very keen to come and engage with you but I want him to wait a bit, let's welcome Mkhulu again to the province.

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Introduces Panel members

Dr Aninka Claasens as one of the Panel members, we have Dr Olive Shisana, we have Reverend Damon, we have Yvonne Muthien; we also have Prof Eddie Maloka and of course yours truly Thulani Tshefuta, myself. We are also joined by a high level delegation from the leadership of the province that is led by the speaker Hon Susan Dantjie. I want to invite her to stand with the entire delegation from the provincial legislature and speakers of municipalities, intergovernmental structures basically in the NW, so that we see them that they are part of us. *(Applause)* Thank you. At this stage I would like to invite the speaker of the provincial legislature in the NW province, to come and welcome s in this session.

**Susan Dantjie:** *Thank you very much program director, the HLP led by former President, one of our own, son of the soil Rre Kgalema Motlanthe.*

*Ke tseye tshono e ke dumedise maloko otlhe ka kakaretso a palamente, members of the provincial speaker's forum, baagi botlhe ba Bokone Bophirima (BB), magosi otlhe a a ka tswang a le teng, le bone ke re ke ba dumedise beng ba mmu.*

Let me take this opportunity to greet all members of parliament, members of the provincial speaker's forum, residents of the NW, any chiefs that may be present, let me greet you the owners of the soil.

*Tiro ya ka ke go le amogela mo tirong e releng mo go yone e botlhokwa. The program director has already said that we are the 8th province. Fa re le profense ya borobedi go raya gore tshwanetse re intshe maswe dinaleng, re tseye these public hearing very serious.*

My job is to welcome you to this important event. The program director has already said that we are the 8th province, when you are the 8<sup>th</sup> province you must do a very good job. We must take these public hearings very seriously.

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*Ha ke bua jaana, our Hon Rre Kgalema Motlanthe, "ka itse gore wa nkutlwa tota thata, so o tla leka go tlhalosa mo gaufi "chuckles" ke dirisa advantage ka gore ke a itse gore wa nkutlwa. Di public hearings tse re leng mo go tsone Hon Ntate Kgalema, ke gore as a province, we are a very rural province, so its proper and relevant for you to be here, gore baagi ba BB, ka gore kgangkgolo ya lona ke go tla go sekaseka melao e e nnileng teng mo nageng ya rona gore a na ya dira, le gore e direla bagabo rona jang.*

As I sepak now, our Hon Rre Kgalema Motlanthe, I know that you can really hear me, so you will try to explain briefly, I am taking advantage because I know you can understand me well. These public hearings that we are in progress, Hon Ntate Kgalema, because as a province, we are a very rural province, so its proper and relevant for you to be here, so that the residents of BB...because the main issue that we have come here to investigate is the laws in our country, whether they are working and whether they are working for our people.

*Ga ke re province ya rona ke e leng the rural province, ke raya gore e tletse bohuma, e tletse botlhokatiro and ke a itse gore nngwe ya dikomiti tsa gago Rre Kgalema Motlanthe ke go lebelela dintlha tse di tshwanang le tseo. Go mo go bone gore ba bue, ba kgwe ka tlhaa gore lo kgone go ba utlwa gore le tla ba thusa jang, fa go na le melawana mengwe e ba naganang gore ke sekgoreletsi go ka fetola maphelo a bone.*

I say our province is rural, because it is plagued by poverty, unemployment and I know that one of your committees Rre Kgalema Motlanthe will focus on such issues. It is up to them to speak up so that you can hear them and see how you can assist them; if there are any laws that they think hinder them in changing their lives, they must speak up.

*Sabobedi ke gore profense ya BB ke e ikileng ya nna Bantustan, being a Bantustan, go raya gore go na le melawana mengwe ya that time, e e santseng e dira, go raya gore puso since 1994 ge se re ke re e sekaseke, ke ne ke dira kopa eo rra gore also when you are in the NW also look into those laws tsa the former Bophutatswana; ke a itse gore go santse go na le bomagaborona in other villages bao e leng gore melao e santse e ba gatelela in way.*

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The second thing is that NW Province was once a Bantustan, being a Bantustan means that there are some laws of that time that are still in effect; meaning that the government has not had a look at this since 1994. I am thus making a request that when you are in the NW also look into those laws of the former Bophutatswana. I know that there are some of our people in other villages that are still being oppressed by these laws.

*Go na le molao o mongwe ke wa 1978, ke wa lefatshe, go na le bomagaborona ba ba santseng ba sotlega ke molao o;ka nako eo ba ne ba bitswa gore ba nna ko di trust land, tse eleng gore magosi a neng a le gaufi le metse eo, ne go tilwe tlhokomela batho ke ba, mme lefatshe ga se la gago, maara jaanong magosi a mangwe a iphile mafatshe a batho ba rona ga ba kgone go owna mafatshe, so ke a kopa tota gore melao e mengwe mo BB ya puso e e fetilng, ga go kgonagala lo e shebe fa lo ntse lo ya ko pele.*

There is the land law of 1978; there are still some of our people that are suffering under that law. At the time there were “Trust lands” where chiefs were requested to take care of people, knowing that the land does not belong to them, but now some of these chiefs have taken the people’s lands; our people are not able to own land. So I am requesting that some laws of the previous government be looked into going forward.

I know that I am part of the decision that established the Panel through the speaker’s forum, if needs be to extend, we will make a plea if needs be cause really re nagana gore go tleng ga lona mo BB go botlhokwa thata.

I know that I am part of the decision that established the Panel through the speaker’s forum, if needs be to extend, we will make a plea if needs be because really we think that you coming here to NW is very important.

*Mme ka go sa senye nako ka gore ga se kopano yaka bagolo, ke ne ke re ke lo amogele, bagolo ba ka lo amogelesegile, ke itshwere khubu, batho ba BB ke batho ba ba ratang kagiso, tsotlhe di a go tsamaya pila. Mme ke ba kope fela gore public hearing bagolo ba ka, ke mo le tshwanetseng lo bue, le rarabolole, gore melawana e le nagana gore e tshwanetse e lebelelwe go ka fedisa lehuma, go ka fedisa botlhkatiro le e*

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*mengwe e le ka tswang le e negana, go mo matsogong gore bone ba sekaseka fo kae. Nna ya ka tsela e kgaotsa fa, ne ke re ke lo leboge, lo amogetswe our Hon Rre Kgalema Motlanthe, dinja di bofilwe, le ka rola ditlhako, ga go na molato. Enkosi*

Without wasting time because it is not my meeting, let me welcome you my elders, people of NW are peace loving people, everything will go well. Let me also inform them that a public hearing my elders is a place where you need to speak up, sort issues out, so that laws that you think are supposed to be looked at to help eradicate poverty, reduce unemployment and others that you might think of, be looked at. It is in your hands to decide which issues get looked into. My journey ends here, let me thank you, welcome Rre Kgalema Motlanthe, you are most welcome, you may relax, and there are no problems. Thank you.

**Thulani Tshefuta:** Thank you very much to the speaker for that vibrant welcome. At this point I want to invite the CP of the HLP to come and deliver the lead presentation of the day, which will tell you, what is the Panel, what is its work, why are we here and what we ask of you. Please let's join hands in welcoming President Kgalema Motlanthe as he comes to address us

**Former President Kgalema Motlanthe:** *Ntatleng ke lemise tlhompo go spikara sa BB, Hon Susan Rebecca Dantjie, le deputy speaker Hon Jane Manganyi, le maloko otlhe a legislature a nang le rona gompiano. Sa me ke gore ke tle go le tshalosetsa gore Panel e re buang ka yone e, e le etetseng, e tshamilwe jang mme tiro ya yona ke efe.*

Allow me to show respect to the NW speaker Hon Susan Rebecca Dantjie and deputy speaker Hon Jane Manganyi, and all other members of the legislature that are with us today. Mine is to explain to you what the Panel that we talking about, that has visited you, was formed and what its job is.

*Palamente ya rona ya bone* (Our fourth parliament) in its 4<sup>th</sup> legacy report identified the assessment of impact of legislation as a key priority to be undertaken by the 5<sup>th</sup> democratic parliament. The 4<sup>th</sup> parliament as we all know ended in 2014 and the the 5<sup>th</sup>

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parliament took over in 2014, so following an extensive discussion and a process of consultation, both house, i.e. the NCOP and the national assembly agreed to establish – in their strategic plan, to establish this Panel and they tasked this Panel with the responsibility of assessing impact of legislation, impacts as the quality of legislation; and so the Panel was mandated to look into impacts of legislation in four broad areas of focus.

The first area of focus being poverty, unemployment, and inequality. The second area of focus is the creation of an equitable distribution of wealth and the third area of focus is the land question, i.e. land reform, restitution, redistribution as well as security of (inaudible) and the fourth area of focus is nation building and social cohesion. These are the four areas of area of focus. Now the Panel felt that in order to do a thorough work, it would be necessary for it to divide itself into working groups that would focus on these areas that I have alluded to before. So the Panel felt that the first two areas being poverty, unemployment, and inequality, as well as creation of an equitable distribution of wealth are so closely interlinked that one working group can focus on both and so we have working group 1 focusing on those two areas and working group 2 focusing on the land question and working group 3 focuses on nation building and social cohesion.

Since we started with this work as a Panel we have interacted with stakeholders, be it community based organisation, I organised labour, organised business and we interacted with Chapter 9 institutions. We also invited written submission from stakeholders, but we as felt that over and above all of that we should embark on outreach programs, that is why are here today and will be here tomorrow as well, to hear from you South African (SAs) citizen as to what your lived experiences tell you, are these laws helping to improve the quality of your lives or have these laws only served to complicate your lives, we want to hear you, we want to hear how you have experienced these legislation.

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Now as a Panel we follow a very simple guide which is that we have two ears and on mouth, so we will speak less and listen more, so we will hear you out. We are not going to bore you to death with speeches, today we are going to give you an opportunity to address us and we want you to be direct and to the point, no preambles; *ka gore akere you know jaaka baagi* (because as you know as citizens/residents) we have long preambles, *preamble o tla e shara le rona ga re breaka* for lunch (you will share the preamble with us during lunch); *jaanong mo session e, re lebeletse gore* (Now, in this session we are saying) you should just go straight to the point, no need to buy anybody's face, just state the facts as how you have experienced legislation; that way we will be able to make progress.

Now we hope that today will be a productive session, we hope that no one leaves the hall feeling that he/she was not afforded enough opportunity to state his/her own experience of how legislation has complicated the lives of the community that you come from. So with these words I hope that we will be able to make progress, as I said we would be very happy if you spare us the preambles and perorations.

*Akere wa itse gore batho ba bo rona when they want to buy a farm, mme ga ba ya ko lawyer e tla ba thusang, ga ba e bolelele gore re tlhoka thuso ka gonne re dumelelane re le lelapa gore re reke plase ba tla simolola ba re, re ne re kopane re le famili ka di Easter weekend kgotsa Christmas, mme re ne re feleletse, ke ra tota le malome o tlhatlhamang mme o na le teng mo. Tswe tswe ra kopa, tseo o tla re bolelela tsone fa re le mo breaking ya lunch; fano re batla gore ye straight ko pointing, akere ra utlwana bagaetsho. Ke a leboga.*

As we know our people when they want to buy a farma and they go to a lawyer to assist them, they don't just say we would like assistance in buying a farm because we agreed as a family, they will start by saying we met as a family during the Easter weekend or Christmas, we were all together, even my uncle who comes after my mother was there. Please, you will tell us all of those stories during lunch, here we want you to go straight to the point, do we understand each other my people. Thank you.

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**Thulani Tshefuta:** Thank you very much to the Chairperson of the High Level Panel. May we give him another round of applause please (*applause*). Now I want to outline how the program of the day will flow, so that we understand each other from the beginning. The CP of the HLP just indicated that we have structured the work of the HLP into 3 Working Groups, there is Working Group 1 which focuses on triple or people challenges and wealth and the economy, there is Working Group 2 which focuses on the land question and Working Group 3 which focuses on nation building and social cohesion.

When we extended the invitation for this meeting, there are organisation that expressed their interest, so how we will run the program is we will allow those organised formations an opportunity to come up, make their inputs to those three working groups, after which we shall open for any inputs that may be coming from the floor, is that acceptable? But what I want to do is break the norm and not start with WG 1 and start with WG 3 which focuses on nation building and social cohesion. In my list here we have Karel from Disabled People SA, we also have Simon from Love Life, we also have Chief Pienaar from the Griqua community, we also have Dr Langeveldt from the Koraan Khoisan. Those are the name of organisations that expressed interest in WG 3.

So I am gonna start with the first one while the others get ready and even closer, so that as the other one finishes the other one ascends. May I invite Karel from Disabled People SA to come and address us please ...may we also call our colleague Ms Nomkhosi to come and join us very urgently up on stage, if she is in the house.

**Karel Leghloho:** *(Please note that this speaker was speaking in SeSotho, it's similar to Setswana, though some differences do exist)*

*Dumelang, e re ke thome ka go dumedisa batlhompegi le ketapele yotlhe. Ke filwe nako e khutswane me ke tla leka gore ke cavare nako e fe e filweng. Ntate Motlanthe le komiti e re ke qale ka hore rona as Disabled People SA as an organisation mo tabeng*



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*tša mosebetsi ke qale ka yona; mo tabeng tša mosebetsi e ka ditumelano tse fetileng di ka phetahatswa, ra tseba hore government e re tsepelitse 2% e leng hore re a sokola hore re ka e fitlhelela, mo 2% ha re (audio unclear) batho botlhe ba ba nang le boqwala ha ngata e tla ba batho ba ba tshwarang difouno, mo tirong tse dingwe ha ba yo, jaaanong ne ke re, re ka etsa tsitsinyo jaaka mokgatlho; a hobe le molao o gatellang hore penalty e be teng mo di organisation tse di sa etseng molao wa government.*

Good morning, let me start by greeting our honourable members and all the leadership. I have been given this short time to present but I will try to stick to the time that I have been given. Ntate Motlanthe and the committee let me start by saying that as Disabled People SA as an organisation on the issue of issue of employment, we wish that previous agreement could be honoured; we know that government promised us 2% that we are struggling to obtain. In this 2% (audio unclear), most disabled people are people who work with phones in other job categories they are not present. As an organisation we are making a suggestion that there be a law that enforces penalties on those organisations that do not comply with the law.

*Ho tša dithuto e ka ho ka ba le curriculum hatella hore matetshere a le botlhe ko dikolong, direktoro, le botlhe ba ba sebetsanang le thuto e be bona ba tsebang sign language ho feta batho botlhe kaofela, e be bona ba tsebang hore motho o na le boqolo ke motho o jwang, tshwaro le dintho tse na kaofela, ka hore ke bona ba ruta bana skolong. Ho di colleague tse e leng hore ke basebeletsi basetshaba ba tsebe hone e be kगतello, gonne ha ke etsa example CP, ha o le councillor, mayara or speakara o sa tsebe sign language, o tla bua jang in public le batho ba sektara ya disability o sa tsebe sign language; o tlo fanna ka molaetsa o mongwe jaana o sa tsebe sign language, e ka puso e ka etsa hohong ka seo.*

On education, we would like for there to be a curriculum that forces teachers and everyone in schools, directors and everyone that works in education, to know sign language better than everyone else, they should know how to handle a disabled person and everything else because it is them that teach kids at school. To my colleagues, that are government officials, it should be forced that, for example CP, if you are councillor,

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mayor or speaker and you don't know sign language, how are you going to speak in public to people in the sector of disability if you don't know sign language; how are you going to give a message if you don't know sign language; can the government please do something about that.

I have been given the mandate from the sector Disabled People SA NW as the CP, under education to say 10% of education program of the NW province must be integrated into the curriculum. This must include training in all forms of alternate training, for e.g. the teaching of SA sign language, availability of braille at school, post school training institution and at workplace, provide accessible education facilities to all existing and future development public and private education institution and campuses in the province and force enrolment of children with disability of compulsory school going age. This include the abolishment of all waiting list at school and immediate reporting of all children with disabilities who have been refused access to school; it also includes access to schooling and to education and stimulation programs for children with severe to profound intellectual disabilities.

Under the economy we are saying reducing the vulnerability and releasing human capital, improvement by 20% in access by rural communities with disability with accessible and affordable transport for e.g CP, dipula di nele and the most critical people who are struggling no transport issues is disabled people. Employment and work opportunities and including a person with disabilities in the design of key developmental areas such as housing and transport, 7% of all public and private procurement for bids under 300 000 must be allocated to enterprises owned by people with disabilities, at least 7% of all opportunities in the various economic sector must be allocated to enterprises owned by people with disabilities.

Under social integration support, subsidize peer and empowerment support for children, youth and adults with disabilities, as well as parents of children with disabilities; these programs must preferably be managed by organisation and representative organisation

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of person with disabilities. Subsidization of any services rendered on behalf of the government must be concrete and with the actual costs of services. Access to buildings, *ena ke tlhobaboroko e very serious e leng hore government e hatelle hore ho be le di penalties ho yona* (this a big serious concern that government should enforce penalties on)

Contact all design of all municipal infrastructure in the province to establish the degree of compliance with the SABS, minimum norms and standards for the use of people with disabilities, there is regulatory framework for accessibility to built environment, must be extended to integrated to land use and management of town planning schemes and overall design of landscape public spaces and streets. Ntate modulasetilo ke digela ka gore dilemo tsa ho fetsa modulasetilo *ha e le* deputy president o tlile a ya kwa Tshwaraganang Disabled Centre and deputy president's office made a commitment to Tshwaraganang, gore re tla tswa re dira renovations, we are still waiting for that to be done, *a so ka ho etsahala jwalo*. (Program director, in conclusion, a few years ago, when the chairperson was the deputy president (Kgalema Motlanthe) he came to Tshwaraganang Disabled Centre and his office made a commitment to Tshwaraganang that they were going to do some renovations, we are still waiting for that to be done, nothing has been done)

*Now tlhobaboroko e nngwe e ke digelang ka yona ke gore ko orthopaedics workshops tse eleng hore di fana ka the devices for disabled, the list is full, list is full, why? Because government ya rona kampo province ya rona ha ba etsa budgeting selemo le selemo ba kgaola budget ya di orthopaedics, now eo e causa hore ha re ya re batla maoto, hearing devices, crutches, re batla tsena ka hofela, wheelchairs, list ya tsona e ba e kgolo and ho na le di material like calippa e ke e rweleng, if you go for cheap material ya calippa e ke e rweleng, it does not last, ya robega.*

Now one of my concerns that I am concluding with is that orthopaedics workshops that give devices for the disabled have full lists, why? Because our government or rather our Province when they do their annual budget, they consistently cut the orthopaedics year

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by year; now this means that when we want legs, hearing devices, crutches and everything else, wheelchairs, the list is too long. And there is the issue of material, like the calliper that I am wearing, if you go for cheap material of the calliper that I am wearing, it does not last, it breaks.

*Now if you go to all the orthopaedics around NW modulasetilo e utlwisa botlhoko ka hone ha motho a ho nkela device e utlwang ka yona, ho tsho bophelo ba haho, o tlo ba dependent, now ke ne ke re bagolo in general ke kopa gore kampo ke kopa gore, ga re battle go ba dependant go government as disabled people, le rona re batla thuto e tshwanetseng ma Afrika, re batla mosebetsi o tla re ntshang di granteng, ha re batla go dula o na le di grant o le ntate wa lelapa o bo dependa mo granteng, so ke nagana hore ka mantsw ao le nkutlwile bagolo ka presentation e. Ke a leboga.*

Now if you go to all the orthopaedics around NW CP, it's heart breaking because if someone takes your hearing aid device, it means all your life you will be dependent, now we are asking in general or rather I am making a plea that we do not want to be dependent on government as disabled people, we also want education that is suited for Africans, we want jobs that will stop us from being dependant on grants, we do not want to be dependent on grants as a family man, so I think that with those words in this presentation you have heard me, my elders. Thank you.

**Thulani Tshefuta:** Thank you very much Rre. We request that copies of the written submission be submitted to our colleague at the tables at the back. Okay thank you very much. May we now invite Chief Pienaar and if Dr Langeveldt may sit closer so that when he finishes, I don't have to stand up. The CP said we must speak less and listen more.

**Chief Pienaar:** Honourable CP, the Panel and all protocol observed, my name is Chief Pienaar, Chris Lenard Pienaar; I am the administrator of the Barren Griquahouse association (*not certain of names*), with the Griqua royal house in the NW. Allow me to reflect on the injustice against the Griqua people, I believe equality is not a privilege but

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a constitutional obligation to be treated equal with other *ethnic or ethic* to become a governmental responsibility. There are said we are all equal while some practising discrimination against specific minorities like us the Griqua people is very sad to observe after 22 years in democracy. The reality is that when it came to land ownership, the *Sanveld* convention of 1852 stripped the Griqua and Koraan people from the land when the British declared that no native must have land. The Act 27 of 1913 Land Act was only adopted from this law called the old Free State laws and that is why after 22 years in democracy we still find discrimination when it comes to land claims specifically in the Northern Cape and Free State where the Griqua clan a portion of land and the Tswanas and Sothos were also allocated to that land. Hon CP after 22 years in democracy we still face challenges of acceptance of society, which are signs of discrimination, those scars of apartheid are deep and visible and so is the pain still there; when will the injustice of the past be addressed? We are not economically empowered and *landless* of the soil and our forefathers.

The Griqua people are still classified as Coloureds and feel the pain of oppression, nevertheless that we *hurt or heard* that Coloured or Indian and Africans are black but when we apply for a job in government then that Z83 form stated “Coloured”, this is a form of discrimination how they prevent job opportunities for us. There is a slogan that says “SA is for to all who belong here” but while those in the upmarket areas are protected 24/7 but those in the townships must wait when the police vehicle is available.

The colonist counted the equal and a potential unit struggle against the rotten system through the introduction of the inferiority doctrine, co-option and divide and rule strategically; to this end they used African, Khoisan and tribalism. A distinction must be made between the language groups nationally and tribalism. The language group nationally is national lateral which exist before the arrival of the colonialism while tribalism is a political phenomenon created by the colonised.

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The language group nationally act, the Griqua people is a natural phenomenon is nothing more than the sum total of the clans in its territory just as the clan is the extension of the family; some government officials conflicts them, traditional leaders and language groups is based on ill conceived questions of the language group which tribalism and it is totally misguided. They convince forget that the fathers of the anti-colonialism struggle for two thirds of the period of that struggle were traditional kings and leaders like Adam Mckock the fifth, Moshoshoe, Hinta, Shaka, Re... *(audio unclear)* and others.

The modern nationalism liberation movement played, nationally a major role of forgiving a nation from separate language groups. The Khoi and the San traditional bill of 2015 still discriminates against the Khoi and the San people, it degrades the Khoi and the San people under the other tribes kingship in SA, the same Khoi of Botswana who can't have their own chiefs but rather have a headman under the Tswana chief; why are we still find discrimination when it comes to houses which is a violation of human right, The Griqua people are very proud nation, they rather become back-yard dweller as squatters. The African union has failed the people of Africa due to not develop the language as a national communication language bur rather develop the oppression language like English, French and Portuguese; these are the factors towards xenophobia and discrimination of racism. The state negatively contributes to xenophobia because of the government privatisation of it parastatals and that is the cause of the high unemployment rate in SA. Sadly after 22 years of democracy we still have discrimination in workplaces and against women. Last year Statistic SA indicated that women earn on average 28% less than men, violence against women has increased and destroy family ties. Hon CP, thank you for the opportunity we wish you all the best, I thank you.

**Mr Langeveld – Afrikaans Speaker (43:59 to 01:02)**

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**Thulani Tshefuta:** Thank you very much to the Dr, we now move to organisation that declared interest in making presentations on issues relating to WG 1 which deals with triple challenges of poverty, unemployment and inequality, the creation and equitable distribution of wealth as well. I have here Mr Job Dliso from COSATU, I also have Mr Makoloko Mabeo from Tswaing Job Creation Forum, I have a representative from Philani Healthcare Centre and Theresa from SA Medical Association; if they are here, we are inviting them to come closer as we invite Mr Job from COSATU to come and address us. So of the four, only one is here, we proceed.

**Kopano Konopi:** Good day Everybody, I am standing in for Mr Job Dliso, my name is Kopano Konopi, the provincial educator organiser from COSATU. Your Excellency, oohhh is it clearer now. My name is Kopano Konopi from COSATU, I am standing in for Mr Job Dliso, who is at the central executive committee. Your Excellency Hon Kgalema Motlanthe and the Panel we send greetings to you from COSATU and we want to welcome this opportunity to come and make a presentation on behalf of the workers in this province and the country at large to this Panel and COSATU welcomes and supports the appointment of the high level Panel to assess key legislations of SA. And indeed SA has achieved a great deal in the past, 23 years in the policies that have passed; however all too often these progressive laws and policies are not implemented with the full energy and resources that is required by both government and society at large, thirdly frequently government department do not too concerned by the massive challenges that society is facing at large. COSATU appreciates and welcomes the chance to come and share its view with the Panel and we hope our submission will add value to the Panel's work.

On the triple challenges that we face as a society, we say to the Panel that SA challenges is underpinned by the perennial more than 36% of unemployment which the majority is the youth and SA is among the most unequal society in the world and we also say to the Panel that this is a painful legacy of more than 350 years of colonialism and apartheid capitalism. We appreciate the amount of work that has been done in the

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past 23 years of democracy but this achievement includes amongst others, free health care for women and young children, millions of social grants recipients, free access to basic education for the poor and the billions that have been spent in tertiary education in the current and the provision of houses and basic services to more than 90% of the country.

While strongly applauding this excellent achievement much needs to be done and we will never progress as a nation until SA enjoy full and permanent employment. Our school systems are still poor, teachers are stressed and often work in violent conditions; tertiary education is simply unaffordable for the working class and the lower working class and millions of people within the missing middle and electricity is becoming unaffordable from time to time. The skills of the work force is still bad and SETA are better known for expenditure than skilling workers and we remain the world's highest level on HIV and AIDS, TB and alcohol abuse in our country. Our crime level remains horrendously high and in particular violent crime and most of laws and policies are correct, however too often they are simply not implemented or are *usually* under resourced.

However COSATU is adamant that government has taken a long, too long to develop a (*can't recognise the word*) society, yet only 6% of our people can afford retirement. Government has repeatedly delayed releasing a social reform scarcity paper, it's last promise was to release it by June last year but it was only released in November last year. The public health infrastructure is badly overstretched and we support the government planned NHI and our plea is that it must be fast tracked and it must be implemented as soon as yesterday. We call for tertiary education to be made free for the working and middle class families and such access should then be funded through a reinforced edition income and company taxes as well as through the introduction of graduate tax. Such additional tax should be progressive and linked to the income of a person and the company in question. Our spatial planning has continued to be entrenched on apartheid special development programs, workers and the poor continue



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to be allocated housing in township, far from the place in which they work and too little is made to integrate public housing on non-racial basis.

We strongly reject the repeated attempts to blame unemployment on the unions and the progressive labour laws; these laws are frequently cited by organised business as an excuse not to hire because they claim the laws prevent companies from being able to fire workers, we reject that notion. The reality is that, the reality is that it's false. In the past year more than a million, more than 52 000 workers in the mine lost their job through retrenchment and in 2008 more than a million workers were fired due to the economic crisis which was not caused by the workers; instead workers have borne the burn of increased *casualization* (*audio unclear*) of the workplace, with workers being dumped at labour brokers with perennial short term and contracts with lack of job security, raise, benefits and bad conditions.

On the issue of land question, Hon former president; COSATU appreciates sincere efforts to redistribute and provide restitution of land reforms and government has done too little to help the most vulnerable namely the farm workers. And the farm workers remain the most exploited, over perished and vulnerable, until farm workers have land equity and ownership, with the resources and support they will remain in slave conditions. Parliament also failed farm workers, progressive bill to amend the extension of security of tenure was tabled in parliament in 2015, it will significantly increase the rise of farm workers and protect them from inhumane evictions yet parliament has not fast tracked this progressive bill; all too often our MPs see no need to work hard and pass this law timelessly yet they find time to take long constituency breaks and recesses.

On nation building, COSATU believes that we have made an important progress in transforming SA from a back-ward apartheid state to a robust growing democracy this is nothing short and miraculous and must not be taken for granted; however like our national soccer team we cannot afford to sit on our previous victories and seek to

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convince the youth on how great we were at one point. We have to continuously improve all our people's lives, the key to this is ensuring all are provided excellent, accessible, safe and affordable basics and higher education, we need to ensure all have decent permanent work, we need to ensure all our citizens are safe from crime, we need to ensure that government is not at war with itself, is free from rampant looting, corruption and humble, transparent and accountable

On specific legislation chair, we have about 27 areas of legislation that we want the Panel to look at; we will specifically start with labour because we are a labour organisation. Based on the amendment of the labour relations totally ban the labour brokers and remove this three months thing for a worker to be permanent. Outsourcing of, the ban of outsourcing of all areas where there is permanent work in public and the entire private sector. The amendment in the Labour Relations Act, the Basic Condition of Employment Act, the Unemployment Insurance Act are to provide more benefits for the workers and provision of full pay for four month for all the women who goes on maternity leave in terms of the UI. We agree though we are not satisfied with the figure on the provision of the minimum wage because the figure is below the national minimum level on a family of 5, it does not really feed into the full basket of a family of 5 in terms of the national minimum wage and we acknowledge the fact that it is going to really accommodate the more 6 million workers who are still earning under R3 500.

We want to ban and scrap all other legal, ban *scarp* labour and other legal impediments to the right to strike because that is really impeding on our ability to take forward the our campaigns. Provide extra legal protection for vulnerable sectors for e.g. domestic workers, farm workers, cleaners, security, EPW and CPW and other informal workers. Employ more labour inspector to make sure that labour legislation is enforceable and make sure that CCMA judgments become binding.

On Health like we said:

- Fast track the implementation of the NHI,

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- Upgrade the public health care facilities, infrastructure resources,
- Fill all public health vacancies,
- establish more drugs and substance abuse rehabilitation centres, remove
- the private services in all public health services like we have seen that the privatisation of the EMRS in the Province and in the Free State is also affected in this matter

On Education we say:

- Provision of proper infrastructure on education, the removal of *mass(audio unclear)* school provide reliable scholar transport for all the learners in the rural areas.
- Electricity and sanitation in all our schools, sanitary wears for all the female schools more especially in the rural and the poor learners.
- The filling of all the vacancies and making all temporary teachers permanent and ensure that teachers are paid on time more especially the temporary ones.

On Higher Education:

- Provision of free education to the working and middle class students, fund higher education through company tax and high income earners to make sure that everybody will be able to access ... (*audio unclear*)
- Expand access to higher education and training, address the governance of SETA and consolidate the SETAs and link the SETAs to TVETs because most of the SETAs are working independently with independent service providers and none of them are linked to TVETs and outsourcing and labour broking in this sector.

On Social Development we call for:

- Fast-tracking on the realisation of the comprehensive social security system through *neglec* process.

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- Protect worker's (*audio unclear*) rights to say through the providence funds and do not require their compulsory *annuitisation* (*audio unclear*)
- Provide for job seekers grant, ban labour brokers and outsource contractors for claiming the employment tax savings.

On Agriculture and Forestry, we say:

- Provide systematic support to ensure the success of emerging farmers and protect existing agricultural sector,
- Fast track the development of aquaculture ensure that all fishing quota allocation only go to small fishing companies and persons with history of fishing.
- Provide dedicated support to cooperatives in the sector.

On rural development, we call for the:

- Fast tracking of the land restitution backlog,
- Release government land for land reform, provide farm workers with the land and land equity,
- Fast track the passing of the extension of security *tenure* amendment bill to protect farm workers from farm eviction.
- Merge the department with the department of agriculture, forestry and fisheries.

On Trade and Industry, we say:

- Provide additional funding for key deliveries department; expand social support to key economic sectors e.g. motor manufacturing, clothing and textile, aquaculture, agriculture, tourism, renewable energy and fashion.
- Increase the efforts to boost manufacturing and re-industrialize the economy.
- Provide better protection for weak and growing industries through tariffs and tax incentives.
- Provide debt relief for highly indebted consumers.

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- Close down all loan sharks, ensure banks are more accessible, affordable and open to working and middle class consumers to avoid them needing to go to loan sharks.
- Reducing lending rates and bank charges. Urgently pass a liquor amendment bill to further deal with problem of alcohol abuse in the country.
- Further tighten the tobacco legislation on the same proposal as provided for the liquor amendment bill.

### On Energy:

- Intensity and expand renewable energy programs and the state must play a role in the production of renewable energy and must not be left to the IPPs.
- Require all buildings to have solar and wind energy within the 5 -10 year period.
- Provide subsidies for renewable energy installation to working and middle class families.
- Cancel plan to explore nuclear energy, limit electricity increase to inflation rated, if you remember the last NYPD where NECSA allocated ESKOM above inflation related.

### On Public Enterprise:

- End out sourcing labour broking and retrenchment in all state owned enterprises in particular the SAA, SA Post Office (SAPO), Telkom and Eskom.
- Enforce strict governance and over sight mechanism by the state.
- Table long awaited shareholder management building in parliament.
- Consolidate SAA, Mango, SAA Express, SA link to a sustainable state airline.
- Provide sufficient funds for the SAPO; ensure all workers are paid on time in the SAPO.

### On Finances:

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- Ensure greater transparency on the banking sector
- Deal with collusion and anti competitive behaviour of the banking sector
- Nationalise the SA reserve bank and mandate it to ensure interest rates are affordable for consumers and SMMEs.
- Provide meaningful public participation of government.
- Make the findings of the auditor general binding.
- Require lifestyle audit on senior public representatives.
- Expand the role of the chief procurement officer and build the capacity of the post bank as it is available in all rural areas and establish the state owned bank.

### On Home Affairs:

- We must crank down on the employers who hire undocumented migrant workers to exploit (audio *got cut / interrupted*) and suppress labour rights and wages
- Make Election Day a non-trading holiday by amending the public holiday's act.

### On the Police we call for:

- Filling of the SAPS vacancies
- Amend the criminal procedure act to deny bail to persons who have attacked the security personnel.
- Amend the CPA to require minimum mandatory sentencing for persons who have attacked the security personnel and
- Amend the CPA to require minimum mandatory sentencing for persons convicted for sexual offenses.

### On Justice and Correctional Services we call for:

- Eradication of gangs in prisons.
- Address the backlogs in the courts and overcrowding in prison.

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- Establish more labour courts in order to address, the average of a 2 year wait for court date and
- Require public representation and officials who deliberately abuse the state lawyers to reimburse the state those legal costs.

On International Relations we require:

- Trade promotion and investment to be the centre of *(couldn't hear the word properly)* programs with fixed targets for all embassies.
- Only allow for economy class tickets for all level of government when travelling domestically and internationally

On Defence, we call for:

- Scraping of the plans by the department of defence to purchase planes for the presidency; all government officials must fly commercial airlines. The existing the presidential planes must be repaired properly and maintained and used for commercial flights.

On State Security we call for the amendment of the inspector general legislation to ensure it can deal with the growing involvement of state security agency in state politics.

On Communication, we say merge the two departments because it is just bloated, it's bloating the cabinets and scrap the broadcasting amendment bill which gives the minister the right to appoint the SABC board.

On Water and Sanitation, we call for the:

- Establishment of desalination plants in all coastal areas to address the challenges of water, like now Western Cape is left with about 120 days with drinkable water.
- Establish the recycling and water conservation effort

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- Require all buildings and home to install water catchment and usage of kitchen and shower water for gardens.
- Ban and require the removal of all baths
- Increase the penalties on excessive water usage
- Require municipalities to provide water and sanitation at a decent level of informal settlements.

### On Cooperative and Traditional Affairs

- Review the funding models of rural municipalities to ensure that they are sustainable.
- Scrap district municipalities
- Consolidate unsustainable municipalities
- Reduce the number of councillors and out sourcing of permanent municipality function to community works programs.
- Appoint CPW workers on permanent basis.

### On Human Settlements, we say:

- Provide permanent land and basics for all informal areas within 5 years.
- Provide a 500 m plot for building of the RDP homes.
- Crank down on shoddy RDP and provide CBD housing for domestic and working class families to be close to the places where they work

### On Public Works:

- End the use of EPW as a source of cheap labour for departments and use state land for housing and economic development of project for the poor

### On Transport, we call for:

- The scraping of the e-tolls and the privatisation of the public roads
- Provide safe, affordable and accessible public transport for working class communities.



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- Crank down on reckless drivers
- Reduce speed limits to deal and deal with drunken driving.

On Mining,

- Develop a competency (*assumed, couldn't hear properly*) plan to deal with competency *assumed, couldn't hear properly* job losses.
- Provide decent family houses.
- Develop plans to deal with illegal mining and acid mine water
- Develop mineral beneficiation and processes and (just to close, lastly, I see the CP is already standing)

On Cabinet and Parliament we say:

- The overhaul public participation process to make them meaningful,
- Overhaul public representatives codes of conduct and have disciplinary process chaired by external processes, for e.g. a judge
- Enforce strict penalties for representatives transgressing the rules including non-attendance of sittings, committees and constituencies
- Reduce the number of MPs and MPLs
- Reduce the number of ministers and deputy ministers by 50%
- Reduce the number of MEC in the Province
- Reduce the packages for MPs and MPLs

In conclusion Chair, as indicated earlier, this is a brief submission by COSATU and I will provide a more detailed submission and we humbly hope it will add value to the Panel's work and we remain at the service of the Panel and will be happy to assist in its work moving forward, I thank you.

**Rre Mabeo (01:25):** *Bagolo botlhe ke a lo dumedisa, ke leboga le letsatsi le baetapele ba rona botlhe go tswa ko palamenteng ya rona. Eeehh, nna ga ke na go nna motelele thata, ke na le dintlha tse pedi tse tharo fela, mme le tsone e se gore di feletse foo di*

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*dintsi thata, mo eleng gore letsatsi le ka tikela, le lengwe la tlhaba ntse ke bua but jaanong ka lebaka la gore re tshwanetse re tlhope tseleletsele fela gore re kgone go utlwala. Morago ga ditumediso tsa ka bagolo nna ke Rre Mabeo go tswa ko Tswaing, Tswaing Local Municipality, ke tswa mo organisation e bediwanng Tswaing Job Creation Forum .*

Greetings to all of you my elders. Thank you for this day my leaders from our parliament. I will not be long, I have two or three points, I have many other points to an extent where I can speak the whole day but because we have to pick and choose so that we can be heard. After my greetings, elders, I am Rre Mabeo from Tswaing, Tswaing Local Municipality; I am from an organisation called Tswaing Job Creation Forum.

*Tswaing Job Creation Forum bagaetsho e sa le ke e registara dingwaga di le lesome tse di fetileng or 15 years, ke santse ke ya ko godimo le ko tlase, e le gore sepheo maikutlo a ka le maikaelelo ke tshetlegile thata mo go tlhola ditirong ko gae; because ke bona gore ke yona the big challenge mo SA ya go tlhoka ditiro. Fa o ka lebelela ngwaga o mongwe le o mongwe re na le bana ba eleng gore ba passa grade 12 be ba palelwa ke go fetela ko pele go fitlhelela dithuto tse dingwe go ya universithing ka lebaka la go tlhoka finance ya go ntshetsa pele botshelo jwa bona kapa dithuto tsa bona; ke ka moo ke reng ke butse Tswaing Job Creation Forum because of, to create jobs of ehhh the community of SA.*

Tswaing Job Creation Forum my people was registered by me about 10 or 15 years ago, I am still going up and down with the main purpose and intention being heavily on job creation at home because I see that this, unemployment, is a big challenge in SA. If you were to observe each and every year we have kids who pass grade 12 but are unable to go further with their studies to university reason being lack of finance to advance their lives or their education; that is why I created Tswaing Job Creation Forum to create jobs for the community of SA.

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*Se sengwe gape se eleng gore re na le challenge ka sona ke sa gore re na le di act tse dingwe tse di rileng, tse eleng gore ke nnete re di kwadile, di kwadilwe, tse di dirisiwang ko palamenteng but bontshi jwa bona ga di latelewa by the way di kwadilweng ka teng, di kwadilwe fela ga di latelelwe batho ba .... Especially molao o le wa safety and security. Badudi ba swa, mme ga re kereye thuso ya potlako, ke ne ke re ga ke itse gore palamente e tla thusa jang go bona gore go diriwa jang mokgwa wa gore batho ba sireletse mo magaeng.*

The other thing we have a challenge with is that we have certain Acts that in truth are written, are used in parliament but most of them are not being followed in the way they are written, they are just written but not followed. Especially that law for safety and security. Residents are dying and not receiving assistance quickly, I was saying I don't know how parliament can help to find a way for people to be safe in their homes/villages.

*Ya bobedi re na le challenge ya gore bagolo ga ba fiwe tshono ya go kgalema malapa a bone. Mo malobeng bana ba ne ba kgona go tlhompaga bagolo ba bone, gompieno bana ba tsamaya, ba dira bo "masitlhaesane" ha re e bua ka puo ya isixhosa, mme ka Setswana ga twe ke do dudisana; ga sa nyala, ga ba sa nyalwa, mme selo seo se tsholetse % di ya ko godimo tsatsi le letsats, tsa HIV, because ba kopana jalo ga ba sireletsege. Ba dudisana, ga ba tlhompe bagolo; mme fa motsadi a ka betsa ngwana o, a leka go mo kgalemela, go o mo fa molao, o wrong, go latelele some of the acts of this country. Ke ne ke kopa palamente e ka e lebelela gore go diriwa jang gore mogolo le ena a tseye part mo go kgalemeng mo lapeng la gagwe.*

The second challenge is that older people (or parents) should be given an opportunity to discipline their families. In the olden days children were able to respect their elders, today children are cohabitating without getting married and that increases the percentage of HIV infections daily because they meet without protection (*have unprotected sex*), they cohabit, they don't respect their elders and when a parent wants to hit a child, trying to discipline him/her, giving him/her the law, they are wrong

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according to some of the Acts of the country. I am appealing to parliament to have a look at this to see how an elder/parent can take part in disciplining his/her family.

*Bomme ba bangwe ba tsamaya ba ya go itshiila kae kae bas a kgatelele gore rre ko 'tlong go diragalang, ke dingwe tsa di act tse ke reng di kgatlhanong le gore malapa a sireletsana jang. Se sengwe se se ko godimo se ke reng se tshwentse mo SA, eehh go na le, mo pusong ya maloba, go na le batho ba bantsi ba eleng gore ba tsetswe tsa bone ka dikgoka, mme ga se ba di busetswe le gompiano, ha e sale re beile matsogo mo diphatlheng, re lebeletse dikarabo go tswa ko pusong gore batho ba bangwe ba tseetswe mafatshe a bone ka dikgoka le gompiano ga se ba a kreye back; mme seo seo se tlhola letlhoyo le apartheid gonne ga ke bone motho kampo morafe o ileng wa re tseele dilo tsa rona ka dikgoka jaaka mafatshe.*

Other ladies go around drinking here and there without caring what happens to the husband at home, those are some of the Acts that are against how families protect each other. The other thing that is rife in SA that is of concern, in the previous government, there are people who had their land forcefully taken from them, and they are yet to get their land back, they have had their hands on their forehead for a while (waiting), looking for answers from the government. Other people have had their land forcefully taken and yet today they are still waiting to get their land back; and that creates hatred and apartheid because I don't see anyone or any tribe/race that has taken any of our things with force other than land.

*Go na le batho ba ne ba fuduswa ko ntleng ga go budiwa gore mang a reng, ba go tshelwa kae kae le gompiano ha se ba kreye mafatshe a bone back, mme seo seo sa go baka letlhoyo mo SA ha fela puso e sa tseye karolo mo gore go maker sure gore everybody yo o ileng gore o ile a tseelwa sa gagwe ka dikgoka o boelwa ke lefatshe la gagwe. Le gompiano ba santse ba lwela lefatshe le o, but ga se ba le kreye.*

There are people who were relocated without being asked what they thought, they were dumped somewhere and even today they have not received their land back and that will create hatred in SA; if only the government could take part to make sure that everybody

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that has ever had their land taken from them forcefully gets their land back. Even today they are still fighting for the land, but they have not received it.

*Se sengwe gape se se tshwenyang ke gore magosi a rona, ke nnete go na le batho ba rona ba ba dulang mo di rural area-eng, but ga re....puso ya rona ga e tswhare batho ba rona ka go lekana. Ke ne ke re ga ke itse gore a ga go na act nngwe eleng gore ba ne ba ka kenya dilo tse di tshwanang le tseo ka moo.*

Another concern is our chiefs, it's true that there are some of our people that are living in the rural areas, but our government does not treat everybody equally. I was saying that, I don't know if there is an Act that can be used to put such measures in place this side.

*Ga o lebelela batho ba di township le batho ba di rural areas, ga re tshele mmogo ka mokgwa o tshwanang, mme re le ma Afrika Borwa rotlhe, eblie re vota ka go tswana. Like for instances ba bagwe ba krey a some of RDP houses, ba bangwe g ba di kreye; le ge ba di krey a ba le ko di rural area-eng ga be kreye ditshwanelo tsa bone tse di feleletseng; like for instance re na le makwalo a a bidiwang di title deed ga ayo, ga go na motho o dulang ko rural area-eng o kreye title deed so mme ke seo se sengwe se kereng a puso ya rona e tseye karolo gore re tshela botshelo jo bo lekanang. Mme mo basweung ba maloba, ba ba neng ba tshwere apartheid, ke bone ba beng ba re leader ka apartheid, ga ke batle gore ke re batho bangwe, ka basweu, le bona ba itse, ba tseetse batho mahatshe a bone; ke ne ke re puso e take-e over moo, go maker sure gore batho ba ba kileng ba tseelwa mafatshe a bona ka dikgoka ba boelwa.*

If you were to take a look people in the township and in the rural areas, we are not living in the same manner, but we are still all South Africans and we even in the same way. Like for instance some are able to get RDP houses, others not and even if they get them in the rural areas they do not get what they deserve; like for instance we have letters which we call title deeds, they are not there, there is no one in the rural areas who has a title deed and that is one of the things that our government should take part in, that we live equal lives. With white people who previously led the apartheid

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government, I don't want to say some people, it's whites, they even know, they took people's land; I was saying that government should take over there and make sure that people who have had their land taken from them with force get their land back.

*Sa bobedi, sa boraro, ke ne ke re re na le challenge ya gore mo SA, ha nkake wa tshela, even if its not SA, lefatshe le lengwe le lengwe, ga o tle go tshela ko ntle ga go dirisa tshelete daily le fa o sa dirise tshelete gompiano but ga o e dirisitse maabane o tla bo o dirisa se eleng gore o se rekile ka tshelete la maabane; eleng gore tsatsi le lengwe o tshwanetse gore o nne le tshelete. So puso ya rona, re na le basha ba eleng gore gompiano ba tlatlapa batswa koo, ba re ba ba tseela mafatshe, ba ba tseela eng.*

The second or rather third thing is that we have a challenge with in SA, we cannot live even if not in SA, any other country, without using money daily even if you did not use money today but you used it yesterday, you are using whatever you bought with the money from yesterday; that means every other day you must have money. So our government, we have young people who today are fighting foreigners saying they are taking their land and this and that.

*Ke kopile ka makgetlho a mantsi, ke kwale di email, ke kwala makwalo, ke a romela national and provinces; ke kopa gore go ne go ka nna jang go ka nna le....puso ya taker over gore e fane ka di training mo baneng ba rona, ba rutiwe how to make money for yourself, like for instance bona gore gompiano re tletswe ke batho fa ba re ke mapakistan ba tswa kae ba tswa kae, pleke nngwe le nngwe re na le di spaza shop tse di own-iwang ke batho bao; e se gore maafrika borwa a pallwa., is because of finance, mme puso, ga gona sepe se re ka se fitlhellang fa puso e sa kgatlametse batho ba le tsela nngwe to make sure that gore batho bao ba fitlhelela go fokotsa botlhokatiro.*

I have asked on numerous occasions, written emails, letters, sending them to National and Province asking them if government could take over and give training to young people, being taught how to make money for themselves, like for instance look how today we have people here called Pakistanis, where are they are from, every place has a "spaza shop" that is owned by these people; it's not South Africans are not able, it is

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because of finance and there is nothing we can achieve without government having to show these people another way to make sure that the rate of unemployment decrease.

*Re ka bo fokotsa ka tsela ya gore, mebereko gompiano, population e ntsi thata mo eleng gore batho ba bantsi mo ditirong, di company di ka se re hire rotlhe fela, a go diriweng sengwe sa go leka go ka fokotsa botlhokatiro, like for instance, yona eo go ruta batho ka di business, le go ba finance-a, mme ba kanna ba ntsha di-group dingwe mo di provinceng le mo di masepaleng go tsamaya ba monitor-a go bona gore a bana ba le ba ba latelela thuto e ba e filweng. Se sengwe gape se ke ne ke se kopa ke sona seo gore a puso ya rona e bone gore e dira jang gore e fa bagolo tshono ya gore ba fe...ba ke ba kgaleme bana ba bone because once ge ba tlogetswa jalo go twe ke ditshwanelo tsa bone AIDS e tlike go golela kwa godimo ngwaga le ngwaga, ke diketekete tsa batho ba yang mabatleng ka lebaka la HIV e e len gore le yona eo, and bontsi jwa bona ke basha.*

We can reduce it because jobs today, there is high population to an extent that most people at their jobs, companies cannot hire all of us, something must be done to try to reduce unemployment, like for instance that thing of teaching people about business, to finance them, and maybe they can select groups in provinces and municipalities to go monitor whether the children are following what is being taught. Another thing that I am asking for is that our government should find a way to give elders/parents an opportunity to discipline their children because if they are allowed to just be because of their rights AIDS will increase year by year, thousands of people are going to the grave because of HIV and most of them are the youth.

*Se sengwe gape ke gore mo letlhakoreng a health ga go na mokgwa o mongwe o ne o kane wa dirwa wa gore batho ba tshwengwang thata ke bolwetse jwa sukiri le HIV, I mean sukiri le malwetse a mangwe ao a eleng gore ga a kgone go laolega; a puso e ne e sena mokgwa o mongwe e ne e ka o dira to make sure that gore re reduce-a % tsele tsa batho ba ba bolaiwang ke disukiri le di high blood because di % tsa batho ba eleng*

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*gore ba ya mabatleng kgwedi le kgwedi, e golela kwa godimo tsa...kgwedi e nngwe le e nngwe.*

Another thing is that on the health issue, is there no other way that can be used for people living with diabetes and HIV, I mean diabetes and other diseases that cannot be controlled, can the government not find a way to make sure that there is an decrease in the percentage of people being killed by diabetes and high blood, because the percentage of people going to the grave is increasing on a monthly basis.

*Ke ka moo ke reng bagolo a ka a kalo ke tla felela foo, ke ka moo ke reng ke ne ke se motelele thata, ke re ke tlile go fana ka a mabedi. Jaanong ya bofelo e ke ne ke batla go e bua e ngwe ke gore, re na le bothata jwa gore mo ditirong, once fa o fitlhelela 40 years, 40 years upwards until 59, ga o sa kraya tiro wa go dula hela jalo ko ga gago, go fithela o swela mo tlung ke tlala. Ga o re wa go apply-ela grant ga twe o monnyane, ga o ya go batla mmereko ga twe o over age, jaanong ke ne ke batla go botsa baetapele ba rona fa gore, fa ba ne ba ka nkarabela e o gore go ka dirwang eng go baakanya seo. Ke ka e pheta gape gore ha e le gore ga ka utlwiwa ke utlwiwe gape. Ga o na le 40 years o sa bereke, o submit-a CV tsa gago ga twe o overa ge, eh hh 40 to 59 ga twe ga o qualify –ye gore o ka gola grant, jaanong ke ne ke batla go botsa gore motho ga a le mo boemong boo a ka tshela botshelo jo bo ntseng jang, a sena income ko 'tlong. Ee ke a leboga bagolo. (01:37)*

This is how, my elders, I say that is all I have to say; I was not too long, I was here to say a few words. Now the last one (point) I wanted to say was that we have a problem that in the working environment once you reach the age of 40, 40 years upwards until 59, you are no longer able to find employment, you will just stay like that at home until you die of hunger. When you try apply for a grant, you are too young and when you go look for employment you are over age, now I want to ask the leadership here, if they can answer that for me as to what can be done to fix that. I repeat myself so that if it means being heard I can be heard; when you are 40 years and unemployed, you submit your CV and it is said that you are over age, 40 to 59 it is said that you don't qualify to



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get a grant, now I wanted to ask if a person is in that sort of situation what kind of life are they supposed to have without any income at home. Thank you, my elders.

**Thulani Tshefuta:** Thank you very much , may I please check if Mr Mokhoe Moseka is here....no here, we now move to those organisations that declared interest of wanting to make presentations on WG 2 which deals with the land question. I have in this and I am going to ask them to come closer, I am going to...lets invite Mr K Dingiswayo from Scraapskraal, is he here ? not here, Mr L Diale from Serudumo sa Rona, not here, Mr M Motene from Lamosa, Mr TZ Molantwa from Matlosana. We can invite the first one to come and address us.

**Mr K Dingiswayo:** Thank you program director, your Excellency, members of the Panel; ladies and gentlemen I appreciate this opportunity, I am K (name unclear).Dingiswayo and I wish to address myself on the issue of land redistribution and restitution; within that context of *redress skew (inaudible)* patency of land ownership based on past discriminative laws and practises.

I am a beneficiary of the Schaapskraal CPA, a CPA that was registered as part of first CPAs in the country and land amounting to 1000s of hectares was restituted to over 65 originally restituted registered families and farming equipment, irrigation networks and other water sources such as boreholes, immovable properties such as houses and storage facilities were part of the total package of the land parcel given to the communities of Nkurabopi, Maskopiae, Noright (*unsure of the spelling of the areas*) and the rest.

Today I stand here before you and all I can account for is an eye-soar of ruins on *Asheld possible (inaudible)* property, I can account for stretches of land that lies unattended and unproductive, I can also account for 100s of poverty stricken and under-developed beneficiaries of the failed restitution process. The million worth of the land is nonexistent in the minds of many beneficiaries like me; the latter is a result of a

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dangerous presentation of valuable gifts to semi-conscious celebrants by the government through legislative provisions that were in the main driven by sentimental expectations rather than quality outcomes.

The choir of laws aimed at fulfilling the mandate of Section 27 of the Constitution have proven to the contrary and this fact was considered by the president in this 2017 SONA. The president unequivocally stated that as a country we have made a mistake on the question of restitution. He has spoken that we have made a mistake in providing for negotiation on un-negotiable matters and that is true. The government has made a mistake in allowing the presentation of assets worth of billions to people whose upbringing and raining was focused on turning them to mere implements of the colonial master. Today we stand to forfeit as a CPA the same land that was given back to us because it is termed unused land with economical value. This will be the 2<sup>nd</sup> phase of *dispossession* of the only asset of which we could stand up and claim our value as humans in the face of the earth.

The Communal Property Association Amendment Bill seeks to reverse the meagre gains from the idle restitution and redistribution process and the suitors of the latter mentioned amendment bill are benefactors of the MPDRA amendment act of 2013 and stand to have perpetual proceeds from the successful collusion on the 2<sup>nd</sup> and final phase of this *possession (or dispossession)*. The SPLUMA or the Spatial Planning Land Use and Management Act would perhaps assist in giving communities voices in planning and use of their land but the snail pace to fully and operationalize the same Act will see it reviewed long before it an tested and our land having been expropriated. We therefore are appealing and making recommendations to you or to government through this Panel that we should ensure the speedy implementation of Acts such as the SPLUMA and we should ensure that the amendment bill on the CPAs (Communal property Act) does not affect the power, the rights and privileges of the CPAs as originally has been because the eroding of these powers would mean government has given back as promised but it has also taken back that which is supposed to be

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belonging to people and we saying the proposed takeover of CPAs by government be stopped and that the CPAs be empowered through training and betterment scheme to successfully carry their mandates without interruptions. We cannot CP as a country sit back and witness the stretches of land lying unattended, lying in ruins in the name of restitution, we cannot in the name of our constitution agree with government to leave these matter unattended. We are staying here in the NW, we are one of the pockets of poverty in the country and therefore are saying through this Panel government must simply start doing the things that we have mandated it to do through our constitution and other pieces of legislation. (Applause) Thank you very much.

**Ms March Motene (01:46:10):** *Ke a dumedisa bagolo ba botlhe, go modulasetilo, HLP, parliament of SA, go motlotlegi Rre Kgalema Motlanthe, o buang o ke March Motene go tswa ko community-eng ya Tshaneng ka fa tlase ga mokgatlo wa ARD, Alliance for Rural Democracy.*

I greet you all my elders, to the program director, HLP, parliament of SA, to your Excellency Rre Kgalema Motlanthe; I am March Motene from Tshaneng community under the organisation ARD, Alliance for Rural Democracy.

*Setlhogo sa kgang ke pusetso mafatse e ngodiegang ebile e tlhoba boroko. Ke rate go tlhagisa matshwenyego a me mo ntlheng ya pusetso mafatshe jaaka mme wa moAfrika yo o tswelelang go utwalelwa ke manokonoko a kgatelelo le tlhokofatso. E setse e le dingwaga di feta lesome fa e sa le re tsentse kopa ya pusetso mafatshe mme ga go nko e tswang lemina le ga jaanong. Re ne re solofetse go le go ton amo pusong ya rona ya democracy ka re ithaya re re ke yone e tlhaloganyang tshotlego ya rona, gompiono re santse re rwele diatla mo tlhogong, re lela sa mma iyoo go nne re tseneletswe ke matlakadibe yo a tswelelang go re amoga le tsona dinage tseo re ntseng re re re setse ka tsona mo leineng la kago setsha le tlabologo.*

The heading of the issue is land restitution that is slow and concerning. I would like to express my concerns on the matter of land reclamation as an African woman who continues to bear the pain of oppression and abuse. It's been over ten years since we

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lodged a land claim and to this day there has been no progress. We expected a lot from our democratic government as we thought it understood our struggle, today we still have our hands on our *head (still waiting)*, still crying deeply because the bearer of bad news has penetrated/entered us (*our camp*) and continues to take from us even our country/land in the name of nation building and development.

*Boikuelo bo mo dintlheng tse di latelang, letlha la tshimololo ya kopo ya pusetso mafatshe la 1913 le katosediwe ko morago ka dingwaga di le 50, ditlhothomiso tse di atlenegisang poelo ya mafatshe di diriwe ka tlhomamo kwa ntle ga tlhobeletso. Mafatse a busediwe beng ntle le kgetololo ya bong, mme go nne le tshegetso, tshupelele le ketletso ka matlole go netefatsa fa mafatshe a busediwang beng a tswela go nna le boleng mo moruong wa naga.*

My plea is on the following, the commencement date for the reclamation of land of 1913 should be pushed back by 50 years, investigations that ascertain land reclamation should be done properly without pressure. Land should be given back to owners without gender discrimination and there should be support, training and funding to ensure that reclaimed land continues to have economical value for the country.

*Pusetso mafatshe e akaretse dithata tsa tiriso, tsamaiso le taolo ya dikungwa tse di ka fa tlase ga mmu. Ke a leboga.*

Land restitution should include the power of usage, management and control of produce under the soil. Thank you. (*Applause*)

**Mr M Motene:** *Ehhh, motsamaisa tiro le Panel e tlotlegang fa, le lona bagaetsho botlhe, ke a lo dumedisa. Ke dira submission ena ke tswa ko Barokologadi Communal Property Association (BCPA), e fa ka tlase ga Moses Kotane gaufi le Madikwe Game Reserve; re dirile submission ena last year ra e romela mme go fitlha fa go na le dilo dignwe tse di setseng di overtake-ile some of the issues contained in this submission.*

Program Director and the respected Panel and the community at large, I pass my greetings to you. I am making this submission coming from Barokologadi Communal

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Property Association (BCPA) that is under Moses Kotane (*municipality*) nearby Madikwe Game Reserve; we made this submission last year and sent it and up to this point there have been some things that have overtaken some of the issues contained in this submission.

*Jaaka ba botlhe maAfrika ba neng ba tseetswe mafatshe ge go diragala molao wa poelo mafatshe ba botlhe re ne ra tlola tlola re itumetse, re itumeletse poelo ya mafatshe; mme re le Barokologadi jaaka ba bangwe ba ba nang le di experience tse, we didn't know what was in store for us. Yes, the Act was well, is well intended ya poelo ya mafatshe but experience e re ileng le yona ya implementation le di challenge tse di tsamelang le yona e thulaganyo ya poelo ya mafatshe; go tlola tlola ga rona mo tshimologong go fetogile maswabi, a ke e beye. Ka bokhutswane jaaka molao o batla re dirile CPA jaaka go tlhokega, mme ka 2006, 2007 re boelwa ke lefatshe la rona, mafatshe a rona a re ne re a claim-ile that was the beginning of the nightmare.*

Just like all Africans who had their land taken from them when the Land Restitution and Redistribution Act came into effect we were all happy; and as Barokologadi like others with similar experiences we didn't know what was in store for us. Yes, the Act was well, is well intended for land restitution but the experience we had with the challenges associated with the organisation of getting back the land; our attempts from the beginning were disappoint, let me put it that way. In short as the law requires we had a CPA and in 2006 2007 we got our land(s) back, the land(s) we had claimed and that was the beginning of the nightmare.

*Ga re sena go boelwa ke mafatshe, a ke re dikgwedi pele ga transfer or handover, (After we got the land, let's say a few months before the transfer or handover) there were already people who invading the land through grazing their cattle, poaching, hunting and so on. We received this land with these challenges, we spoke on several occasion with the department to say look are inheriting this problem, please don't leave us with the problem because it has to do with this Act. Now if you leave us with this problem, being a poor rural community how are we going to deal with it. We had a*

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problem reporting these people to the police and we had real little help, their response was always, *“No ke tsa mafatshe, a di baakangwe ke ba mafatshe”*. (“No this is a land issue and it should be dealt with by the land people/department”) And this problem became a nightmare to an extent that some people were freely grazing on that land, you will remember that the land we claimed, our ancestral land where the person villages are not situated, it’s about 40km to where we presently reside, we had to take the matter to court, remember we are a poor rural community but because of the devastation that was taking place.

Vandalism, the structures that were left when the previous occupied left the land or the department bought for us were vandalism and this became very serious that we had to organise ourselves and we took these people to court to the high court, it took us about five years to get the results of the high court. Firstly it was the high court agreed, look you are right, these people are illegal and they must take their cattle out and so on and so on. And I think the court did us a disfavour by suspending the eviction of those people because they were claiming that the land also belongs to them, they have submitted a claim for the land, something which was just a lie, they never did that, so the judge suspended their eviction, in the meantime they multiplied in numbers and became really uncontrollable, it took us, I think 5 years, we had to go back to land claims court to say, here are people who claim that they have lodged a claim for the same and that you transferred to us, what is the progress, there was no progress, they were just lying at the high court. So went back to high court and say here is a situation, in fact you did us a disfavour because now those people increased and the conditions of the farms that were transferred to us are now lying ....you know... devastated. It’s now that the court implemented the removal of the cattle in our farm that was not the end.

The court made an order that the cattle be removed by the sheriff and this was done, we were there when the sheriff removed some of the cattle. But within a week’s time there was another order that the sheriff carried, not the one from the high court but I

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learned that was organised by a certain group of lawyers to say that the sheriff must take those cattle back to where he took them; you know we couldn't understand.

I think for time sake, let me just pass, that is the situation, but then the sheriff didn't have the cattle and these people kept on actually harassing, invading our land saying they are looking for their cattle. Even up to now that question of cattle, the sheriff and Barokologadi is still somewhere you know....happening. Now that was not the only harassment we got; whilst we were trying to develop the land by organising some monies for cattle and so on, there was now another group that came from neighbouring village, these people used to stay with us on that land, they were accommodated on that land but in 1945 they left and joined another community, they left that community and joined another neighbouring community from where we have claimed. Now these people also lodged a claim to say, no we are not agreeing with the mediation, because remember during the process they were objecting, then there was mediation to say look we are saying we don't reject you, we know that you once stayed here and we have included you in the claim because we know, we cannot say because you once left now you are no longer beneficiaries but then the mediator came and conclude that, we went on.

Later on, I think in 2015 the same group lodged a claim again against us that is they were actually interdicting us from developing the land because they claimed they had lodged a claim. This took us to the land claims' court; remember we are a poor community, now we had to face such expenses. There was the first case of invaders who we took to high court, which is a lot of money and now we are being taken to land claims' court by this group. It is not yet complete, on the 10<sup>th</sup> of February this year, the court said and rejected the interdiction application but then they said alright, the judge said look the interdict application falls off you should not cause problem for Barokologadi when they want to develop the land. **(2:01:01)**

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But then the judge said the department should consider this case of the other people, whether they can arrange a mediation to resolve this matter or they can find alternative land for them. Now I have cut one portion of these events because...just to save time. In the mean time they claim that they ...they alleged that they submitted, they sent us, in fact they had engaged lawyers, who wrote us a letter and said you must not develop your land because my clients say, hear say that they have also eh they have lodged a claim. Now, our lawyers also, it was affidavits against affidavits to say No, we oppose what they are saying, now we were surprised by this decision of the judge to say department of land affairs must go and consider this case because it was resolved, I mean in 20, in 2000 there was that mediation that resolved the issue, now these people were challenging that mediation of 2000 to say No, we do not agree, those people who signed were not in fact mandated to sign and now we are challenging that. It was just going back and forth, now eventually we are saying that as Barokologadi, our experience about this restitution has made us poorer than before we engaged in this land restitution because we are running to courts instead of developing the land and so on.

Now, our, the very statement we made at the beginning to say department please do not leave us with the land seeing that it is being vandalised. We do not have money, then they said...some officials, it may not be the head of the department, saying we have given you the land, are you saying now we must actually come and guard your land, we said we do not have money, you are giving us the land when we do not have money, how do defend our land, I mean the police are not helping, no one is helping, are you saying maybe then we should train a small army to go guard the land. I think we were actually failed there by the department not actually, you know, assisting us. And it may be experience of other people, if you are given the land make sure that there is security before you take it because you are just going to open for people to vandalise that.



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Now, one other matter that actually shocked us, we know about the expropriation Act, when the willing buyer, willing seller failed, there was the expropriation Act to say in order to facilitate land reform, let's introduce the Act that will help us. Little did we know that the Act will be used against us, we thought that we are going to be beneficiaries of that Act because the land has been taken by those who took it, when they have to negotiate to return it they are not, but this is what happened our claim involved the dam, there is Molatedi Dam, the game reserve, Madikwe Game Reserve and this was regarded as one of the claims with prospects, with good prospects; but initially when we signed...ehh the land was transferred to us we signed a settlement agreement concerning the dam as a national asset. We agreed that the water affairs will look around and see how we can benefit from the dam, that we accepted; but ever since the settlement was signed, the land transferred; we have been knocking at the door of water affairs, department of Water Affairs then called Water Affairs, now called Water Affairs and sanitation. We have been knocking to say how are we benefitting, how are we going to be benefitting from the dam to no avail, until we got investors. Now we said to the department of home affairs, there are investors that are interested but they want clarification as to what is our position with regard to the dam and then we got last year, a letter in March 2016 saying, from the Minister saying I am expropriating that land where the dam is, that farm where the dam is, so we will come to you and...we will send an evaluator to see what the value of the land that belongs to you apart from the dam is and we'll give you some compensation on that.

This is not what the agreement was at settlement, when we signed the settlement. Now there is no consultation with the Minister of Water Affairs, it's just an instruction that this is what we going to do and we regard this as being unfair because had that been the position at the signing of the settlement, we could have asked for an additional land instead of that one but we were fooled into believing that we will get some beneficiation from that. Thank you.

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**Mr Pontsho Ishmail Morei (02:09:15):** *Ke a lo leboga Bakwena, ke dumedisa ditona fa pele ga rona fa, ka gore nako e santse e re siile, ke dumedisa morafe o leng fa. Ke nna Pontsho Ishmail Morei, ke emetse lefatshe la Makgokgaane from Koster, le bontatarona ba le rekileng ka 1914. Ka 1922 ba ya Land Bank ba adima tsheletse ba fetsa go le patala ka 1956, le nna ke fa santse ke tlhalefile, ke ne ke na le bo 11 years. Re tlositswe ka 1978 ke puso ya maloba, ba re isa Phokeng le Ramatlabama ka go tlhoka kutlwano jalo le jalo. Rona re clam-ile lefatshe ka 1992, ha go iwa di Election ka 1994 ha ne re na le 2 years re claim-ile lefatshe. Re ne ra nna le tshepiso ka 1997 fa bangwe ba re ba ipoeletsa ba go claima lefatshe, ga se re be re bone lefatshe leo.*

Thank you Bakwena, I greet our leaders here in the front because we are short of time, I also greet everybody here. I am Pontsho Ishmail Morei, I represent the land of Makgokgaane from Koster which our forefathers bought in 1914. In 1922 they went to Land Bank to borrow money and finished paying the loan back in 195; at the time I was still small, about 11 years old. We were moved in 1978 by the previous government, they moved us to Phokeng and Ramatlabama due to conflicts and so forth. We claimed the land in 1992, and by the time the elections took place in 1994 we already had 2 years having claimed the land. We got a promise in 1997 when others went back to claim the land again, we are yet to see/get that land.

*Erile mo malobeng fale, go ne go na le ntate ba re Zachi e le commissioner of Land Affairs; erile mo sebakeng se sengwe ka 2010 he promised us gore re kreile lefatshe, they are just gonna change the name; kana lefatshe le le bediwa ka Makgokgoane le Kaffirskraal, why le sa phimole Kaffirskraal le be le tlogela Makgokgoane ka gore Makgokgoane ke leine la Setswana then we got no problem re boele re tsene fa. Ke be nna ka mo raya ka re ken a le dikgomo, di a utswiwa di a tsamaya, the farm e dirisiwa ke batho ba re sa ba itseng; a be a changetse kgang ko Mr Bogatsu, Mr Bogatsu o tsene le CPA, ra mmolelela gore ga re battle CPA ka gore lefatshe la rona le rekilwe ka tshelete, ga se le gotwileng...we were not allocated, let's say ka sekgoa geh, kana dilo tse dingwe ga re di tlhaloganye, allocated to go and stay there, lefatshe le le rikilwe, re le batla just like le re rekile back to us, rona we'll decide what to do. (02:11:55)*

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Sometime in the past there was this man, Zachi, he was the commissioner of Land Affairs; one time in 2010 he promised us that we will get our land back; they are just going to change the name. Remember this land is called Makgokgoane and Kaffirskraal, why can't you remove Kaffirskraal and leave Makgokgoane because it is a Setswana name then we would not have a problem. I then told him that I have cows even though they get stolen, the farm is being used by people we do not know and then he changed the discussion to Mr Bogatsu, Mr Bogatsu brought the CPA and then I told him that we do not want CPA because our land was bought with money, it was not allocated to us if we say it in English; you know some things we do not understand, allocated to go and stay there, this land was bought, we want it returned back to us as it was bought, we we'll decide what to do

*O tsamaile le CPA ya gagwe, la bófelo a re bolelela o tshepisa batho ba ko Mabalastad gore ha lo ka ira jaaka batho ba bo Makgokgoane I wont give you that land, ke tlo le bogisa. As now go na le 6 years go lemiwa there, go lemwa, go itse ene le CPA, ka gore o tsena kgang ya CPA. The committe e ne go e te a e tlhope, ke ya batho ba 11, mo batho ba 11 baagi le bareki ba lefatshe leo ba 5, 6 ya bone ke batho ba ne ba kopile boroko; we don't know them and ke bone da dumalanang le CPA gore CPA e ka re thusa. Ga se ake re batla thuso ya CPA, it's just an association e ra sa e itseng; we don't want that association, it's very far from us; rona we got our plans to do with that land, ra itse gore re ne re dirang, jo jewa jang go lemiwa ko teng.*

He went away with his CPA, at the end we heard that he told the people of Mabalastad that if they are going to do what the people of Makgokgoane did he will not give them the land, he will terrorise them. As of now it's been 6 years with the land being ploughed but only he and the CPA know because he is involved in CPA business/issues. The committee that he was supposed to elect is made up of 11 people, of these 11 only 5 are buyers and owners of the land, the other 6 are just visitors; we don't know them and they are the ones that agreed to the CPA, saying that the CPA will help us. We have never asked for help from CPA, , it's just an association that we do not know of, we

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don't want that association, it's very far from us; we got our plans to do with that land, we know what we were doing, what is being ploughed and how.

*Gona jaanong ba fa batho di 12.5 tsa bopi, the community, ka kgwedi, but batho ba na le di 60, 70 hectares, tse one hectare e mo fang more than 100 bags tsa mmopo because alright gona jaanong we are talking about tonnes, e ka kreya 2 tonnes mo go yona ne hectare eo but motho a na le 50 hectares o fiwa 12.5.*

Right now they are giving people 12.5kg of flour/maize meal, the community, but people have 60 to 70 hectares, where one hectare gives off 100 bags of maize; alright since we are talking of tonnes, where one would get 2 tonnes in those hectares but now they have 50 hectares and are being given 12.5kg (of flour/maize meal).

*Jaanong rona se re ne re se kopa, thuso e tona, what we are asking ke gore, re kopa ha lekgotla le le fa le ka re thusa ka gore rona we must get our land back without CPA, without ....la boela mo go rona the owners and buyers, because our fathers ba ba re boleletseng sephiri sa ko teng, they have paid 62 pound and ba bangwe ba ba dumalanang le CPA ke ba ba bo papa ba bone ba sala ba patala bo 7 pounds; jaanong ga ke itse ha re ka mo raa ra re o kolota another 50 pounds and ra re ha ka ne e le ko bankeng from 1914 to 19...its now 2017, e tla bo e le bokae? Its over 3 4 million, ga a na yona, e be re mo raya re re .... jaaanong re ne re kopa gore, ke utlwile o mongwe a bua ka CPA, CPA mo e tsenang teng mo bathong e tlhalosetsa batho gore what is the truth cos its an association go na le mo e tsietsang batho teng, some of them they just fall to CPA they don't know gore e dirang.*

Now, what we are asking for, big help, what we are asking for this Panel to help us because we must get our land back without CPA, without ....it should come back to us the owners and buyers, because our fathers told us the secret, the paid 62 pouns and others that are agreeing to the CPA are those that their fathers paid 7 pounds, now I don't know if we were to say to him that he owes another 50 pounds and if we were to say had the money been at the bank from 1914 to 19...its now 2017, how much would it be now? It's over 3 or 4 million, he doesn't have that and we can tell him that we were

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asking for...., I heard the other one talking about CPA, where CPA is involved it must explain to the people what the truth is because it is an association and there is where it cheats people; some of them they just fall to CPA they don't know what it does.

*Re ka itsela sekai ka kgosi e sign-tse CPA, after all he was crying, chief of the nearby Tlhakong, the chief signed for CPA, it didn't even take him 2 years and he was crying; a chief at Moruleng signed for CPA, he is really crying. So we are lucky we refuse to sign for CPA, we are not going there, we are just asking for assistance to get our land back that was bought, we were not given the land, our fathers were not allocated to go and stay there, they left Phokeng here, collated their money and bought that land, they paid for it. When they couldn't in 1922 Louis Marks, Gibert Hoir le Bartley Marks they said their taking the land back because they had no money; they then found a smart person who told to go to Land Bank, they went to Ventersdorp's Land Bank; I can't see the date, when they go to Land Bank they borrowed money at Land Bank and they finished paying off Land Bank in 1956.*

We can take the example of the chief that signed for CPA, after all he was crying, chief of the nearby Tlhakong, the chief signed for CPA and it didn't even take him 2 years and he was crying; a chief at Moruleng signed for CPA, he is really crying. So we are lucky we refuse to sign for CPA, we are not going there, we are just asking for assistance to get our land back that was bought, we were not given the land, our fathers were not allocated to go and stay there, they left Phokeng here, collated their money and bought that land, they paid for it. When they couldn't in 1922 Louis Marks, Gibert Hoir le Bartley Marks they said their taking the land back because they had no money; they then found a smart person who told to go to Land Bank, they went to Ventersdorp's Land Bank; I can't see the date, when they go to Land Bank they borrowed money at Land Bank and they finished paying off Land Bank in 1956.

*So rona re na le di proof tse tsotlhe gore lefatshe re le rekile, but re dikoloswa ke puso le CPA, ba dukologa ka rona mo nkebe ba sa gana ka gore re na le bosupi jo botlhe gore lefatshe le rekilwe, le rekilwe ke 59 buyers. Ba kile ba re tlela ka a letter e ne e re*

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*ke 200 buyers, ga re botsa mo 200 buyers, le difane tse dingwe ga re di itse, maina a bone ke bo Mangope maara ga o itse gore Mangope o o ke mang ka gore maina a bona ga a na sefane; go gongwe ke Diederick, Diederick ga a a sefane, Diederick ke mang? ga re itse and batho bao ga re ba itse.*

So we have all the proof that we bought the land, but the challenge lies with government and CPA, they are giving us the run-around when they should have not refused/disagreed because we have all the proof that we bought the land, it was bought by 59 buyers. Once they said there was a letter that said 200 buyers, when we asked about the 200 buyers, some of the surnames we did not know, their names are Mangope but we don't know this Mangope is because there is no surname, somewhere there is Diederick, Diederick has no surname, who is Diederick? We do not know those people, we don't know them.

*When we counted places, motse o le o re nna ko go ona you can count houses gore fa le e ne le ga bo mokete X2. I remember in 1957 fa ke ntse ke tlhalefanyana it's when ba bangwe ba ba leng in this committee ba fudugela ko teng. O mongwe wa ba ba leng in this committee ba fudugetsa next to... ke gore a re fo gating fa ba fudugela mo thoko ga ko gae but today he said to me he is the owner and ke ene leader ya CPA, wa utlwa. Sooo rona re kopa fela fa re k thusiwa gore we must get our land back, ga re batle CPA and we got already plans tse ba mislead-ang batho ba bangwe ka tsone, motho a bolelelwa gore o rua dikgogo, ga ke itse gore mo masimong a mantlentle ko tsenya hoko ya dikgogo mo teng batho bo ja eng.*

When we counted places, the village that we stay at you can literally count the houses that here stays so and so and there stays so and so. I remember in 1957 when I was still growing up, its when others that are in this committee moved there (*their village*). One of the person in this committee moved next to, ...let's say here is the gate and they moving in just next door but today he said to me he is the owner and he is the CPA leader, you hear? Soo we are asking to be assisted with getting our land back, we do not want CPA we already got plans that people are being mislead about, a person being

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told that we are going to have chickens, I don't know how in a beautiful farm like that one can just go and put a chicken cage, what are people going to eat?

*Jaanong ba mislead-ilwe thata thata and we got 5 years already re lwa le bone, go a pala, even this Saturday ke meeting le bone, ba re ba re bitsa gore re tle go sign-ela CPA, go ntse go a tshwana we won't. Jaanong what we are trying to say ke gore re kopa thuso mo pusong gore re fiwe lefatshe la rona, re kopa bo Rre Motlanthe ba ye go re buelela re fiwe lefatshe la rona, re kgone gore re boele ko go lona re ye go le dirisa. Ke lebogile Bakwena (applause).*

Now they have been really mislead and we've got 5 years already fighting with them with no luck, even this Saturday they called a meeting, apparently the meeting has been called for us to sign for CPA, it's no use becuse we still won't sign. Now what we are trying to say is that we are asking for assistance from the government for us to get our land back, we are asking you, Rre Motlanthe (and the Panel) to speak on our behalf for us to get our land back, so that we can be able to use it. We thank you Bakwena.

*Ke lebogile Ntate ke lebogile thata.*

Thank you very much Ntate

**Thulani Tshefuta:** Someone also forgot glasses here..ohhh (*Silence*), we now have 30 minutes to lunch, with the 30 minutes hat we have to go to lunch I shall note three hands from this side of the hall and 3 hands from that side, You can X 2 raise an issue on any of the three WG. You will be number 1 Sir, we are the roving (*could be roaming*) mics ? ohhhh No 1 please come to this mic. Bafana bafana, ausi ko morago please, ausi at the back, you yes. (*pointing at people*). We have three from this side, ausi at the mic, please sit down to give ... we are not on your side yet please. I have asked for..ausi this side of the house and at the back with the black top, who had a hand up, number 1 can start. Look lets do this neh, the gentleman in the middle I didn't note him, if this side is not ready, we might as well move to the next side (*pointing at people*). Ask the

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gentleman behind you to sit down. We will come and open it the rest of the afternoon, we will be noting hands, please let's just make it easy, number one.

**Mphio Masekwa (02:21:28):** *Ke a leboga moduasetilo, lebitso la ka ke Mphio Masekwa, ke representa community ya ko Ga-Motlatla, Bafokeng ba ga Motlatla*

Thank you CP, my name is Mphio Masekwa, I represent the community Ga-Motlatla, Bafokeng ba ga Motlatla.

It's the community that resides from Ga-Motlatla in Thabanchu, it came in the NW Province in 1914 and the land of Ga-Motlatla was purchased in 1912 and subsequently to that the Bafokeng ba ga Motlatla are experiencing lots of problems. Hon Motlanthe with due respect can I start by quoting the law of prospecting because this is the problem that is affecting our community, we are going to quote those laws and the benchmark that we did with case studies that went to the constitutional court, with regard to the topic relevant to this.

The Mineral and Petroleum Resource Development Act is a piece of national legislation that regulates prospecting and mining in SA. **(02:22:53)**. It supersedes all provincial and local by-laws and it applies everywhere in SA. The second most important legislation that applies in the prospecting and mining operation, particularly where such operations affect are to be made in the communal or tribal land is the interim protection of information Land Rights Act of 1931 of 31 of 1936. No one is allowed to just rock up with their mining equipment and just start drilling or blasting or digging on a piece of land without soliciting permission from the Department of Minerals and Resources.

The person or the company that wants to obtain mining rights must first consult with the owners or the occupiers of the land bearing minerals. The person who wants prospecting rights has 30 days to carry out consultation and for the mining rights have 180 days to consult with the owners of the land. Mining offers two potential resources, potential sources to direct revenue of the occupiers of the mineral bearing land. Surface



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leasing, a surface leasing defines term upon which mine may exercise its rights under MPRDA to prospect for minerals or to access mineral to which it has secure a right. Such lease may involve compensation or payment to the owners or the occupiers of the land bearing minerals.

B. Mining royalty, a mining royalty is defined generally as a payment to the owner of the mineral resource in return for the removal of the mineral from their land. Rights of rights holding communities, a surface lease for community or tribal land must be negotiated mainly under the IPLRA which provides that Setion 2, which provides in S2 of Section A for the purpose of the section the custom and usage of the community shall be deemed to include the principle that a decision to dispose of any such right may only be taken by the majority of the holders of such rights present or represented at the meeting convened fr the purpose of considering such disposal and of which they have been given sufficient notice and in which they have had a reasonable opportunity to participate,

The official IPRLA guidance indicates among other things that:

- Members of any relevant group, community or tribal should be treated as the core owner of the land even though no formal ownership may be held by the state.
- Any decision in respect of ownership issues is valid only when it reflects the view of the core owners, Hon Motlanthe, the rightful owners of the community or tribal land rest not in the chief or tribal authority or communities but in the members of the group which hold the land.

**Thulani Tshefuta:** Good sir, I think you may have to share your submission with us, otherwise leading to lunch now we must still take three other hands that side, ehhhh in conclusion.....?

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**Mphio Masekwa:** CP, even though I will follow your route, this is the presentation that comes from my community and they wanted it to be presented the way it is being written, now I feel like you are doing an injustice to my, to them Bafokeng Ba ga Ga-Motlatla community, but I will follow, I will respect your chairpersonship and go to the points CP as you said, can I go the main issues, the core issues of the problems. The Bafokeng Ba ga Ga-Motlatla tribal authority resides in a Ga-Motlatla about 70 km east of Lichtenburg in the District of Ditsobotla, the community occupies several farms including Houtkop, F152 Kwaggaslaagte and 5F121 *and derde* (inaudible) F119. In 1993 Kgosi Gabriel Serobatse, the grandfather of Motlalepule Serobatse sold a piece of tribal land and went to buy a piece of land nearby *Boos or Bus* (inaudible) and later relocated; seeing that Kgosi Gabriel has *(applause)*. Seeing that Kgosi Gabriel had abandoned the people the tribe requested that John Gaborone Serobatse to lead when their Kgosi *(applause, audio unclear)*

**Thulani Tshafuta:** I think that, one more minute, good sir that is what I was trying to protect you from, lets allow the next person and in honest truth we must also be truthful and indicate that the colleague were in the list of speakers when they were called they were not here, tomorrow all stake holders will be given an opportunity again that can be factored in, we will never close you on the presentation.

**Former President Kgalema Motlanthe:** *Mongame, Kgosi ya me e e mpusang, ne ke re re go rapele tswe tswe o re thuse ka gore re ngotle nako, ka gonne wena o morongwa, community ke yona e go romileng, jaanong community e go file mohago o kwadile fa fatshe, se re ne re se kopa mo go wena ke gore tsotle tse di kwadilweng foo, e le mathata e community a rileng a fitisetswe mo go rona, r'a tla amogela ka tsoo pedi. Mme ra re mo go wena a re ka go thusa jang, a re ka thusa community jang, fa o ka re fetisa fago o tla bo o re thusitse thata mongwame, mme fa o fetsa o bo o tsaya lekwalo leo o le na batho ba re dirisanang le bona kwa ko morago kwa, ka gonne re tla kgona go le bala lotlhe, ga se re ka se ntshang mo go lone re sa le buisa lotlhe, so wena ha o*

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*ka ra thusa fela ka gore rona re le Panel jaana re ka thusa morafe le wena jang, ra utlwana mongwame?, a ra utlwana kgosi ya me ?? Ke a leboga.*

### **Mphio Masekwa,**

Tanki Rre Motlanthe, se re kopang, se se diragalang jaana ko motseng ke gore there is a company that wants to mine ko Ga-Motlatla, it never obtained proper tribal resolution, it was defrauded (*some commotion*) (02:32:30). Thank you CP, I was trying to explain the current situation in the community. There is a mining company that went to the village without obtaining proper resolution, their documentation are being defrauded from page 1 until to the last page, it's a fraud, now in short what we want from you because the community has ordered the company to vacate the land, it was given 14 days since from the 14<sup>th</sup> of January until the 2<sup>nd</sup> of February to vacate the land and it is still sitting there, they are even threatening us to make law suits. So we want this pane to assist us with the investigation of what is happening in the village, with ... *ba ntitia tsebe* (they are making noise). (*Commotion*) CP we want, we also want this Panel to assist the community of Ga-Motlatla, Ga-Motlatla is having, can have a grazing land, can have crop and that mining can still take place, the land is so huge and vast. We want...due to the unemployment and poverty that is striking the community we are making request that we be given investors to come and invest in the community. Thank you CP it is noisy. (02:35:40)

**Thulani Tshefuta:** Thank you very much, can we do this time two, the principle is established, from our side it is more about listening, so that the people who have been invited, we have respect for their time, that they are given an opportunity to speak . What should then also happen is that we should make it easy for the person who is running the meeting; the sooner we note people, allow them to speak, we move to the next, it's the more of us will be able to speak and anyone who will be speaking, I think you will appreciate the fact that members of the community here are taking control into their hands now, if you refuse to stop, they will clap hands for you to go sit down; so the issue is never about how much air time you get but making the points that you have to

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make, if you have something in writing take it there at the back and then it will be taken and considered. In fact others are choosing not to raise their hands and speak because they write *iscebezana* (small notes) in a small piece of paper, take it to the table; the Panel will consider that as well. So the greatest request that we make is that we make it easy for us to go through as many people as possible to raise as many issues as possible and at this point I want to request the two other people that I had noted, that if maybe we should not start with them when we come back from lunch because of the mood that has prevailed now. We take an announcement on what will be the arrangements for lunch and we go for lunch, is that acceptable? Thank you very much.

**Unidentified speaker:** Sorry I want to know, I am the first one after lunch.

**Thulani Tshefuta:** Yes you will be given, you will be given, usisi at the back will be given. Mr Nobanda please come make announcement on lunch. And we are starting exactly at 02:00 o'clock

### 1 March 2017: Afternoon Session

**Thulani Tshefuta:** May we please stand. Kindly... you are next sir, may I request *ausi* (lady) at the back and the guy to please sit down and two at the back. You see will only have... we are going to lose control if people go into mics. So I am requesting only the one in black to remain and the two sit down. We will note hands just now, you can continue.

**First Speaker:** *Dumelang, le kae? Dumela Ntate Kgalema Motlanthe. Dumela honourable ntate Motlanthe. Nna santlha mo constitution ya rona I will say vote of no confidence. Santlha fela.*

Hello, how are you? Good day Mr Kgalema Motlanthe. Good Day Honourable Mr Kgalema Motlanthe. Firstly, I will say vote of no confidence in our constitution. First and foremost.

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**Thulani Tshefuta:** Please say your name sir, I am sorry about that. Please say your name and where you are from.

**Pleasure Thabo Mkhabela (Speaker 1):** *I will say my name after this one. I would like to say vote of no confidence mo Constitution ya rona. My name is Pleasure Thabo Mkhabela (sp) ke tswa ko lethabong ward 28. Why ke re so? Re le youth ya south Africa bontsi ba rona generally before ke tla bua ka ko ke tswang ko teng, we are fighting against foreigners la bona mo tv ko bo Rosetenvile le ko bo kae kae; as we have Parliament and Constitution e leng gore ga le ka tsa le lebelela ko di boardereng, ga le ka tsa le lebelela re na le Australia ba re bontsha intelligence ya bona live and rona ka go hirana ka gore these are children of senior members within the Cabinet re tla ba berekisa high position that's why ke re vote of no confidence.*

I will say my name after this one; I would like to say vote of no confidence on our Constitution, my name Pleasure Thabo Mkhabela from Lethabong ward 28. Reason being, most South African youth not only where I live, are fighting against foreigners in Rosettenville and everywhere as you can see on TV. We have the Parliament and Constitution that should monitor our boarder gate, if we look at Australia for example it shows us live feed of their intelligence. In South Africa people are appointed high position because they're kids of senior members within the Cabinet hence I say vote of no confidence.

*Sa bobedi ke re mo constitution e amendilwe mo melaong e ne go gatelelwa rona di blacks why I say ra bona gore we blacks are the poor of poorest and then se ke le concern ka sona ke motsha o yang ko mogolong. I have 16 to 17 years ke matriculate and I am not working. The only thing go pursue life ya ka ke ga nna nkare I am going to be a politician is wrong and then re na le constitution e leng gore e bua le rona ha re fetsa sekolo why le sa re baakanyetsa yona nako eo so that re itse gore re tlo amenda di laws tse e leng gore they will move South Africa (SA) forward.*

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**Secondly, the Constitution was amended based on laws that used to oppress blacks because we are the poor of the poorest. My concern is that I am a young man becoming an adult; I have matriculated 16 to 17 years ago yet not working. The only thing that will advance my life is if I were to say I am going to be a politician, which is wrong, but we have the Constitution. Why was it not amended earlier so we can move SA forward?**

*Ga nka bua re na le dilo tse ba di bitsang basic conditions of employment act 75 of 97, ra nna le wealth distribution and equality e buang ka income tax. Ha ke bua ka income tax, income tax is now 50 something years act ya teng e le teng. Ke income tax act 58 of 62. Ka bua ka National Empowerment Fund Act e leng gore I am concerned ka yone, act 105 of 1998. NEF act e re berekala jang gona ha re tshwanetse re ye e re thusa jang? Ka nna le Competition Act act 89 of 98 le yone ha ntse ke bala Constitution ya rona ke bona government ya South Africa e etsang ka teng ga e berekisane le mogwa e buang le Constitution.*

If I were to speak, we have things called Basic Conditions of Employment Act 75 of 97; we have wealth distribution and equality that includes income tax. Speaking of income tax, Income Tax Act has been in existence for 50 years or more, it's Income Tax Act 58 of 62. I will also talk about National Empowerment Fund Act, that I am concerned about, Act 105 of 1998. The NEF Act how does it work, how is it supposed to assist us? Even the Competition Act, Act 89 of 98, when I read our Constitution I see that the South African government does not work according to the Constitution based on the way they do things.

*Companies, now we outsource. Why we didn't demolish this outsource? Outsource are you or senior members within the Cabinet, you are one of the shareholders within the companies re naleng le tsona, so that's why ko ntlheng ke rile no vote of confidence mo constitution'ng ya rona ka gore e le berekela fela le le one, lona the seniors tsa rona.*

Companies, now we outsource. Why we didn't demolish this outsource? Outsource are you or senior members within the Cabinet, you are one of the shareholders within the

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companies we have them; that's why I started by saying vote of no confidence in our Constitution cause it only works for you guys, you our seniors.

*E be ke bua ka di Cooperative Act, batho ba bana leng di Cooperative Act, if people ba e leng gore (who are) are not members of such organisations that have power in government, you don't get millions to get wealthy in life, and you will suffer the consequences. You will only get peanuts, ke a feta. E be re na nna le Preferential Procurement Policy Framework Act 5 of 2000. Le yone o tla tla o re bolelea gore e bereka jang Ntate Montlanthe.*

And then we talk about the Cooperative Act, people who have Cooperative Act; if people who are are not members of such organisations that have power in government, you don't get millions to get wealthy in life, and you will suffer the consequences. You will only get peanuts, I am passing. We also have Preferential Procurement Policy Framework Act 5 of 2000; You will explain how it works Mr Motlanthe.

*E be re re Rural Development and Land Reform Act of 2011. Why not prior '94 because of we have 20 something years re le mo pusong. Nke le defentile pele la bo rra rona mogolo, la re eletsa bokamoso; ga ke ntse jaana, ga ke bua jaana ga kena le 2000 e nkareng ke beile ko banking e nkareng ga ke a berekela ke beile. E be re National Economic Development Council Labour Council Act 1994, le yone still bontsi ba rona ga re le ka fa, most nke e le batho ba eleng gore ga se bagolo ke basha, re tlo bua ka national economic development and labour council gore re tsweletsa sa rrantsho se tlhakane le sa rratshweu, go ya ko pele.*

And then we have Rural Development and Land Reform Act of 2011. Why not prior '94 because of we have 20 something years in government. You should have defended the land of our forefathers and created a better future for us; as we speak I don't even have R2 000 saved up in the bank that I can say I did not work for. And then we look at National Economic Development Labour Council Act 1994. Most people in here are should have not been older people, rather the youth, so that we can discuss National

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Economic Development Labour Council as to how we move forward the black nation together with the white nation.

*Jaanong ke tshabile go bua tse ke di kwetseng ka mo. Ko ke tswa ko teng ko Lethabong, ward 28 re na le magalies water and then ke rona re supply batho ka metsi maar none of our community members are working there. Only people that are working there ke batho ba go tswa Limpopo le bo kae kae. That 1 is not too much considerable because of political matters. So nna ne ke re re le setshaba sa rrantsho, le lona le le ko parliament le ko kae a re fokotseng dikgakgaothano tsa lona cause le mo di radiong re utlwella gore le lwele kae, le lwela eng fela go nna mo stilong. A re fokotseng. Rona setshaba sa rantsho ba re le godisetseng magetla ra sokola.*

Now, I was scared to say what I wrote in here, where I come from in Lethabong ward 28 we have Magalies water that supplies the community with water and none of our community members work there. The only people that are working there are from Limpopo and other areas. That one is not too much considerable because of political matters. So, I am saying as a black nation and also you at Parliament should stop with your quarelling, we even hear how and where you quarreled on radio just to be in the chair/ on a seat. Let us minimise all the fights (applause). Us the black nation that elevated you on our shoulders, we are struggling.

*Bagolo ne ke tla kopa le fokotseng ka matsogo go a phaphata, ke bue ke fetseng. Ne ke re tso tsotlhe tse le nang le tsona, e le dintwa tsa lona tsa botho di fokotseng, lwang ko re sa itseng ko teng. Se le tshwanetseng le se itsi ke gore we are all South Africans, we love our country and we want jobs. We want better lives cause ko ke nnang ko teng, wa go itse ko Lethabong. Situation se o se tlogetseng le kajeko go ntse hela jalo. Re tshwengwa ke gore bana ba fetsa dikolo ga ba itse gore batla kreiya kae di bursary. Bana ba ba ntsi kwa, masole ka kwa boKZN, GP, boEC. None of batho ba bantsi ba tswa mo NW, my province e ka nnang masole. Masole a otlhe, a otlhe otlhe ke bua ke sa tshabe sepe ke bana ba batho ba eleng gore ba re bona ba lwetse tokologo ne e le ba mk we sizwe. So we want jobs.*



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My elders can we not clap hands now so I can finish talking. Whatever quarrels you have, please stop and do it privately. What you must know is that we are all South Africans, we love our country and we want jobs. We want better lives cause where I live, you know Lethabong. The situation that you left still prevails. What bothers us is that kids finish school and do not know where they can get bursaries. There are many kids there; soldiers from KZN, Gauteng and Eastern Cape, none of the many people are from NW my province that can become soldiers. All soldiers, all soldiers I am saying this with no fear are children of people who claim they fought for freedom, they were members of mokhonto we sizwe. So we want jobs.

**Thulani Tshefuta:** Okay. That one thing you can't delegate. We note three hands from this side. We have number 1 here, mama number 2, ausi you are number 3 and ntate at the back you are number 4. This is just the first round.

**Second Speaker:** *A ke lo dumedise, tafole e ko pele. Ke lebogele go tla ga go Rre Montlanthe mo go rona. Nna ke bua fa ke le moagi wa kwa Molatedi, ke le motlokwa wa kwa Molatedi. Sebui se sengwe se tswa go bua gore go na le ntwana e emeng ka dinao ko a tthagang ko teng, motse a buang ka one ke motse o mabapi le motse wa kwa Molatedi. Ke batla go itobatsa gore morafe o o lwang kwa ke morafe wa Batlokwa le wa Barokologadi, go lwelwa lefatshe. Mme lefatshe le lwelwang go tserwe matsapa a gore bo rre ba motse ba kopane, dikgosi.*

Let me greet you, the Panel in front. Thank you Mr Motlanthe for coming to us. I am speaking here as a resident of Molatedi, I am Motlokwa from Molatedi. One of the speakers has just said there is a huge fight where they are from, the village spoken of is next to Molatedi. I want to confirm that the clans that are fighting are the Barokologadi and Batlokwa, and they are fighting over land. But as men of the village we took the initiative to meet regarding this concerned land with chiefs.

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*Kgosi ya ko Molatedi ya Batlokwa le kgosi ya Barokologadi go buiwa ka kgang ya lefatshe mme karabo e e filweng morafe wa Barokologadi e ntse gore, Batlokwa ga ba dumele ka lefatshe leo ka gore ba le rekile, ke la bone, ke la bo rraabona. Kgang ke gore ga re bua kgang e Barokologadi ba bua gore puso e ba file lefatshe leo. Jaanong rona re lwa ka gore e le fa jang lefatshe la rona re sa itsi gore le filwe lefatshe. E setse e le dingwaga tse dintsi re bua le office ya ga Rre Lengane Bogatsu gore atle go tsereganya magareng ga Batlokwa le Barokologadi, le ba phuteng.*

Molatedi's chief of the Batlokwa and the Barokologadi's chief met talking about the land issue and the answer given to Barokologadi is that, Batlokwa refuse to give their land because they bought it; it's theirs, their forefathers'. The issue is when we are talking about this matter the Barokologadi say that the government has given them this land. Now we are fighting because how can they give you our land without us knowing. It has been many years talking to Mr Lengane Bogatsu's office to come and intervene between Batlokwa and Barokologadi, also the Phuteng.

*Nna se ke se lilelang mo go wena Rre Montlanthe ke gore jaaka o rwele ditlhako o tla fa. Molatedi go tla go tloga fa ke karolo ya bofelo mo metseng ya Rustenburg, its about 340km go tswa mo toropong. Molatedi ga o itsege o itsege fela ka Molatedi dam, e kajeno jaana e re losang. Ba botlhale le batlhabolodi ba bonang gore letamo le ba tla dira kgwebo ka lona mme rona beng ba lona re beetswe fa thoko. Sello sa ka ke gore puso tlang ko bathong ka gore ntwana e teng e emeletse.*

My plea to you Mr Motlanthe is that as you put on your shoes to come here, Molatedi is on the outskirts of Rustenburg about 340Km away from town. Molatedi is not well known but only known for Molatedi dam, which at this point is making us fight. The clever people and developers see that they can create business with the dam and we the owners are being sidelined. My plea is that, government come to the people because there is a huge ongoing fight.

*Ka di 8 tsa January jaana basha ba motse ole ba emeletse ba ya ko Barokologadi ne ba thula ko teng ba dira mogolwane wa gore ba tsene mo lefatsheng le re reng ke la rona.*

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*Lefatshe le go ya ka history, Batlokwa ba tsene ka aka bo 1820/1821. Ka 1941 ke fa go rekiwa lefatshe leo e le gore ne ba ntse ba nna ko Tswene-Tshwene, ba fudugile jaanong ba tla go nna mo go lone. Ko tshimologolong ne ba direle meraka jaanong gompieno ba re ga se la rona. Se se botlhoko ke gore Barokologadi ha puso ya maburu e ba thuba mogare, ko go agilweng game reserve kajeno. Ha e ba thuba ba tlile ko go rona kwa Molatedi ra ba fa marobalo le kajeno ba santse ba bua jalo ba re “ga re lwe lona le re file marobalo feta fa re ya ko pitse di sule jang”.*

On the 8<sup>th</sup> of January the youth from that village took a stand and went to where Barokologadi drew a line to enter land that we call ours. Historically, Batlokwa occupied the land in 1820/1821. In 1941 the land was bought as they used to stay in Tshwene-Tswene, now they had moved and wanted to stay on the land. From the onset they used to have cattle posts and now they are saying it's not our land. What is sad is that when the boer government came between them, where they built a game reserve. When they came between them they came to us at Molatedi and we gave them a place to sleep even to this day they are saying that we are not fighting with you, you gave us place to sleep on our way to Pitse di Sule Jang.

*Gompieno go a makatsa gore e be gotwe lefatshe le ka tsamayang ka maoto fela go ko go lone, e be gotwe le filwe batho. Ba ba leng so many km go tswa mo go lona. Jaanong ke setse ke boela ka gore puso tlang le tsereganyeng ka gore golo kwa Molatedi ga go monate, note that ka di 8, basha ba ko Molatedi tla ba gwantile go imisa kgang ya gore lefatshe la rona le fella fa mme le tswelela le batla go dira ditlhabologo mo go lona. Ka di 15 April 2015, Premier o ne a le ko ga Molatedi . Ke mo file sello se ka re “premier go a lowa ko ga Molatedi ”. Dikgomo tsa Batlokwa di ile, di tserwe go rometswe sheriff go lla Barokologadi, e ntsha dikgomo mo lefatsheng la bo tsona. Barokologadi ba bua gore ba le filwe, underline that. Ba le filwe ga rona re re: re le reketswe ke bo rra rona ka dingwaga tsele ba nstsha diponto. Premier o tshegile ke mo raa ke re bo rra rona ba kolekile diponto, ke tshotse buka ya teng le motshegare wa kajeno e ne go kolekwa diponto le dikgomo go reka lefatshe kajeno le filwe batho ka gore go nale dilo tsa tlhago tse dintle. Dinoka le dithaba tse batlang go di dirisa mme re*

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*kgapelwa ko ntle. A o tle go buisana, rona re ganne re le Batlokwa re reile Barokologadi ra re ga re tseye kgang ya gore ba filwe re didimetse. Jaanong ntwā e eleng kwa Molatedi , puso e tlang le tlo tsereganyang e seng jalo ga go na monate kwa Molatedi ka gore ntwā e tswelletse ke boeletsā ke tlang kwa Molatedi le tlo tsereganya ntwā e ko Molatedi .*

Today it is shocking that land that is a walking distance is given to people that are so many kilometres from it. I am still saying the government should come and intervene because it is not nice at Molatedi. Note that on the 8th Molatedi youth will be protesting to stop the issue of their land boundary ending where specified by government, but you continue with developments on it. On the 15th April 2015 the Premier came to Molatedi. I also pleaded with him that we are fighting in Molatedi. The Batlokwa's livestock was taken from them by the Sherriff which was sent by Barokologadi and taking the livestock from their home. Barokologadi still claim that they were given the land, underline that and we are saying it was bought for us by our forefathers back then when they were using Pounds. The Premier laughed when I told him that our fathers contributed Pounds, I have records that show that today, and they contributed Pounds and cows to buy that land that is today been given to people because it has beautiful things of nature. Rivers and mountains that they want to use but push us aside. Please come and talk to them, we have told them that we refused as Batlokwa and told Barokologadi that we are not going to accept that they're saying the land was given to them. We are fighting in Molatedi, we need government to intervene or else it won't be nice at Molatedi because the fight continues, I repeat we need the government to intervene.

*Dikgomo di ile, di tsamaile. Mo premier a ba dumela gore a re thuse ka gore rona re dikobo magetleng. Banna bagolo ba, o mongwe o sule a na le 100 years. O sule a khutsa ka dikgomo tsa rragwe tse di ileng o sule, o tlhokofatse. O mongwe ga ke batle go ipaa foo ke sbari saka o sule ka pelo ya dikgomo tsa gwe di ileng. Sheriff o wetse ke molato ha gotwe a duele o jika gone fa a setse a wetswe ke kgang ko high court ya Mafikeng. o dumetse gore o tla duela ha go setse di ya fale wa thella a re ga tsaya dikgomo dipalo tse kalo. Ke tshotse record ya dikgomo tse ena a re o tsere di le 150,*

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*tse dingwe di setse ko Barokologading. Jaanon dilo tse di ntseng jaana di be di tswenya. Re na le case le rre Kgomo o ne a tshwere kgang e, case e leng ya gore e sekilwe ko mmabatho high court ya wela sheriff.*

Our cows are gone, they are gone. The Premier agreed to assist us because we are struggling. These old men, one of them died when he was 100 years old. He died stressing about his father's cows that are gone, he is dead. He passed on. The other one I don't want to put myself out there he is my bother in law, he died from worry about the cows. Sheriff was found guilty when they said he must pay he turns right there after he was found guilty of this case in the Mafikeng High Court. He agreed that he will pay as it goes he slips and says he didn't take that many cows. I have a record of the number of cows that he says he took which is 150, and others are still at Barokologadi. Now such things do bother us. We have a case that was handled by Mr Kgomo, a case that was held in Mmabatho high court.

*Ha gotwe a duele di chelate tse di kana ka bo 30 million or how many million or 3 le tla ntshwarela foo ga ke a tshwara buka ya teng mme go ya bo amaruring ko morago o theletse, kgang ya teng ga e wele. Ke founela office ya ga rre Mmapo le ya ga rre Tshikane, ke kgobakgoba ke ya ko offising ya setsokotsane ya bokonebophirima ga gona sepe se diragalang. Go ne jaanong jaaka ke bua jaana ba setse ba buile ba bangwe ba berekang fa, nna nka nna ke swa le seka la Makala buewa gotwe ke, ke begiwa mo radiong go twe bogatsu o ne a bua ko halleng o sule ka gore o setse a ntshitse lefoko La gore ba gore bolaya<sup>1</sup> by 1 re a go bolela mo nageng. Ba dira trata kwa mme ba re ra ba tshwenya re kgoreletsa tlhabologo tse ba batlang go di dira. Jaanong nna ke batla gore ha e le gore puso e na le dithata go ka fedisa ntwaga ko Molatedi . Bagaecho e tlang ko Molatedi go se go tswe setopo ka gore rona re tsamaetse ruri re o tlo go swa. A ke eme foo go go itsi jaaka ga ke bua. A ke sutele ba bangwe.*

When they said he must pay monies to the amount of 30 million or how many million or 3, you will forgive me there I do not have the book just to be honest at the end he slipped the issue does not go down well. I called Mr Mmapo and Mr Tshikanes offices, I

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went up and down to the North West offices but nothing is happening. Now as I am talking some of those working here have already said, I might die don't be surprised when its being reported in the radio that Bogatsu that was speaking at the hall is dead because they have already put a word out there that they are going to kill us one by one, we will rot in the wilderness. They are putting up a fence there but they are saying that we are bothering them, we are blocking developments that they want to do. Now what I want is that if the government has the powers to stop the fighting at Molatedi. My people come to Molatedi before there is a corpse because we are always going somewhere we are going to die. Let me stop here as there is a lot I said. Let me move for others.

**Israel Makgoe (Speaker 3):** *(struggles to hear) ke a leboga ka tshono e ke ifilweng. Nna ka leina ke Oatile Israel Makgoe ke sefane, ke tswa ko masepaleng wa tswaing mo Delareyville. Ke dire boekelo gore a re neele ketapele ya rona nonko e tlhokagalang ba re file 3 minutes rona dibue jaanong re pateletsa gore ba re fe di minutes tse di ntsi.[inaudible/ unable to hear]. Ya ntlha e ke na le yone ke unemployment insurance fund. Re kopa gore gore e re thuse rona re le badiri ko re dirang, ka dinako tse dingwe wa patelesega ka nako tse dingwe ke botsamaisa gore o feleletse o resign'ile ko mo tirong ya gago maar ko bofelong ga o tsamay gao tlhole o benefit sepe mo UIF'ng. Ka ntlha ya ntlha eo kopa go thusiwa ka Act eo e tseneng mo tirisong e e maleba.*

Thank you for this opportunity that is given to me. My name is Oatile Israel Makgoe is my surname, I am from Tswaing Municipality at Delareyville. I should make a plea that we should give our leadership necessary information they gave each speaker 3 minutes now we are forcing that they give us more minutes. The first one I have is Unemployment Insurance Fund. We are asking that it must help us as workers at our workplace, sometimes you are forced sometimes by management to resign from your job but you end up not benefiting from the UIF because of that point can I ask to be assisted on that Act so it can be implemented accordingly.

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*Sa bobedi ke gore go na le lefelo ko re nna teng, le bidiwa dagkraal mo baagi ba rona ba dulang teng. Re na le matsapa ko teng a gore lefatshe le o ne le reketswe batho ba ka nna some a robedi, ke lefatshe le e leng gore ke tulo ya batho ko teng mme ga bana title deed ya lona lefatshe leo. Re na le bothata ka lona ga diterelo di tshwanetse ke go ya ka gore ha rena title deed ya lona lefatshe leo. Ga go gonwe go isiwa ditirelo ko teng e be re supa puso ka menwana mme re batla gore Act eo, le bo rre kgotsa le bo mme b aba direlang CPA ba ba re tlhobogileng ba sieleng go ka re thusa gore re supe puso ka monwana. Act eo e tsengwe mo tirisong e berekisiwe go ya ka tsela gore re feleletse e le gore dilo di tsamaya sentle ka tsela ko re dulang ko teng. Tlhoba boroko e ngwe ke gore re na le digongwana bagaetsho mo community a rona. Bana ba rona ba iphetotse digongwana ga ba sa tlhole ba rretsa puso, ga bas a tlhola ba reetsa bagolo. Dikopano ga di sa tshwarwa mme ka ntlha ya se o re kopa molao o tsene mo tirisong o kgone go kgalema dilo tse di dirwang ke batho bao mme re kopa mo pusong jalo gore e re thuse. Ke a leboga.*

The second one is that there is a place where I stay; it's called Dagkraal where residents live. We have problems that the land we live on was bought for about eighty people, is a land that people live there but they do not have a title deed for that land. Services cannot be brought there because we don't have the title deed of that land and then we started pointing fingers at the government so we want that Act to be implemented, also men and women from the CPA that give up on us that ran away from helping us to point a finger at the government that Act to be implemented, followed the way its supposed so that we end up getting things in order where we stay. Our main concern is that we have groups my people in our community. Our children have turned to scheming and no longer listen to the government, they do not listen to elders. Meetings are no longer held because of this we are asking the law to be put in action so the people who are doing these things can be reprimanded and we are asking the government to help us, thank you.

**Godfrey Mashite (Speaker4):** *ke a dumedisa, ke nna Godfrey Mashite makallane. Ke na le ngongorego tse pedi fela tse di khutswane. Ya ntlha ke ya di military veteran, go*

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*tilwe go registrarilwe di military veteran re ile ra ira jalo ra tsamaya di meeting tseo tsa di military veteran di feletse mo phefong. Ga re itse di veteran ke ba fe ba kreiyang tshelete e e tswang ko di veteran maar rona ga re e kreie. Ke fetile. E ngwe ke ya lefatshe le e leng gore bo rra rona mogolo ba ne ba nna mo pitoria, ba nnang ko pitoria wa etsho o tsetseng bo ntate o bolailwe mme a bolokelwa ko pitoria mo kgaolong e ba reng ke rosslyn e ne a re e bidiwa shibidung.*

I greet, I am Geoffrey Mashite Makallane. I have two short complaints only. The first one is about military veterans; it was said military veterans should register, we went and did just that, we attended military veteran meetings which have now vanished into thin air. We do not know which veterans get funds from veteran but we are not getting it. I am moving along. The other one is about the land that our fathers used to live on in Pretoria in a part called Rosslyn that they said was called Shibidung.

*Jaanong re isitse claim ga re arabiwe, ga re itse gore a go tla nna le tswellopele mo go yona mme a re ga go se ka gwa siama ene o tla bona gore o tla ira jang. Ke bua ka motho o suleng, yo o eleng gore e rile ka '93 ba mmolaeleng ga ba akanya go a aga di firm tsa bona ga ba fitlha ko letlapeng la gagwe la bua dipuo tse le di bueleng le bona. Letlapa leo le tserwe le ko shakhung. Ga e le gore re batliwa dipampiri, dipampiri tsa rona ke tsona lona letlappa leo. Ke kopa fela gore re thusiwe go kreiya se eleng sa rona. Ke a leboga.*

Now we put a claim but we are not getting a response, we do not know if there will be progress on the claim but they said if it wont be fixed they will see what they can do. I am talking about a dead person, that one that in '93 those who they killed when they thought of building their firms there when they got to his tombstone said all of things to them. That tombstone was taken in Shakung. If they want papers from us, that tomstone is our papers. All I am asking is for help to get what is ours. Thank you.

**Dikeledi Mogale (Speaker 5):** *ke a leboga, ke dumedise bo rre le bo mme. Sello sa ntlha ke leboga gore atleast Panel ke 4 women, 4 gentlemen. Ke a leboga, gender e betere moo. Rre Motlanthe re a leboga ga o tlile mo Bojanala mo north west, nna ke*



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*Dikeledi Mogale ke tswa mo mantsirr kwa. I used to be a speaker ka 2003, Thoko Dldiza o tlile the minister by then a tlo go neela багаetsho ba Mantsirr(sp) lefatshe. Ga a sena go neela ba mantsirr lefatshe ke nagana gore ha puso e fa lefatshe e dira gore batho boa ba kgone go ikemela, kwa mantsirr ga go a nna jalo ga go na boikemelo. Ne ba ntshiwa mo lefatsheng la Amandabelt ba tlisiwa bo lefatsheng le gone jaanong ba nnang mo go lona la Mantsirr mme re na le headman o a ipitsang kgosi a tshwere certificate, fake certificate a re ene ga a wele ko the paramount chief kwa rra Mokosta.*

Thank you. I greet men and women. My first cry is that at least I am thankful the Panel constitutes four women, four gentlemen. Thank you. Gender is well represented here. Mr Motlanthe, we thank you for coming to Bojanala in North West. I am Dikeledi Mogale from Mantsirr (sp) there. I used to be a speaker in 2003, Thoko Didiza came, the Minister by then she came to give my people from Mantsirr (sp) land. After she gave Mantsirr people the land my thinking I that when the government gives out land, it does so to ensure that those people can be independent, in Mantsirr it's not like that, there is no independence. They were removed from Amandabelt (sp) land and brought to the land they live on now, Mantsirr, but we have a headman that calls himself, he has a certificate. A fake certifate and he says he does not fall under the paramount chief from Mokosta.

*O re ja ka certificate sona seo gore o se filwe ke mang ga gona yo a itseng ga re botsa di official ga gona karabo mme se se utlwisa botlhoko. Ke rata go bua ka di official tsa rona tsa goromente, goromente e na le badiredi puso mo godimo ga badiredi puso ba ba le teng ko goromenteng tla ke le bolelleng go na le di DDg, DG. O mongwe le mongwe o na le di official ka mo gare ga office ya gae batho ba le 100 maar ga re bone thuso ka batho ba ba le re fileng bona. Mo bofelong wa letsatsi bona the very same DDgs ba tala ko motseng wa rona bat la go rwala di briefcase and di briefcase tse ba di kreiyang ke nna le bo nnete ba gore ga ba fiwe R20 ba fiwa di millions, ka gore ko bofelong ga o batla go ya o itse gore case ya rona e re tlhatlhetseng maloba e fo kae.*

He is lying to us with that certificate that we don't know who gave it to him, we ask officials and they don't have answers and this is hurting. I would like to talk about our

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government officials, government has officials and on top of those officials in government let me tell you they have DDG, DG. Each one of them has about 100 officials in their offices but we don't get help with people you gave to us. At the end of the day you see the very same DDGs are all over our village coming to get briefcases and the briefcases they are getting I am sure they are not getting R20, they get millions cause at the end when you go inquire how far the case we previously opened is.

*Ke bona le tlile fa le itumetse ebile le rona re itumetse. Re bona ekare go fa ro thusega, the next day or two days o utlwe official a re ga wa nkhirira. Go diragetseng?! Go raya gore briefcase e fetile. Tlhokomelang kgang ya briefcase. I once said to official ka mo raa ka re lona di official batho ba modimo lona ra le bona and ke lona ba le feilang this government, ga motho a le ka mo gare ga office ya ka ke le speaker or a le ka mo gare ga office ya ka ke le ke le premier of the province nna k emo fa mmereko gore a ile go dira mmereko go tlhaga kwa o tlhaga a rwele di briefcase mo godimo ga di briefcase tseo o ha jaanong go buiwa go tse the politicians. Ke le politiki, ga ke boelele ma politician never maar di official tse le di hirileng tse e leng gore di gola go phala le di the president ka salary ga ba dire tiro le eseng.*

I can see that you came here happy and we are also happy. We think that we will get help, the next day or two days you will hear an official saying you did not hire me. What happened? That means briefcase has passed. Please look at this briefcase issue. I once said to an official that you officials people of God we can see you and you are the ones failing the government, when a person is in a speaker's office or a premier of the provinces office I give him work to do he appears where he comes from carrying a briefcase on top of another briefcase now when you say something they all say politicians. I am a politician I am not speaking for politicians, never, but officials that you hired that even get paid more than the President in terms of salary, they are not doing their job at all.

*Ka lengwe la malatsi ne gatla officiale ngwe re itumetse, re thabile le bo rre Modibedi re nagana gore aowa rre Mothibedi this time monna o le o tla itse gore a fe morafe*

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*financial report. After 3 days motho o le o di changile and more than 2 people ba setse ba e dirile. Ntate Motlanthe batho bao ga o batla mabitso a bona, because ga ke batle go bua mabitso a batho mo medieng (media). Some other people in this province ba bolailwe ka go bua jalo mo pele ga morafe o ntse jaana, you become a target ga o bua nnete mo dilong tse dingwe tse. Ke botlhoko, ke a thathazela ebile. Ke itumela jaana Rre Motlanthe ka gore ke batla go bua ka the headman o ena a tshwereng certificate sa fake. Ke motho o eleng gore jaanong jaana re na hall e fetang e mo motseng wa rona, ntate o ha hall e hiriwa chelate ke ya gagwe le bana ba gagwe. Ntate o, ha go na le funeral go hirwa hall chelate e ya hall ke ya gagwe because o tlwaetse gore di official di a tla o ba fa briefcase. Ga gona motho o mmolelang sepe ka gore batho ba rwele di chelete ga ba relwe dichelete o tla ba reng? Ga go na gore ba tla mo unpack ka gore ba tla mo unpack jang ba ja, ba tlo ne ntse ba tla go tlatsa go e tlatsa dimpa.*

One of these days one official came and we were happy, we were excited with Mr Modibedi thinking that no Mr Mothibedi this time this man will give residents a financial report. After three days that person has changed and more that two people have already done that. Mr Motlanthe, those people if you want their names because I don't want to say the people's names here on media. Some other people in this were killed just by saying people's names to a crowd like this, you become a target when you you tell the truth in such things. I am dangerous, I am even shaking. I am happy that Mr Motlanthe because I want to talk about the headman that has a fake certificate. He is a person that now we have a hall that is bigger than this one in our village, this man when the hall is rented out the money is his and his children's. This man when there is a funeral and the hall is rented out, the money is his because he is used to officials coming and giving them the "briefcase". No one can tell him anything because people took money from and if they take the money what can you do to them? They won't unpack him because how will they unpack him while they getting a share, they will just come to fill up and fill up their stomach.

*Ke ra gore bagaectsho, Rre Motlanthe re thuseng. Ke nagana gore motlho o mongwe jaaka le thomile this thing e tla re isa somewhere and one other thing ke tlo tlogela ka*

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*gore go santse go na le bo ntate ba rena ba ne ba kwadile maina motlho o mongwe ba tla tla ba feleletsa. There is this thing ko palamenteng wa bona, batho ne ba ntse ba etsa disorokisi ko palamenteng. We are sick and we are tired about those sorokisitse di diragalang ko palamenteng. Palamente ya this country e fetogile di sorokisi mo eleng gore let me tell you why go tshwanetse go nna le di sorokisi. The is this thing, I love madam speaker and I love the chairperson of the NCOP they are brave people maar go na le selo se tlhagelelang se se tlhaelang a ko le leke Rre Motlanthe. Re isetse molaetsa gore batho ga ba atametse modimo, ga ba rapele.*

All I am saying is my people, Mr Motlanthe please help us. I think the way you have started this thing it will take us somewhere and one other thing I will leave by saying there are men who put their names down, maybe they will finish where I stopped. There is this thing at Parliament you see, people are doing a circus show in Parliament. This country's Parliament has turned into a circus to a point that let me tell you why must there be a circus. There is this thing I love Madam Speaker and I love the Chairperson of the NCOP they are brave people but there is this thing that is missing that shows, please try Mr Motlanthe. Please take this message that these people are not bringing God in the Parliament, they do not pray.

*They must pray and pray so that this young people ba sat tla go dira di sorokisi ka mo, ba tla kgabiwa ke kgala go ira disorokisi after modimo a le teng ka foo. Ke ntho e e nkutlwisang botlhoko ha rona re tla re ya re itumetse re re kajeko ke the speech of the president or president speech. Re bona metlholo! Metlholo e e diriwang mo South Africa ke metlholo e e nyanyesang pelo. The last but not least ke tlile go bua ka the foreigners. Foreigners le re tshwareleng le nna ha ke le so I think ke tshwana le the foreigner. Ga ke batle go raya motho ke re ke le tshankane, ga ke batle go re motho ke le...that 1 is wrong. Ntho e utlwisang botlhoko ke gore just o ye ko di bodareng. The near boarder ya Lesotho ke sorokisi e ngwe e leng gore ya ntapisa. Sorokosi e e diragalang mo dibodareng tse dingwe tse maar e ya ko ya Botswana. Dibodara tsela batho ba teng ba na le tlhompō, ga o tsena le ga o tswa o kreiya tlotlo e eseng kana ka sepe mara ko*

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*Lesotho, tla ke go bolelle go na le mo nkileng ka tsereganya nna. Ke motho o elenng gore ha ke rate gore ha ke bona phoso e be ke nna fatshe.*

They must pray and pray so that this young people must not come to do their circus here, they will be ashamed to do circus show when God is present in there. What hurts me is that when we come excited for the speech of the President or President's speech. We see strange things happening! Strange things that happen in South Africa are disgusting to the heart. The last but not least will talk about foreigners. Foreigners will have to forgive us I myself think I am just like the foreigner. I don't want to call a person a "Changane", I don't want to call a person a...that is wrong. The one thing that hurts is that just go to boarder gates. The nearest Lesotho border is a circus that is exhausting. A circus that happens at most borders....but just go to Botswana border. People at those borders have respect when you go in and when you go out they show you so respect but the Lesotho border let me tell I once had to intervene. I am the kind of peson that when I see something is wrong I just sit back.

*I am a leader. Ha ke bona ngwana a ja phoso, ngwana a ja nyaope I just go to that child ke go mo comfront because o dira ntho e wrong e eleng gore kamoso ha ngwana o a swa ke nna ke tla be ke bonwa phoso because ke tla be ke feitse ngwana oo. Ke tla ke go bontshe ntate Motlanthe gore ko bodareng ya Lesotho ba dira jang. \*ilustrates\* This is the South African boarder and that is the Lesotho boarder. There is this young person o batla go tsena ka bo South Africa ka mo maar di official di le teng fa. Ngwana o o tlo tla, suitcase ya ge e sala mo koloing ya the person a tshwereng passport e sharp, passport e e leng gore e valid. Nna ga ke na passport banake ba setse emo koloing nna ke a feta [moves away from mic to demonstrate] \*inaudible\* ke fetele mo SA akere. Ke fetile mo bodareng ya SA ebile ke fetile mo bodareng ya Lesotho. Simple as that. Go na le batho ba potile bana ka fa ba tsaya di R200/R300 ba mphetisa fa le ba tsaya R200. Ha ke feta ka fa le o tswa a shiana a ile go bua le ba le ba SA then ba le ba SA ba suta then ka feta ka tsamaya. Koloi e la ya tla e tla ntseya then ra tsamaya. Bagaecho re thuseng, re thuseng ka di foreigners.*

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I am a leader. When I see a child making a mistake, a child doing nyaope I just go to that child and confront them because he is doing something wrong that tomorrow if a child dies I will be guilty because I will have failed that child. Let me show you Mr Motlanthe what they do at Lesotho border. This is South African boarder and that is Lesotho border (*demonstrates*) there is this young person who wants to get into to South Africa but officials are there. This child comes; suitcase is left in the car with a person that has a good passport like a passport that is valid. I do not have a passport, my kids are left in the car and I pass [moves away from mic to illustrate a bit] to go in SA. I went through the SA boarder also went through the Lesotho. Simple as that; there are people surrounding these children taking R200 or R300 to let me through there and they take R200. When I pass through on the side, he runs to go talk with the South African ones then the South African move and then I just pass and walk. The car comes through takes me and then we leave. My people help us, help us with these foreigners.

**Thulani Tshefuta:** Thank you mama, thank you very much. Thank you.

**Mogomotsi Morule (Speaker 6):** *Ke a leboga. Ke nna Mogomotsi Morule, ke tlike go emela bo mme ba Braakspruit (sp) CPA le di farm dwellers tse di leng mo tikologong ya rona. Ha re tla mo tshireletsegong ya batho ba di polase re sa ntse re itemogela mathata a mantsi bogolo se tona bomme le bana ba dipolase. Ntate ga a se na go tlhokofala, bo mme le bana ga ba na ditshwanelo tsa go nna mo lefatsheng leo. Ke dira sekai, ga ntate wa gago a tlhokofetse o fiwa notice ya gore bo nno ba gago bo fedile le lo bo mme le bana lo tshwanetse lo tsamaye. Go timelwa ga metsi ga batho ba dipolase le motlakase, go ilediwa go etela mabitla le go ilediwa gore bo mme le bana ba bolokiwe. Ka bua ka case ya 2008 mo go e leng ga nna le mosadimogolo o ile a tlhokofala, a tshwanetse ke go re a dule di beke tse tharo ko mmotshareng.*

Thank you. I am Mogomotsi Morule, I am here on behalf of women from Braakpan CPA and farm dwellers that are in the surrounding our area. When we come to the protection of people from farms we are still experiencing many problems especially women and children from farms. When a husband passes on, women and children do not have

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rights to stay on that land. I am making an example, when your husband has died you are given notice that you no longer have a place as women and kids you should leave. Water cut offs for farm residents and electricity, women and children are forbidden to visit the graveside and to be buried. I am talking about a 2008 case where there was an old woman that passed; she had to stay three weeks at a mortuary.

*Ra thusiwa ke LAMOSA gore mosadimogolo a patiwe. Ha a fetsa go patwa, badiredi ba rona ba land affairs nako ya gore ba emelele ka maoto ba emele bo mme le bana ba re apoetitse mediator gore a tle go re evicta gotwe rona ga rena ditshwanelo tsa go ka dirisa lefatshe. Bo mme ba rona ba ile ba hudugaka di bag ka 2009, go sena ko ba ka yang ko teng empa melao e ntse e le teng gotwe go sa tlholwa go kobiwa batho... Go na le melawana e e kwetsweng, melawana eo ga e dirisiwe. Re utlwisiwa botlhoko ke badiredi puso ba rena ha ba tshwanetse ba re emele ba tsaya letlhakore. Ne re kopa puso e re shebele foo gonne bo mme le baagi, babereki ba di polase gore jaanong melawana e eleng teng. Badiredi puso ba dirisa yona melawana e go ikhumisa, ba koba rona ba ba fiwa chelete gore re kgone go ntshiwa mo lefatsheng le o dutseng more than 23 years mo go lona.*

We were helped by LAMOSA so that the old woman can be buried. After the burial, our Land Affairs workers when they are supposed to stand on their feet and represent women and kids they appointed a mediator to come and evict us claiming that we do not have rights to use the land. Our mothers had to relocate with bags in 2009; they didn't have anywhere to go; there are laws that state that no one should be kicked out. Our government workers are hurting us when they are supposed to stand by us they take sides. We are asking the government to look into that because women and residents, farm workers that now laws that are there... government workers use those laws to make themselves rich, they kick us out and they are given money on the land that we lived on for more than 23 years.

*Ha ke tla mo case e ngwe ke tla go emela bo mme ba braakspruit CPA le nna ke le wa leloko la bone. Ke batla go le fa lemorago ka bokhutshwanyane ga ke na go nna mo*

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*telele. Lefatshe le o ka 1997, re le basha ba dipolase re kile ra utlwelela lenaneo la gore puso e busetsa batho mafatshe le go rekela batho mafatshe. Re ile ra tsamaya dipolase tsohle, re dira door to door ra itsise bagolo ra ba ra ikwadisa ra nna 110. Project ya rona re e rekele ka slug(sp) ka 2002, lefatshe la teransefelwa mo go rona. Ra rekelwa ditereke le dikgomo ka balance of grant mme go na jaana se se botlhoko ke gore ka 2003 re fetsa go rekelwa lefatshe, basweu ba ile ba re koba ba re lefatshe la lona ke le le lo reketswe lefatshe. Ra itsise lefapha la land affairs mo godimo ga moo re na le 15 years re ntse re lwana le batho bao.*

When I come to another case representing Braakspruit CPA women of which I am also a member. I want to give you a brief background I won't be long. In 1997 that land as the youth from the farms we heard about the government's program of returning land to people and buying land for people. We went to all farms, going door to door informing elders and we registered 110 members. We bought our project with slug (sp) in 2002, the land was then transferred to us. They bought us tractors and cows with the balance of grant but now what hurts is in 2003 after the land was bought for us, whites kicked us out saying that there is your land it was bought for you. We reported to the Department of Land Affairs on top of that we have been fighting with those people for the past 15 years.

*Ka 2014 se se ileng sa re utlwiswa botlhoko ke lefapha le ile la re bolelela rona ga re makgoa re tshwanetse re amogele batho bao. A re a rata ga re rate. Gone jaanong polase e re e batlileng e ne re produce mo yona, re lema re rekisa ga re tlhole re na le puo mo go yone polase eo. Re dutse hatshe, polase e phutlhamo. Badiredi puso ba tshotse batho ba bone ba eseng beng ba lefatshe, ba ba sa tsenang ka tshetele ba ba dirile baduladitelo. Gone jaanong ditshetele di tsena mo di personal accounting tsa bona. Re tabogile, ke mathile ebile ke itlhobogile. Re dutse hela go tlala, diterekere tsa rona ga di tlhola di lema ko masimong ke di taxi. Se ne re se kopa mo Panele e dutseng ko pele kwa re le bo mme ba Braakspruit CPA kopa le re thuse batho ba ba senang lefatshe leo ba ye ko extension land.*



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In 2014 what hurt us is the Department telling us we are not whites we are supposed to accept those people. Whether we like it or not. Right now the farm that we want that we produced on, we planted and sold, we do not have a say on that farm. We are doing nothing, the farm went down. Government workers took their own people and they gave them the land and they are not the land owners, those who did not pay and made them chairpersons, right now money goes straight into their personal accounts. We ran around, I went around I even gave up. We are doing nothing and there is poverty. Our tractors are not used for planting they are taxis. What we are asking from the Panel that is seated in front there as women from Braakspruit CPA is to help people that do not own that land to go to the extension land.

*Ko land affairs ba re ba rekile extention land gore re kgone go fa batho bao bonno so ditumelano tsa rona ga di a ke di nna teng. Re ne re kopa gore lefatshe la rona le boele mo go rona re kgone go le diredisa, re kgone go bereka jaaka ne re produce mo lefatsheng leo. Gompiano re dutse re bolawa ke tlala mme re ntse re na le lefatshe ga re kgone le go le atimela re beitswe bo goliath ha re tshwanetse re ye teng ga te re ya go swa. Gompiano ke tlile ka bonkane go twe ha ke tla kwano ke a go swa. Ke tlile gore puso e nthuse re batla lefatshe la rona re kgone go bereka jaaka ne re bereka. Re kgone go plant jaaka ne re bereka. Ke a leboga.*

At Land Affairs they say they bought an extension land so that we can give those people a place to stay so our agreements are not there. We asking that our land to be returned to us so we can use it, we can work like when we used to produce on that land. Today we are dying of hunger but we have the land that we can't even go closer to because people put goliaths for us when we supposed to go there they say will die. Today I just forced to come and they said if I come here I will die. I came to ask the government to help me, we want our land so we can work like we used to work. So we can be able to plant like we used to do. Thank you.

**Phillip Maibuti More (Speaker 7):** *Rre Kgalema Motlanthe. Nna ke Phillip Maibuti More, ke tswa kwa tulong ya Mogopa, Ventersdorp. Ga re dutse ka fana e kete re na le*

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*moko o le mongwe jaanong ga ke utlwe ope a re solution ke ye. Go na le dilo tse dintsi tse di diragetseng mo lefatsheng la rona. Ke tlo bega gore rona batho ba Mogopa re lwele thata le maburu pele ba re fudusa. Ba re fudusitse ka 1984, 14 february ne go le botlhoko ba go tsaya mo ntlong ba go latlhela mo beseng then morago ba tseye dithoto tsa gago ba di tsenye mo terakeng. Kgang eo e re utlwisetse botlhoko thata re tseiwa ro latlhelwa mo re sa batleng teng mme ka thuso ya the Black Sash ne ra kgona go fudugela gape kwa mafatsheng a tshwanang le Bethane(sp) kwa bakwena ba mogopa ba leng ko teng. Se se utlwisang botlhoko ke gore re bile ra lwa le mmuso ra etsa appeal then before the Appeal Court tshotlego ya batho ba rona ba sutlegile thata.*

Mr Kgalema Motlanthe. I am Phillip Maibuti More, I am from a place in Mogopa, Ventersdorp. When we are sitting here its like we have a similar problem now I do not hear anyone saying here is a solution. There are a lot of things that have happened in our land. I am reporting that people from Mogopa we fought a lot with the boers before they removed us. They removed us in 1984 14 february it was painful taking you from the house throwing you into the bus then later taking your things and putting them in a tractor. This issue has hurt us a lot taking us to where we don't want to be but with the help of the Black Sash we were able to move again to places like Bethane(sp) where Bakwena Ba Mogopa are based. What is painful is that we fought with the government and we made an appeal then before the Appeal Court, the struggle of people they suffered a lot.

*Ba boela kwa mogopa ba ile go dula moo ba editse di shacks kwa mogopa, maburu ha a tla ba re botsa gore le dirang fa ra re ae fa ke fa rona fa le ka se re tlose mo re le teng ke fo ga rona fa. Go diragetse jalo ha go fetswa ka kgang e ya maburu, a paletswe kwa erile go santse go le jalo ka 1987 ke ge appeal court ya ko Bloemfontein e re, re tlositse unlawful. Matsapa a teng mme matsapa a ga e se a bo mang ke a rona because ga go le jalo go na le bo rra monwana ba ke bonang ba tlhakatlhakanya ditulo tsa morafe. Go fitlhela go re why re sa bue ka bo rra monwana ba, gone ke bone ba tlhakatlhakanyang. The previous speakers ba buile jalo ba re the official tsa government are there to be blamed and ga re thutse le rona ga re didimetse ga re bue sepe. Re ka*

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*blame batho ra re go diragalang, go diragalang mme re na le solution ya gore re dirang batho ba ba senyang.*

They returned back to Mogopa to stay there where they built shacks in Mogopa when boers came to ask what we were doing there we said no, this is our place where we are and you can't remove us here its ours. That's how it happened after we were done with the boer issue, they failed there when it was still like that in 1987, that's when the Bloemfontein Appeal Court said we were removed unlawfully. There are propblems but these problems are not someone else's but ours because when it's like that there are instigators that mess up residents' places. You find out that we do not report these instigators because they are the ones that mess up. The previous speakers have spoken earlier that government officials are there to be blamed and we are not helping also if we are quiet and say nothing. We can blame people that they do this and that but we have a solution of what we do to people who do wrong.

*Re na le Constitution e sa le e nna teng jaanong mo constitution eo nna ga ke a ya sekolong ga ke itse, ke utlwa gotwe go le Constitution e baendang gore re kgone sekeete ga ba tlola molao ba etsa dilo tsa go tshwana le wa bribery wa bona. Go na le kgang e ngwe ya bribery e gotweng e setlhugo thata. Ka 1983 Mangope o ne a tla ko etsho nna ka re, fa ke fa etsho ene a re ba ratang go ntshala morago ba tla ntshala morago then just like that. Then ga diragala gape gore ba re thubele dikolo, eng, tso tsohle tseo ra sala re sena metsi. Ra tshwanelwa ke gore re simolle go aga sekolo, ra ya ra ya erile ha ba bona sekolo se a tla Koringhof(sp) e be reya ko Parliament ga re fitlha ko Parliament that's why ke re bagaecho la bona re tletse jang ke kopa you must defrain from bribery. If re setse re na le bribery ga gona se se ka lokang then Koringhof said to me \*Afrikaans\* le nkutlweng then I said \*Afrikaans\* ga ke fetsa fa le \*Afrikaans\* koringhof a tlala bogale a ba re \*Afrikaans\* boere maak a plan eo ke yone ka di 14 tsa February re tloge re tsamaye. Jaanong bagaetsho tswetswe a re reyeng baeteledipele ba menwana e metelele ba tsaya dilo tsa morafe a go tseweng tshwetso ka bone ka kopo.*

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We have a Constitution that has been there now in that Constitution I didn't go to school I don't know, I hear that there is a Constitution that binds that we can \*unclear audio\* when they do not follow the law and they do such things as bribery you see. This bribery issue is very terrible. In 1983 Mangope came to our home and I said this is our home and he said those who like to follow me will follow me and just like that. Then it happened again that they broke down our schools, what else and everything else and we left with no water. We had to start building the school, we went ahead when they saw the progress Koringhof(sp), we went to Parliament when we got to Parliament that's why I am saying my people you see how many we are here you must refrain from bribery. If we still have bribery nothing will ever be fine then Koringhof said to me \*Afrikaans insert\* boere maak a plan that was 14 February we moved and left. Now my people let us tell our leaders with long fingers taking residents property we should take a decision about them we plead.

**Thulani Tshefuta:** Can we address this please, may we give usisi a chance to speak and the 3 speakers on the mic sit down. In the next round after this row you are automatically noted. 1,2,3 its 4 now from this side. You are 4, please sit down after this round you are automatically noted and we give ausi (lady) an opportunity then we start from this side. Please. The request is that on this side there is only 1 hand remaining, we note that hand.

**Tabea Moetshane (Speaker 8):** *Ke a leboga moradisi, a ke leboge the High Level Panel yotlhe mo pele ga me. Leina la me ke Tabea Moetshane ke tswa ko Matlosana. Ke tlile go ya hela ka bong ba pelo straight to social cohesion ka gore botlhe ba buile ka lefatshe.*

Thank you Program Director, let me also thank the High Level Panel in front of me. My name is Tabea Moetshane, I am from Matlosana. I will go straight to social cohesion with one heart because all have talked about the land.

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The challenge of social cohesion and social building representative of committee across the district deliberately on the issue that affects them on their respective municipalities and identifying the following facts as challenges to obtain cohesive society and spirit of the nation building. We only have 5 of them and *re shebile* (looking at) Act *ya* (of) SAHRC Act 40 Of 2013. Lack of morality and respect, lack of proper parenting, substance abuse and lack of education in our community. Let me elaborate on lack of morality and respect, community have identified that lack of responsibility and accountability has crippled our society. When people do not wanna account for their action rather redirect or blame others for their action. It was highlighted that people no longer have fear to engage in immoral and criminal activities as respect of others culture is even lost. Going to lack of proper parenting, there is a commotion that mothers are not involved in the bringing up of their girls as a result girls get involved in relationship with elder men for money and material gain.

The above mentioned together with teenage pregnancy have been regarded as significant factor contributing to high school drop out. Substance abuse, the high use of substance is in community across. Locally, it has been reported as one of the cause and contribution of misconduct in community. Tavern owners seem to have perpetuated the problem as they allow young children to buy alcohol and they even say the children are the ones that bring business in their tavern. They open 10am to 2am as contributing behaviours in community. Our police officers are not fulfilling their role to provide safety and security as they take bribe from the tavern owners for not enforcing the law. Lack of education in community is a concern that level of education in our community is low and often young people are struggling to find jobs and also themselves to be used to find jobs or learnership positions. Young people agree that qualified graduates struggle to find jobs due to lack of experience that is usually demanded as you apply for a job. As highlighted education system in SA has dropped with all contributing to a slow pace process of attending a cohesive society.

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*Di resolutions tsa rona ke tse, re tla sheba gore HLP e tla re thusa jang e tla ka tharabololo e leng gore e molaong. Molao wa SAHRC, molao e tla tla ka tharabololoe.*

Here are our resolutions; we will look at how the HLP will assist us to come with a solution that is within the law. Act of SAHRC, this Act will help bring solutions.

Public schools should have professional psychologists and social worker in order to identify the need of children from early age. Incorporate sports and arts activities in school curriculum to enhance the chance to young people who can later create income without expecting employment of government. Government must force activity participation of community in business, learning and agriculture. Teaching and learning should be monitored regularly in order to to have a successful system. Pass mark should be increased to 50% in school in order to match of university. Ke a leboga. Thank you

**Thulani Tshefuta:** *Wena ausi* (you lady), may we take this round for now. You see if we don't argue about rules will move quicker. Let's allow this and then move to the other side, will definitely come back.

**Mme Matong (Speaker 9):** *Dumelang. Yo o buang ke mme Matong go tswa ko Taung, Taung local municipality mo tlase ga kgosi Nyoko, Mayor Motlhabane. Ke eme jaana go tla go boelela mekgatlho e puso e ne ya re rotloetsa thata gore e dirwe jaanong mekgatlho e butswa puso ga e bonwe gope. Ke itumeletse tsatsi la gompiano gore gompiano e be ke eme ha, ke tlile go ntsha selelo le maikutlo a rona baagi ba Taung. Ha o lebelela ko Taung re na le mekgatlho e mentsi mme mekgatlho e mentsi ke ya temo. Re dira dira ka bana ba disability ba leng gore tota ba tlhoka puso jaanong gompiano jaana setse ke bone gore puso ke motlase ga yona. Selelo sa ka ke gore puso e kgakala le rona bagolo, e kgakala. Ba re roetloditse go bula mekgatlho ba re itsise gore ba tla tshwaraganya le rona mme gompiano e kgakala le le dilo tseo. Re butse mekgatlho gompiano jaana batho ba tshwanetseng gore thusa ke mafapha a puso mme gore re ba bone re ba bona hela ka Mandela day hela jaana ga ba re*

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*atumele. Jaanong re tlile go ikuela ha pele ga Rre Motlanthe gore a re thuse, mekgatlho e e ko magaeng e kgone go ema ka maoto.*

Hello. Talking here is Ms Matong from Taung, Taung local municipality under Kgosi Nyoko, Mayor Motlhabane. I am here on behalf of organisations the government encouraged us to start now organisations have been opened the government is nowhere to be seen. I am happy for this day today that I am standing here; I am here to give you our cries and our feelings as Taung residents. When you look at Taung we have many organisations and many of these organisations are in the agricultural sector. We work with disabled children that need the government now today I see that I am under the government. My cry is that the government is far from us elders, it's far. They encouraged us to start organisations and told us they will support us but today it's very far from such things. We started organisations now today people who are supposed to help us are government department but for us to see them we only see them on Mandela Day on an ordinary day they do not get close to us. Now we came to plead to Mr Motlanthe to help us so that rural organisations to stand up on their own.

*Mokgatlho e re butseng gompieno jaana re na le malwetsi a disukiri, di high blood ke go thusa setshaba maar ga gona lemipinyana la gore ha kgwedi e tsenna le rona re kgone go itshevisa ha go na le ha e le niks bagolo maar ha puso e batla report e tabogela ko go rona kwa. Gompieno re le mekgatlho re matlho a puso re lebeletse gore puso re e kokoanyetse e kgone go tsaya sengwe le sengwe ka bogauswane maar ga gona gore ha kgwedi e hela ba kgone go re neela sengwenyana le rona re kgone go ya go ja ko ntlong. Gompieno malapa a rona a bosula ke mekgatlho e re butseng, ga go monate mo malapeng a rona ka gore ra tsogelela mme wa boa ha o boela kwa lapeng kgwedi e hela rre o lebeletse sengwe mo seatleng ga gona sepe. Tota ke a ikuela le puso gore a kgwedi ngwe tota bagaetsho gangwe mo ngwageng ba re thuse le rona malapa a rona a kgone a tie gona jaanong malapa a rona ga a tia ka ntlha ya di project tse eleng gore re mo tsona.*

Organisations that we have started today we have diseases like diabetes, high blood we help the society but there is no income at the end of the month coming in to service

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ourselves, there is nothing elders but when the government needs reports they come running to us. Today as organisations we are government's eyes we are looking out for the government to gather everything easily but there is no way that when the month ends they can give us something so that we can be able to eat at home. Today our families are not happy due to these organisations that we started, our families are not happy because we get up and go these organisations but when you return home month and your husband is expecting that you have something to show him but nothing. I am pleading with the government that just one month my people once in a year to assist us so that we can strengthen our families our families are not strong because of the projects that we are in.

*Se ke tlileng go se kopa ke gore re utlwelela setsekotsane fela mo rading ga re se itse, a setsokotsane seo se re atamele ko di project gore re kgone go itse le go ipolela eseng batho ba tsaya mahoko a rona, ba tsaya di report tsa rona ba isa mahoko ko setsokotsaneng re sa itse gore se buang le rona ra se dira. A ba re tsenye le rona mo setsokotsaneng re kgone go ipuelela bagolo. Project e ke e dirang jaanong ke ya disability, ke na le bana ba le 32 mo teng ga 2 room. Bana ba tlhokwa go kgaogangwa go ya ka di ka bokoa jo ba na leng le bona. Ke kopa gore puso o ko go atamela ha Taung hale go bona matlhotlha pelo, ba bangwe ke dikhutsana ga ba itse go re ba ye kae ga ba na batlhokomedi ko magaeng jaanong ke kopa thuso tlhe re atameleng le ye go re thusa ka kago re ye go divide go ya ka bokoa jwa bone. Se sengwe bagolo ke a lela gore re setse re e doneetela dijo gore bana ba kgone go itlhelela dijo, ke tlhole le bona motshegare ba je ba boele magaeng. Re kopa di training tlhe bagolo, di training tse di maleba for bana ba le ba bangwe ba tlhoka ditshidilo ba tlhoka le ditlhako. Rona ga re itse le ha e le sepe re itse go tlhola re ba jesa le go ba tlhapisa. Sa bohelo se re se kopang ke gore a puso jaaka ba tlile re tlile go ntsha dilelo tsa rona jaana e boe gape e boele mo go rona re tle go utlwa di karabo tse batlang ka tsone a ke re amogelesegile kgotsa ga ra amogelesega. Ke a leboga.*

What I am going to ask is that we listen to setsekotsane (*intervention program by the premier*) on the radio but we do not know it, that setsokotsane does not approach us on



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our project so that we can talk for ourselves not people taking our words, taking our reports taking them to setsokotsane not knowing what it is saying to us, so that we can do it. They should also put us on the program so we can speak for ourselves. The project I am doing deals with disability, I have 32 children in a two room house. We need to separate these children according to the disability they have. I am asking that the government come to Taung to see the sad situation we are in. Some are orphans they do not know where to go they do not have any guardians at home; now I need you to help please come to us and help us to divide them to their disability. The other thing elders I am pleading that we still donate our own food so that the children can have access to food; I spend the whole day with them they eat and go back home. We are asking for trainings please elders, these appropriate training for these children some need to be massaged some need shoes. We do not know anything we only know to spend a day, feed them and bathe them. Lastly I will ask the government that as they came here so we can tell them our problems they should come back to us give us feedback to hear what the answers are, is it that we are welcomed or we are not welcomed. Thank you.

**Thabo Makhombo (Speaker 10):** *Dumelang Panel e yptlhe ko pele eo. Leina la ka ke Thabo Makhombo. Bagolo ke mo apartheid. Ke tshwerwe go phala batho ba botlhe ke tshwarelwa go bua nnete. Ke tlhaga ko plekeng e ngwe gatwe Monakato ko rietspruit. Go na le di RDP tse ne di agilweng ko ext. 4. As a youth member e be re bona gore re tle ka organisation ya SANCO go re ba sa re mo polotiking. Ka 2015 ka November ke ile ka tswa ka ko masepala wa housing wa MMC ka e ile go mo tlhalosetsa mo khanselara o ne a tsene o rekisitse dintlo di le 258 tsa bagolo a di fa bana ba '94/'92 mme mme wa 1952 a se na ntlo a nna mo mokhukhung mo tseleng re mo kopele gore a kreiye ntlo. Ga ntlo e tla go fiwa yo a nang le tshetele batho ba ba berekang di mine. Ga re ya ko MMC, MMC ka di political difference tse di leng teng o tsaya maina a rona mo meeting sharp ra utlwana. Labobedi ka di 4 tsa 2015ne e le labobedi re le mo meeting.*

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Greetings to the whole Panel there in front. My name is Thabo Makhombo. Elders I am in apartheid. I was arrested more than any other person, arrested for telling the truth. I am from a place called Monakato in Reitspruit. There are RDP houses built at extension 4. As youth members we saw it fit to come up with an organisation called SANCO so that they do not say that we are political. In 2015 November I went to the housing municipality MMC to explain to it that the councillor that was in charge sold 258 houses for elders to children born in '94/'92 but a mother of 1952 doesn't have a house living in a shack next to the road and we went and asked that she gets a house. When the house is available it is given to a person who has money, those who work in mines. When we go to MMC, MMC with political differences they have he takes down our names in a meeting sharp we agree. Tuesday on the 4<sup>th</sup> in 2015 it was a Tuesday we were in a meeting.

*Laboraro kamoso wa teng it was late ka bo 11 oclock in the evening ga tla special sa bo ntate ba ba kwenneng ba basweu ba tla bang arresta ba re ke lwantsha. Gentleman o mo morago mo number 2 ke general secretary ya SANCO a tla ko court a tla go release cause case ya ka e sa tsengwa mo NMPA ba re ga ena matla ka gore ke tshwere document e bontshang gore mokhanselara o jele dRDP tsa batho, labone mantsiboana o ke relesetsweng I was arrested again go tlile dihippo ko gae, batsadi ba ka supiwa ka dithunya ka tshwariwa. I was arrested ka labone, vrytag, sat le sontaga. On Monday ko court ya Mogwasi I was released on free bail. Ha ke boa ko gae ke kreiya di summons tsa high court. Ke a ya high court le ma comrades, e utlwise botlhoko bagolo ka ya ka kopa thuso ko di loyara tsa mahala tsa rona ba dikobo dikhutsoane ba re ba ka se kgone go nthusa, ka ya ko public protector case ya ka gona nou ga ke itse go diragala eng.*

Wednesday the following day it was 11 o'clock in the evening and then came a special with white tough guys coming to arrest me and fighting us. The 2<sup>nd</sup> gentleman at the back here is general secretary of SANCO came to release me in court cause my case was not in NMPA because it does not have weight because I had a document that shows that a councillor sold people RDP houses, the Thursday I got released, later that day I

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was arrested again - hippos came at home, my parents were pointed at with guns and I got arrested. I was arrested on Thursday, Friday, Saturday and Sunday. On Monday at Mogwasi Court I was released on free bail. When I got back home I got a summons from the High Court. I went to the High Court with comrades, it is hurting my elders I went to ask assistance from free lawyers for people who are poor they said they won't be able to help me, I went to the Public Protector, my case right now I don't know what's happening.

*Ke na le di founu ntse ke founa ko human rights le kajeko ntse ke eme fela jalo, ka ya ko legislature ba re who do you think you are a small boy like you we can be crushed within a sec. I was suppose gore ke patele loyara R70k, ga ke bereke. I came from a poor family just that ke na le leratogore ke thuse batho, ke switse gore ke thusitse batho. Kopa go tlatsa bikinyana ko re pelo ya ka e botlhoko because ke gopola mme o mongwe a tlile ko gae a re o kobilwe mo ntlong bosigo. Ra tswa ra lo lwa bathong ba iteng ke tsenya mme o wa, kajeko ga ke bua jaana bagolo ke target and ne ke kopa government ya rona e re thuse ga re baya batho go re ba re thuse e be ka gore go na le leadership e ko godimo, mo Rustenburg re na le mathata a gore ga na le di core. Rona ga re batho re dilo tseo bagolo ga o thusiwe ka gore motho yoo rekisang di RDP o tsamaya le bo mang ga o bua, case ya ka e utlwise botlhoko bagolo ka gore ke santsene ke kolota loyara and ga ke bereke.*

I have numbers I have been calling at human rights and even today I am still waiting, I went to legislature and they said who do you think you are a small boy like you can be crushed within a second. I was supposed to pay a lawyer R70 000, I am not working. I come from a poor family, it is just that I have passion to help people, I am taking the fall for helping people. I would like to just add a little bit just that my heart is broken because I remember some lady came at home saying she was kicked out of the house at night. We left to go fight those people and put that lady back in the house, today as I am speaking here I am a target and I am asking our government to help us when we appoint people to help us then we put leadership on top, in Rustenburg we have problems because we don't even have a core. We are not people we are called those

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things elders, you wont get help because the person selling RDP is associated with who when you talk... my case is very sensitive elders because I am still owing the lawyer and I am not working.

*Go na le mosimane o mongwe ntse ke mmona fa wa media o rata go kwala story sa ka too much even today ga ke bua jaana batho ba le ba tsene mo di RDP. Ke bua ka batho ba ba na leng 15 years ba bereka lonmin ba tseetse motho a le nosi a na le bana ba le 4 e le mme a setse ka dikhutsana o nna ko mokhukhung o senang motlakase le metsi. Ga o bua kajeko, ko re bagolo le sa bona ke tatasela ke utlwa botlhoko ka gore ka itse gape gore ga ke tswa fa I will be arrested. Ne ke kopa gore rona ga ke batle go bua politiki ke bue eng ne ke kopa gore rona ba re buang nnete kajeko re mo apartheid gona jaanong ha ke bua jaana nna I have no fear ka gore ga re rekiwe rona re ganne tshetele kajeko re di target. Ne ke kopa go tsenya sa bofelo fela ne re kopa gore government, di public protector di tlogele go choose di case ba choose di case di president gore mang o jele, ABSA e jele.*

There is this media boy I have been seeing here, he likes to write my story too much even today as I speak people have occupied the RDP. I am talking about people that have been working for 15 years in Lonmin, they took a single parent with 4 children who is a woman with orphaned kids she lives in a shack with no water and electricity. When you talk today, elders you see I am shaking I am hurting because I know when I leave this place I will be arrested. I was just asking that we... I do not want to talk politics or anything, I was just asking that we who tell the truth today we are in apartheid right now as I speak I have no fear because we can't be bought we refused to take money , and today we are targets. I would like to put the last one only I would like the government, Public Protectors must stop choosing cases they choose cases by who is who, the president ate or ABSA ate.

*Go etsegalang ka dikgang tsa rona? Public Protector e thusa rona fa. Nna ke tsaya gore court ya, ke lebala di office tsa bona tsa di lawyer tsa mahala legal aid court ke ha ba mpoella gore...\*applause\* wa intimidate ga o mphaphathela matsogo thata. Ga ke*

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*itse gore ba go rekile gore ga ke bua o be o dira dilo tse o di etsang. Kopa government e consider kopa le etse di audit. Ga motho a itibetse a le mo officing kopa le tseneng le batle di file tsa rona ba sokolong ba re senang voice gore kamoso ga re ya e be re thusiwa go sa elect di case tsa gore re thusa o ka gore re tla nna famous we will be all over the news. Dankie bagolo.*

What happens to our cases? Public Protector helps us here. I personally think that the court... I am forgetting what they call free lawyer offices, legal aid court told me that \*applause\* you intimidate me when you clap your hands too much. I don't know if you were bribed so that when I speak you can do what you are doing. I am asking the government to consider auditing. When a person is least expecting it in the office, get in and ask for files of the poor and voiceless so that tomorrow when we go there we will get help and they won't elect cases to help this one because we will be famous, we will be all over the news. Thank you elders.

**Mzwandile Thwasha (Speaker 11):** *Dumelang bagolo, tla ke tsee nako e ke dumedise boeteledipele ba rona from the High Level ka ketapele ya the former President ntate Motlanthe. Nna ke bidiwa rre Thwasha ka leina ke mzwandile, sa ntlha ka bo khutshwane se ke se itemogelang mo ntlong ye ka nako ya dijo pele ga nka tswelela ka se ke se tshotseng ke bone badiri ka nna kgotsa bagolo ka fa ba emelela ka mogoso ga ne go anangsiwa gore go iwa dijong. Kgang e ngwe e khutsoane e ke rata go itsise go leadership ye ke gore mo ntlong e 95% or if not all of us re di ward comitte members tse eleng gore di ithaopile re a dira. Re leitlho le ditsebe tsa ga masepala. Re na le kgwedi tse pedi mme ga se re bone stipend seo mme re kopiwa go dira tiro e re e thapetsweng so ke ka moo o bonang ka nako ya dijo o bona re tshologela kwa eketse re di dintsi ke ka ntlha ya go tshwarwa ke tlala le bosigo bo re bo tsogileng ho fitlha fa. Ke selo se ne ke batla go se tlhagisa mo bagolong and ba bangwe re na le disukiri.*

Hello elders, let me take this time to greet the leadership from the High Level Panel with the leadership of former President Mr Motlanthe. I am called Mr Thwasha my name is Mzwadile, firstly in short what I have realised in this house is that when it is lunch time, before I carry on with what I have, I saw my colleagues or elders get up quickly when it

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was announced that it's time to eat. Another short issue I want to let our leadership know is that in this house 95% orh if not all of us we are ward committee members who volunteered to serve. We are eyes and ears for the municipality. We have two months without getting the stipend but we are asked to do the work we are hired for, that's why you see that when it's time to go eat we quickly go there as if we are flies because we are hungry and we had to wake up very early to get here. It is what I wanted to make my elders aware of and some of us have diabetes.

*Ka bokhutshwane ke batla go tlhalosa gore mo masepaleng wa rona kgotsa district ya rona ya Bojanala re na le dipetlele tse pedi tse eleng gore ke di district hospital, santlha ke ke sepetlele sa Madibeng ko Brits(Brits District Hospital) re nne le sepetlele sa bobedi sa district ko Koster se eleng Koster district hospital. Ka bokhutshwane se ke ratang go se kopa keteledi fa pele fa ke gore sepetlele se o se onetse se bodile ha nka dirisa lereo le lengwe. Kgale re kopa budget ya sepetlele seo gore re kopa go thuswa ka go agelwa sepetlele, ga go sa kgonagale se renovatiwe ka gore matshelo a batho a tla pele. Jara le jara re solofetswa budget go startilwe ka 2015 /16 ya fela ga tla 16 to 17 ya fela gone jaana re mo 17 to 18 le jaanong jaana ga re boletwe sepe gore go dirwa jang ka sepetlele seo. Ka tsholofelo ya ketapele e leng fa e tla re thusa re bone gore sepetlele se renoveitiwe, ke bua ka district hospital.*

In short, I want to explain that in our municipality or our district Bojanala we have only two district hospitals; the first hospital is Madibeng hospital in Brits (Brits District Hospital) and then the second district hospital is in Koster which is Koster District Hospital. In short what I would like to ask the leadership here in front is that the hospital is old, has deteriorated if I use another term. We have been asking for a budget for that hospital so that they can build a hospital if it's not possible it can be renovated because people's lives come first. Every year they promise us a budget, they started with 2015/16 budget it ended then 16/17 budget it ended then we are in 17/18 even now they are not saying anything about what will happen to that hospital. With the hope that this leadership will help us to get that hospital renovated, I am talking about the district hospital.

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*Wa imagine masepala wa rona o monyane yo e leng Kgetlheng, se ke ratang go se tlhalosa ke kopa jaanong jaana re nale ngwaga tse pedi re sa bone metsi re le baagi ba mo Swartruggens mo masepaleng wa Kgetlheng re sokola ka metsi ne re ikuela mo keteledipele fa gore ba bone ba re thuse jaang. Jaanong jaana re opela di haleluya ka ntlha ya ga Dineo, dineo o tswang moz ka puo e re e utlwang mo TV kajeko re kaone re bone metsi, re kgone go nwa metsi. Re a ipotsa gore morago ga foo ga di pula tse di matla tse re di filweng ke ramasedi di tla fela ra go boela ko di drought. Ne re ikuela mo pusong gore ba dire ka mokgo o mongwe ba bone gore metsi a tswelle pele. Se sengwe se ke ratang go bua ka sone ke se badiri ka nna kgotsa dibui ka fa ba setse ba buile ka sone, mo di masepaleng tsa rona re dira le di office tsa LED ke di office tse di empowering our small business SMME maar se se botlhoko ke gore di rata batho ba eseng ba mo province ya rona bogolo jang province ya rona NW, go builwe ka batho ba province ya Limpopo ba tletse ka fa ke boamaruri.*

You can imagine our municipality is small which is Kgetlheng, what I would like to explain right now we have 2 years without water, as Swartruggens residents in Kgetlheng municipality we struggle to get water so we are pleading with the leadership here to see how will they help us. Right now we are singing Haleluya because of Dineo (cyclone), Dineo from Mozambique as we hear it on TV today we have water, we could drink water. We ask ourselves that after all the heavy rainfall from the almighty are gone will go back to drought. We are pleading with the government to come up with another plan so we can continue to get water. Another thing that I would like to talk about is my fellow colleagues or speakers in here have already spoken about, in our municipality we work with LED offices they are offices that empower our small businesses SMME but the most hurtful thing is they like people who are not from our province, North West, they spoke about people from Limpopo are all over here to be honest.

*Province ya rona e tletse batho ba Limpopo, di official tsa rona tsa di masepala tse e leng bofelong ba letsatsi re pallwa ke go kreiya service delivery ka ntlha ya batho ba sa kgathalle batho rona fa le mmereko ya ditender e fiwa bone batho ba hence go na le*

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*bagwebi potlana mo di masepaleng tsa rona mo go ka be go godisiwa bone gore kamoso ba kgone go thusa. Ke maswabi ga re le mo tseleng jaana re tla kwano, ke amogetse mogala go tswa mo Swartruggens go na le lelapa lengwe ba na le 2 months ba na le setopo ko mortuary ba pallwa ke go boloka. Re ikutse mo masepaleng , re ile godimo le tlase mme ga se re bone thuso jaanong jaana ga re itse gore re lebe kae. Ga ekebe go na le mogwebi potlana yo o ekabe a empower fale le fale ne a tla a ithaopa a tsaya mathata a lapa leo a jara jaaka re bona ha gotwe ha o na le sengwe o thusa foo.*

Our province is full of people from Limpopo, our municipal officials which at the end of the day we can't get service delivery because they do not care for our people and also tenders are given to them hence we have small businessmen in our municipality that should be assisted so that they could help in future. I am sorry on our way here I received a call from Swartruggens, a family have 2 months with a corpse in mortuary they can't have a burial. We should give the municipality a break...we went up and down we haven't found help, right now we do not know where to go. If we had a small businessman who is empowered here and there he might volunteer and take that family's problems and make it his own like they say if you have a little help.

*Kgang ya me ya bofelo ke gore re kopa go itsise boeteledi pele go sekolo sengwe ko Swartruggens ke high school ke Rebone Secondary School se na le 2 years se run without SGB and according to my understand ke gore SGB ke yone e leng mo governancing ke mongwe o e leng gore ke sita ko teng ka gore mokgatlho o ke o latelang o nthutle gore mo di structures tsohle tsa puso ha go kgonega ke tsene mo teng. Ke mongwe wa batho ba ne ba disban because ke ne re okemela dikwalo tsa SASA and ka gore office e itirela jaaka e rata e tlisa batho ba e ba ratang ga re na le di vacant position especially jang tsa di principal jaanong ka ntlha ya ya fa ba ne ba batla go dira jalo jaaka ne ba dira ko dikolong tse dingwe ne ba fitlhela jalo gore SGB ya rona e ikamana le molaotheo wa SASA(South African School Act) e be ba bona gore ba re tlose ba kgone go dira jaaka ba rata and re bangwe ba re kgethilweng ke ke maloko a community, ke se ke ikuelang ka sona mo pusong kajeko e re thuse ka tseo.*



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My last issue that we are asking is letting the leadership know that there is a school in Swartruggens, a high school which is Rebone Secondary School which has been running without SGB for 2 years and according to my understanding SGB is part of governance. I am one those that sat there because the organisation I follow taught us that in all government structures if possible I must be part of them. I am one of those people that were disbanned because we used to check SASA records and because the office does as it pleases they bring people they want when there is a vacant position especially principals positions, now because they wanted to do as they used to do at other schools, they found that our SGB is familiar with SASA (South African School Act) constitution and they saw it fit to remove us so they can do as they please, we were chosen by members of the community, it's what I am pleading with the government today to help us with those.

**Kgomotso Khonou (Speaker 12):** *Dumelang bagolo, o buang fa ke Kgomotso wa ga Khonou o emetse Bafokeng land buyers associations le di community tsa mo phokeng. Go na le di program director ke nagana gore this meeting has lost little bit of direction. Ke nagana gore re tshwanetse re bue ka melao re assese gore a ya re thusa kgotsa ga e re thuse e seng go venta out personal issues. Nna ke tlile go ya straight ko issue e tsamaisanang le mafatshe firstly I was surprised go itse ha legislature ya rona e itse ka tsamaiso ya mafatshe ne ke ithaya gore ba ignorant ga Ba itse cause re na le more than 20 years re lwela ka di issue tsa lefatshe have never seen them anywhere., now when I heard one of the speakers talk about it cause we never see them anywhere. Case tsa rona di too falked our land was taken since 1970 now ga Parliament e re cut off date go raya gore ba ba re tseetsweng mafatshe ke colonial masters ga re includiwe mo molaong wa Parliament o wa wa restitution land because ga re part ya 1913.*

Hello elders, the one talking here is Kgomotso Khonou on behalf of Bafokeng Land Buyers Association and Phokeng communities. We have program directors and I think this meeting has lost little bit of direction. I think we should talk about laws and assess if they are helping us or not, not to vent out personal issues. I will go straight to the issue that deals with land, firstly I was surprised when our legislature knew of the managing of

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land, I thought they were ignorant they do not know because we have more than 20 years fighting issues of land and have never seen them anywhere. Our cases are too *falked*, our land was taken since 1970 now Parliament says cut off date that means those whose land was taken by colonial masters we are not included in the law of Parliament of restitution of land because we not part of 1913.

*The second issue is ke gore ke tlo fa di reference ke etsa presentation very short 1870, 1885, 1906, 1930, 1956, 1980, 1994 and 1996 with 2 years of dispensation gone go buiwa ka di Bantu Tribal Act, all those acts ga ke nagane gore puso e dirile sentle ka tsona. 1956 dispensation act e removileng batho ko sophiatown le ko kae kae e leng into Act, I don't think government ya rona e dirile anything in repealing those acts because we still subject of those acts now therefore ke nagana gore we must consider taking all those Acts including tsa Bophuthatswana, tsa Transkei le Venda in consideration because ke tsona tse di re oppresisetseng more than democracy. Frankly batho ba motse wa rona have never enjoyed democracy because democracy is where you benefit, where you access all the necessity that people ba ko township ba di kreyang. Mo motseng wa rona it's a story to be told gore ga re se re se enjoy in this government for e.g. water services act ya 2003 e bua ka service authority, service provider and basic needs to people mo area ya rona ya bafokeng ga re na selo seo.*

The second issue is that I am going to give references making the presentation very short 1870, 1885, 1906, 1930, 1956, 1980, 1994 and 1996 with 2 years dispensation that there were talking about on Bantu Tribal Act, all those Acts I don't think the government have done well with them. 1956 Dispensation Act that removed people from Sophiatown and somewhere else that was into Act, I do not think our government have done anything in repealing those Acts because we are still subject of those Acts now therefore I think that we must consider taking all those Acts including the Bophuthatswana, Transkei and Venda in consideration because they oppressed us more than democracy. Frankly our people from our village have never enjoyed democracy because democracy is where you benefit, where you access all the necessities that people from the township get. In our village it's a story to be told that we

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haven't enjoyed in this government for example Water Services Act of 2003 talks about service authority, service provider and basic needs to people in our area, Bafokeng we have nothing.

*Ga o bua ka service delivery or o bua ka water service Act rona re mo foreign country here because ga e applye. The other issue ke gore the Auditor General, public funds are audited by the Auditor General who audits the traditional institutions money because ke public funds. What powers do they have in terms of correcting or dealing with the issue ya public finance management Act or PFMA or any act that deals with public funds? Now the problem ya rona ke gore rona batho ba mo motseng actually we are the last to be considered in terms of the law now ke tlile go ya ko case tsa mafatshe re na le about 20 years re isana le Bafokeng court ka mafatshe a rona now rona ga re na tshete. We are the poor of the poorest.*

Talking about service delivery or about Water Service Act we are in a foreign country here because it does not apply. The other issue is that the Auditor General, public funds are audited by the Auditor General who audits traditional institutions money because it's public funds. What powers do they have in terms of correcting or dealing with the issue of Public Finance Management Act or PFMA or any Act that deals with public funds? Now our problem is that we in villages are actually the last people to be considered in terms of the law now I am going to land cases we have 20 years taking Bafokeng to court for our land now we do not have money. We are poor of the poorest.

*Institution e tsere tshete ya rona ke yone e itebanyeng le rona ka di court now it means judicially in terms of the law ga e in favour of us ka go bane ko court you need money, advocate, senior council to represent therefore rona ga re na chelete go patela senior council that means that is our money is used to oppress us therefore ntate Motlanthe I want you to go and consider le Panel ya gago gore does this government has served the past 22 years... did it serve the people of SA or it served few of South African people because we believe rona ko metseng we are not represented in this government, we are not getting services in this government. If we must get services we*

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*must fight and the culture of fighting le go thiba ditsela ga se culture ya rona batho ba bantsho rona Batswana now government is forcing us to go that culture. The is looting mo ntlong tsa magosi which is not accounted for mostly go a lootlwa tshetele ya morafe ya jewa because public protector is not there to check gore chelete ya morafe e ya ko kae, ya jewa.*

Institution took our money, it is the one that is facing us in court now it means judicially in terms of the law it's not in favour of us because in court you need money, advocate, senior council to represent you therefore we do not have money to pay senior council that means that is our money used to oppress us therefore Mr Motlanthe I want you and your Panel to consider does this government that has served the past 22 years... did it serve the people of SA or it served few of the South African people because we believe we in rurals we are not represented in this government, we are not getting services in this government. If we must get services we must fight and the culture of fighting and blocking roads it is not our culture us black people, Batswana now the government is forcing us to go that culture. There is looting in royal houses which is not accounted for mostly they loot residents' money, they spend because the Public Protector is not there to check where does the money go to, they spend it.

*E ntlisa mo issue ya gore re na le national traditional house of leadership, provincial house of leadership 80% of those who represent us in that leadership are illegal kgosi because SA has not gone and said go changilwe batho at certain point ba iriwa dikgosi ke mmuso e irileng. In the NW because NW legislature e tshwere ke bonka re tlha ba botlhe and making the law for us. They have never been ordained kgosi they are now government ordained kgosi not peoples kgosi. Ga ba tsalwa ko segoseng now ba filwe di powers ke government gore ba overwrite di rights tsa rona. Ke dilo tse eleng gore ra di lwela. Ke batla go bua ka legislature. I think we have heard legislature many times, our 1<sup>st</sup> submission ke ka 2008 ko provincial legislature ke ka 2008 until now ntate Motlanthe we never got a response ya di petition, arguments tse re di isetseng ko legislature in terms of our condition now one wonders gore who does this government serve wether we have a caring government or ivalo dololo mhlambe ivalo dololo cause ga le yo*

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*because conscious leads close to God now we are wondering are this people serving peoples interest or who are they serving?*

It takes me to this issue we have the National Traditional House of Leadership, Provincial House of Leadership and 80% of those who represent us in that leadership are illegal chiefs because SA has not gone and said people were changed and made chief by a certain government. In NW, because NW legislature is lead by mad people and making the law for us. They have never been ordained chief they are now the government ordained chief not the peoples chief. They were not born royalty now they are given powers by the government so they can overwrite our rights. These are the things that we are fighting for. I want to talk about legislature. I think we have heard legislature many times, our first submission was in 2008 at provincial legislature in 2008 until now Mr Motlanthe we never got response to the petition and arguments we took to the legislature in terms of our condition, now one wonders who does this government serve or ivalo dololo maybe ivalo dololo because it's not there and because conscious leads close to God now we are wondering if these people are serving peoples interests or who are they serving?

*Now many people are leaving institutions because when they raise di issue ntse ba re o na le interest you are not suppose to have interest about this things. The only thing ke gore o tswele ko ntle so that your interest can be heard. Ke dilo tse re nang le mathata ka tsone. The is invasion wa bona nna I know that style. You know in the NW ntate Motlanthe we are used gore ga batho ba sa utlwane le se o se buang or batho ba itse gore o na le se o tlo buang ka sone ba mobilise batho gore just come and disrupt we come from the era ga e re tshose re a e itse. We re here to speak to HLP Parliament not batho ba mobilisetsweng ke government go tla go disrupt se re se buang otherwise its useless for us to be here when we have issues for e.g the CIDB e amanang le bo ra di contract actually provides right to the white not blacks because e na le ko ereng you can only acquire contract e riling ga o na le tshelete e kanang kang in your bank, it means ke batho basweu ba tlileng go nna le tshelete eo go run CIDB. Your Nationa Credit Act ya re o ka se ke wa adimiwa o sena tshelete e kana.*

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Now many people are leaving institutions because when they raise issues they say you have interest, you are not suppose to have interest about this things. The only thing is to leave all so that your interest can be heard. The things that we got troubles with. The invasion...you see I know that style. You know in NW Mr Montlanthe we are used to that when people do not agree with what you talking about or people know you are going to say something they mobilise people to come and disrupt, we come from that era I am not surprised, we know it. We are here to speak to the HLP Parliament not people who are mobilised by the government to come and disrupt what we are saying otherwise it's useless for us to be here when we have issues for example the CIDB that deals with contracts actually provides right to the whites not blacks because there is a part that says you can acquire a certain contract if you have this amount of money in your bank, it means white people are the one who will have that money to run the CIDB. Your National Credit Act says you can't borrow money if you don't have a certain amount.

*It means gore National Credit Act its condoning what the whites have been doing ya gore e nne bone ba nnang le access to money. Blacks are not having access to money on the National Credit Act because ya endorse the issue ya white monopoly capital. The DORA ha a tla mo Rustenburg you have 65% of immigrant labourers mo Rustenburg, DORA does not consider the migrant labour ha a tla Rustenburg e ba considera metseng e ba tswang ko yone maar they are here they benefit here. Their services are rendered here. They are taking the land here. That DORA does not speak to the population orientation process. Ke a leboga.*

It means National Credit Act is condoning what the whites have been doing that they should be the only ones to have access to money. Blacks ae not having access to money on National Credit Act because it endorsed the issue of white monopoly capital. The DORA when it comes to Rustenburg you have 65% of immigrant labourers in Rustenburg, Dora does not consider the migrant labour when it comes to Rustenburg it considers the villages they come from but they are here they benefit here. Their services are rendered here. They are taking land here. That DORA does not speak to the population orientation. Thank you.

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**Thulani Tshefuta:** Thank you very much. Lets not put ourselves in a position where you have to be seated by the people, the gentleman who just spoke was raising a lot of sensitive issues things that are very crucial but the fact of the matter is he has exceeded the time we agreed on so that one sensitivities that we need to balance and if the many things you want us to talk about just write them down on a piece of paper we will read them. Let's allow as many of us opportunity akere. Thank you very much.

**Kaizer Moeme (Speaker 13):** *Tla ke dumedise the HLP, ke dumedise this gathering. Lebitso la ka ke ke Kaizer Moeme, ke dula ward 27 mo Rustenburg. Nna point tsa me di pedi fela. Ntate Motlanthe I am a 36 years old working for a certain department in government when I go to the bank ke batla go reka ntlo ga ke kgone go reka ntlo, banka e nthaya e re ke gola go le go nyenyane. When opportunity arises gore go nna le di RDP somewhere ge ke ya go kopa RDP puso e re nthaya e re ga ke qualifaele go kreiya RDP jaanong ntate Motlanthe kgale re bua puo e kgale re rera puo e gore rona Constitution ya SA ga e na mo e re favouring for teng. Re kopa gore ha le boela morago ko cape town selo ke seo, ga rona ko re welang teng rona e raa gore ro swa re sena dintlo rona. Selo se sengwe se ke batlang go se raise ke mo dintlong Ntate Motlanthe ha le boela cape town re kopa gore fa le ile go nna fatshe le shebelle ntlha ke ye ya gore re tshwanetse go patella ntlo for 20years.*

Let me greet the High Level Panel, let me greet this gathering. My name is Kaizer Moeme, I live in ward 27 in Rustenburg. I only have two points. Mr Motlanthe I am 36 years old working for a certain department in government when I go to the bank wanting to buy a house, bank tells me I earn little. When the opportunity arises that there are RDP houses somewhere when I go ask for RDP house the government tells me I do not qualify to get an RDP house, now Mr Motlanthe we have been saying this we have been preaching this that our South African Constitution is not favouring us at all. We asking that when you return to Cape Town the thing is we do not fall anywhere it means we will die without houses. The other thing I want to raise Mr Motlanthe on houses when you

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return to Cape Town we asking that when you go sit down you must look at this point we have to pay for a house 20 years.

*Re kopa le including se le pushe di banka di fokotse dingwaga tse ntlo e patelwang ka tsone. I mean 20 years is a lot, ba editse e.g tse ntsi ka dikoloi gore o kgona go reka koloi ya 350k e be gotwe o e patella for 5 years maar o kgone go reka ntlo ya 350k e be gotwe o patella ka 20 years re eleditswe e.g tse ntsi now we are saying its time gore as a Panel le ile go implementa e re ha le ile go etsa melao e be le yona le fokotsa dingwaga tse ntlo e patelwang ka tsona. Ntlha e ngwe ke ye jaaka modudiwa wa ward 27 mo masepalengwa Rustenburg. You know mo NW we are very rich yet we are very poor go phala batho ba di province tse dingwe. Maar in terms of mineral wise we are very rich but there is nothing se se bontshang gore we got minerals re ele batho ba NW re le baagi ba Rustenburg. Jaanong ntate Motlanthe ke tshwengwa ke ntlha ke ye go na le gongwe e buang ka in terms of dikhiro e bua ka 50km radius.*

We ask that you include this and push banks to reduce the years to pay a house. I mean 20 years is a lot, they made many examples with cars that you can buy a car worth R350k then you pay it for 5 years but you buy a house for R350k you have to pay it in 20 years we made many examples now we are saying it is time that as a Panel to implement when you go make laws you must reduce years to pay for a house. Another point is that as a resident of ward 27 in Rustenburg municipality, you know in NW we are very rich yet we are poorer than people from other province, but in terms of mineral wise we are very rich but there is nothing that shows that we got minerals as NW people and Rustenburg residents. Now Mr Motlanthe I am bothered by this point when it comes to recruitment it says 50 km radius.

*Ko ke nnang ko teng ke 45 km away from the city of Rustenburg jaanong ga o ya o batla mmereko for e.g. re surrondilwe ke di mine, di mine tse di leng teng mo metseng ya segosi. I am not a Mofokeng unfortunately. Ga ke ya go batla mmereko ko Impala mine o nthaya o re tsamaya o ntlele le lekwalo la kgosi ge o ya ko kgosaneng. Kgosa o botsa gore o wa kutla efe ntate ga ke itse le gore kutla ke eng ntate Motlanthe*



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*jaanong nna jaaka ngwana wa Rustenburg ke na le tshwanelo ya di mineral tse di mo Rustenburg tse ntate Motlanthe. Ga gona gope ko nka berekang teng because ga ke wa kutla epe fela. Kopa gore ha le boela morago re kopa gore le shebelleng ntlha ke ye ya retshwenya, ntlha ya dikutla. Ke a fetsa. Mama o sa mphaphatela pele ka fetsa. Ntlha e ngwe ke ye, department of health in North West province le free state ba busy gore jaanong ke utlwile union e bua ya cosatu.*

***Where I stay is 45 km away from Rustenburg when you go look for a job for example we are surrounded by mines, mines that are in royal villages. I am not a Mofokeng unfortunately. When I went to go look for a job at Impala mine they told me to go and get a letter from the chief, I then went to see the headman. The headman asked me from which kutla are I'm from, I do not even know what kutla is Mr Motlanthe, now like a child from Rustenburg I have a right to minerals in Rustenburg Mr Motlanthe. I can't work anywhere because I am not of any kutla. I ask that when you return back you must look into this point, it is bothersome, the kutla issue. I am almost done. Mama please do not clap for me I am finishing. Another point is that Department of Health in NW province and Free State are too busy now, I heard COSATU union talking about this.***

*Ba busy gore jaanong ba outsource emergency medical service to a service called Buthelezi and the same Buthelezi o hira batho a ba exploita batho ba rona, now we are saying ha re boela morago ntlha ke ye batho ba NW ba buile re kopa le ile go checka into this outsourcing of ambulance services in northwest and the free state. Ke utlwile e kare se sa tlolela ko Mpumalanga the third province. Now we are saying re bone re utlwile. Ke bone di cabinet tsa NW di le teng mo, its unfortunate ka bona ekare ba fokotsegile jaanong dintlha tse dingwe tse ne e re ga re di bua e ba ba le fa ba etsela tsona ka ditsebe maar ke nagana gore ba setseng ba tla isa dintlha tseo. Batho ba NW ga re tlhoke le re agele di statue re tlhoka mmereko as young people in northwest province mo Bojanala masepala wa Rustenburg are saying ga re tlhoke di statue, ntate Motlanthe re tlhoka mmereko ga le ka bula di firm tsa bo Mogwasi, there is an industrial*

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*site mo Rustenburg di firm tse dintsi di tsweetswe, tsayang that R6M le buleng di firm tse and give young people mmereko. Ke a leboga.*

They are busy outsourcing emergency medical services called Buthelezi and the same Buthelezi hires people and exploits our people, now we are saying when we go back here is a point, people from NW have spoken, please go look into this outsourcing of ambulance services in North West and Free State. I heard that it's also going to Mpumalanga, the third province. Now we are saying we saw and we are enough. I saw NW cabinet members are here, it's unfortunate that some have left now some of the points we spoke about they should have been here and listening for themselves but I think those who are left will take the points to them. NW residents do not need you to build statues we need jobs as young people in North West province in Bojanala municipality in Rustenburg, we are saying we do not need statues, Mr Motlanthe we need jobs if you can open a firm in Mogwasi there is an industrial site in Rustenburg most firms are closed take that R6m and open firms and give people jobs. Thank you.

**Nomfundo Zede** (Speaker 14): *Dumelang bagaecho* (greetings my people), *leina la me ke* (my name is) Nomfundo Zede. I am from Matlosana Dr Kenneth Kaunda. *Ke tlile go bua ka* (I am here to talk about) the triple challenges which is poverty, unemployment and inequality. The challenges to curbing poverty, unemployment and inequality, the creation and equitable distribution of wealth. As leaders of communities we feel like laws are not working for us communities, we feel like the laws are not working for us communities we feel like there are limited opportunities for them to participate in mining, agriculture and tendering opportunities. For example some of them feel like they have been minimised the opportunity for them to be given the contract or big contract so the big contract have been given to the people who have money. There are recommendations that could help the law that the government should use. The government must monitor department and servants regularly, develop an electronic system that will be used to submit quotation in our government entities to eliminate favouritism and corruption. Government must encourage people to participate in forum

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empowerment and support such programs. It should equip all libraries with computer and free wifi internet services in order to increase access of info to communities.

**Neo Jane Kagiso (Speaker 15):** *Dumelang bagolo, motlotlegi the ex President. Ke lebogela o be le fano le Panel ya gago. Re na le matsapa a re nang le yone akere. Leina la ka ke Neo Jane Kagiso. Ke tswa ko Mahikeng ke tlo go emela bagaecho fano because rena le tlhoba boroko moperesidente. Tlhoba boroko ya rona ke gore jaaka ke romilwe fano go re ke tlo go emela bagaetsho, tota re sotlegile le nna ke one of them I am one of the victims. Ke bereketse, government ya bophutatswana e leng gore jaanong jaana batsadi ba lela ba re ba batla go itse gore because re na le batho ba re emetse mo pusong jaaka Public Protector jaana e nna gore ba gata ditshwanelo tsa rona. Ga re go itse gore jaanong re tshwanetse re lle kae. Ke itumela gore wa bo o tlile kwano le Panel ya gago gore re kgone go ntsha ditlitlebo tse e leng gore ga se jaanong ke dingwaga re lela ga re itse gore madi a rona a mo pusong a ile kae le jaanong ga se e ke bone le ha e le cent ga e se ke e bone ka matlho sa le puso e ntsha e tsene.*

Greetings elders, Honourable ex President. I am grateful that you are here with your Panel. We have problems. My name is Neo Jane Kagiso, I am from Mahikeng on behalf of my people here because we can't sleep Mr President. Our problem is that as I am sent here to speak on behalf of my people, we have struggled I am also one of the victims. I worked for the Bophutatswana government that right now our parents are crying, what they want to know why people who represent us in government like Public Protectors appear to be stepping on our rights. We do not know where to go for help. I am happy that you managed to come here with your Panel so we can give you our grievances that have been years since we had them, we do not know what happened to our money in government even now I haven't seen a cent of that money, I haven't seen it with my eyes since the new government took over.

*Gate madi a rona a a ntshitswe ko bo Pretoria, ga ke itse gore Pretoria e kgale re boa boa mo go re botsa ga re kreiy e ntlha. Ke kopa gore motlotlegi ka tswetswe o re fe dikarabo tse di tlhamaletseng gore ha ke tswa fa ke ye go ba itsisi bagolo ba rona and*

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*ke sure ga se hela ko NW hela le mo dikarolong tse dingwe bo kzn ba na le mathata a e leng gore re lela ka ona ka gore gate go na le batho ba ne ba siile ka madi a rona. Ka 2014 go ilwa ga annouciwa mo radiong gotwe go na le di billion tsa batho ba e leng gore dichelete tsa bona tsa di pension teng ga batle go di claim mme jaanong ha re ya ra go claim dichelete tsa rona ga re bone sepe. Jaanong ne ke kopa motlotlegi gore re na le mathata ko NW, ne ke bereka as a public service servant ke lekile go kopana le mo premier wa rona e leng Supra Mahumapelo ka sebele mme ga ke kreiy e ntlha. Ne ke kopa gore ka tswetswe ke kopa o re thuse ka gore gone jaaanong jaana motho ga a sa dira, madi a ke a bereketseng dingwaga ngwaga ga se ke a bone le ha e le cent le ha e le peni. Ne ke kopa gore ne ke tlile go boelela badiredi puso le mapodisa le bone re ikopantse re le setlhoph a re le puso ele ya ga Mangope gore jaanong le re itsise gore madi a kae. Ke a leboga.*

They say our money is out somewhere in Pretoria, I don't know how many times we have been to Pretoria when we ask we do not get a way forward. Honourable all we asking humbly is to give us straight answers so that when I am going to explain to our elders and I am sure its not only us from NW, also in other parts like KZN they have the same problem that we are complaining about because it was alleged that some people ran with our money. In 2014 it was announced on radio that there are billions for people that did not claim their pension fund but now when we go claim our money we don't get anything. Now I am asking the Honourable Motlanthe that we have problems in NW, I used to work as a public service servant. I tried to meet with our premier Supra Mahumapelo in person but I didn't get a way forward. I am humbly asking that you help us because right now we are no longer working, money that I worked for years and years I haven't gotten any cent nor a penny. I would like to say I came to represent government workers, police officers together we formed a group as Mangope's government that now let us know where the money is. Thank you.

**Muzinzima Skhakhane (Speaker 16):** *Dumelang* (Hello). *Dumelang bagolo* (Hello elders), *dumelang mo pele* (hello there in front) and by the way my name is Muzinzima Skhakhane from Dr Kenneth Kaunda district. As youth ke tlile go bua ka di challenges

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tse re di faesang (I am here to talk about challenges we facing) as youth. Firstly unemployment and since rate ya unemployment e le ko godimo (is high) we were encouraged gore (that) we should focus or start our own business especially for us from Dr Kaunda. The problem is accessibility ya (of) empowerment fund we don't have like for instance NYDA, ko (in) KK we don't have offices tsa (for) NYDA. My advice is that they should bring them closer so we can access to them not only on the internet but personally so we can have proven facts.

*Secondly ke tlile go bua ka, even this one affects the whole of NW, our libraries. If you could go ko GP you find that di library tsako Gauteng have computer labs and we are encouraged on skill development even on Act, we have an Act of which encourage skill development yet we don't have that thing from foundation like for instance di library tsa rona do not have computer labs meaning our students from foundation level ha ba na skill because it becomes a problem ha ba fitlha ko university because if you don't have the skill from the foundation it becomes a problem for you to maintain or get that thing from tertiary like for instance I remember when I was still in university ngwana wa first year asked how do you switch on the computer wa tlhaloganya so those are the challenges e leng gore rona we face mo NW. This time I am goin back to our district Dr KK, whats happening. Di tenders I don't know if itsa process or whatever it is called ya ko klerkdorp for you to get a tender you should first be le spinara or thug for you to be considered as tender whatever eo. That's pretty much thank you.*

Secondly I am going to talk about... even this one affects the whole of NW, our libraries. If you could go to GP you find that their libraries in Gauteng have computer labs and we are encouraged on skill development even on Act, we have an Act which encourages skills development yet we do not have that thing from the foundation like for instance our libraries do not have computer labs meaning our students from foundation level do not have the skills because it becomes a problem when they get to university because if you don't have the skill from foundation it becomes a problem for you to maintain or get that thing from tertiary like for instance I remember when I was still in university a child from first year asked me how do we switch on the computer, you understand those

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things are the challenges that we face here in NW. This time I am going back to our district DR KK on what's happening, tenders I don't know if it's a process or whatever it is called in Klerksdorp for you to get a tender you should first be a spinner or a thug for you to be considered as that tender whatever. That's pretty much, thank you.

**Thabiso John Mnisi (Speaker 17):** *Dumelang bagolo, ke tla fa ke tswa Phatshima leina la ka ke Thabiso John Mnisi. Ke tlo go buela basha ba phatshima ka kakaretso. Bagaetsho phatshima ga e phatshime ga go diragale sepe. Ga ke le itse ntse Motlanthe ke sa ntlha ke le bona ka ntlheng ya lack of information, I am so lucky ke utlwile gore go a gatheriwa so ke tlile go lla thata. We are surrounded by so many mines but nothing is happening. Se se bolayang future ya rona ke nyaope fela weitsi ga ne ke bolawa ke mosebetsi ke lla ka mokokotlo ne go le betere ga go diragale sepe bagaecho. Ke nagana di official tso tsohle di ntheeditse ka kelotlhoko, le ipaakanyeng bagaetsho. Future e is in our hands its no longer in your hand. He.e its in our hands because I want to be the president, the future president so how am I going to practice wrong things. Please come to Phatshima and make it shine le change bophelo ba rona. \*struggled to hear\**

Hello elders, I am from Phatshima. My name is Thabiso John Mnisi, I am here on behalf of Phatshima's youth. My people Phatshima is not shining, there is nothing happening. I don't know Mr Motlanthe it's my first time seeing you due to lack of information, I am so lucky that I heard of this gathering so I came to plead too much with you. We are surrounded by so many mines but nothing is happening. What kills our future is nyaope only, you know if it was work complaining about my back it was better but nothing is happening my people. I think all the officials are listening to me attentively, be ready my people. This future is in our hands it's no longer in your hands. No. It's in our hands because I want to be president, the future president so how am I going to practice wrong things. Please come to Phatshima and make it shine also change our lives.

**Basimane (Speaker 18):** *Dumelang bagaecho, ke Basimane wa ko ward 8 ko Redirile ko Kgetlheng. Ke tlile go bua ka dilo tse tharoka fela. Sa ntlha ke issue ya health re na*

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*le mobile clinic e tlang gabedi or gararo mo bekeng. E tla ka 11 and go na le batho ba bantsi ba ba tonna ba ba yang ko clinic ga ba kgone go access clinic eo ka gore batho ba ba ntsi and clinic e tla ka matsatsi a a riling. Ko ke tswang ko teng re na le batho ba a ntse ba eleng di qualified nurses. Government ya rona e bua gantsi ka job creation re na le di nurse tse di le teng tse di ntseng fela fo fatshe mo plekeng ya rona yet go tlisiwa mobile clinic go ntshiwa nurse ko Swartruggens kgotsa ko koster e tle ko Derby. Batsadi ba rona nako e ntsi ga ba kreiye di service then they are forced gore ba ye ko Koster ga ba fitlha ko koster, sister o decide go tsaya teabreak le ka 1 a be a nna. Motsadi o boa a se a kreiye thuso at all. Suggestion ya ka ke gore re na le di qualified nurses re ka se kgone go dira di post tse pedi or tse tharo gore bana bao ba ba tswang ko motseng or ko lekeisheneng le o ba dirile batho ba bone.*

Hello people, I am Basimane from Ward 8 at Redirile in Kgetlheng. I came to ask for three things only. The first issue is that we have a mobile clinic that comes twice or three times in a week. It comes at 11 and there are a lot of grown people that go to the clinic and they can't access the clinic because there are a lot of people and the clinic comes on certain days. Where are from we have people that are qualified nurses and they do nothing. Our government mostly talks about job creation we have nurses doing nothing in our place yet they bring a mobile clinic giving us a nurses from Swartruggens or Koster to come to Derby. Our parents in most cases do not get services then they are forced to go to Koster, when they get to Koster the sister decides to take a break and also she takes another one at 1. A parent comes back without any assistance. My suggestion is that we have qualified nurses, can we create 2 or 3 vacancies so that those kids from that village or the township can service their own people.

*Ya bobedi re na le issue ya batho ba ba tswang ko ntle ba na le di tuckshop ba hira batho ba batwang ko ntle yet ba exploit bana ba ko lekeisheng ga ba ba patele ba ba tsubisa dilo tse snax, ba ba dirisa dilo tse di snax. Ga re na bothata le bone. Selo sa ntlha se se botlhokwa NO to xenophobia. A re e fetseng fela foo. Ga ba ba fe sepe, mapodisa a rona a tsena ko lekeisheneng we see them each and everyday ba tla go tsaya di bribe ko shopong tsa makula ba tlo tsaya everything, we see them yet ga o*

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*founa o report case it will take 2 hours gore bone ba fitlhe then excuse ya bona ke gore ba tshaba go tsena ko lekeisheneng. Then you ask yourself gore o tshaba jang go tsena yet ga o tla go tsaya bribe ya gago o kgona go tsena sentle o bo tswa ka van o be o tsamaya maar ga nna ke tlhoka jaaka motho wa mo ke patella tax ga o kgone go tle o mpoella dilo tse dintsi. Sa bofelo re sokodisiwa ke maburu re nna ko di plaseng. Maburu a betsa batho bantsho, go na le racism e ntsi thata bagaetsho. Maburu a gatelela batho ba rona thata, batho ba rona ga ba kgone go bua ka gore ba tshaba go lose mmereko o ba na leng le ona.*

The second is the issue of foreigners, they have tuckshops and they hire people from outside yet they exploit kids from our township, they don't pay them and make them smoke bad things also make them do ugly things. We do not have a problem with them. The important thing is NO XENOPHOBIA, let us stop it right there. They do not give them anything, our police officers come into the township we see them each and everyday coming to get their bribes from Indian shops coming to take everything, we see them yet when we call to report a case they take 2 hours to get there and their excuse is that they are scared to come to township. Then you ask yourself how you are scared to come yet when you come to get your bribe you can come in with no fear and leave with your van but when I need your help like a citizen that pays tax you can't come here and tell me a lot of things. The last thing the boers are giving us a problem we stay in farms. Boers beat up black people; there is a lot of racism my people. Boers oppress our people, our people are scared to talk because they might lose the jobs they have.

*Ko district e re tswang ko go yona ko Kgetlheng le Ventersdorp go ya kwa go na le so many cases. Motho o montsho o bolailwe 3 weeks ago le ha o ka ya police station ntate Kgalema case ga e se bulwe but a week or so matsatsi ago leburu le bolailwe ko polaeseng case was opened, motho o arrestilwe so equality e kae foo. Mapodisa a serve bo mang? A serve batho basweu, ga re na bothata le bone. A serve batho basweu or ba serve batho botlhe whereby ga sengwe se diragala motho o mosweu o kreiya services quicker than motho o montsho yet ke maphodisa a rona. Go na le*

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*lepodisa kwa ko Koster kwa wa leburu ga o ka kreiya a betsa motho o montsho o ka utlwa botlhoko madi a rotha mo pelong ya gago maar we wont do the same mo motho o mosweu yet re mo SA, so re kopa thuso. Dilo tse dintsi ke nagana gore ke repeat selo se se builweng ke batho ba bantsi fa. RE TLHOKA THUSO YA PUSO. Legislation, melao ya isiwa ko Parliament but ga gona implementation. There is no implementation. Its time re tlogele go bua ko di officing and start doing things for batho. Ke a leboga bagaecho.*

The district from where we are from Kgetlheng and Ventersdorp and surrounding areas, there are so many cases. A black person was killed 3 weeks ago even when you go to the police station Mr Motlanthe a case is not yet open but a week or so a few days ago a boer was killed at a farm, case was opened a person was arrested so where is equality there. Who do cops serve? They serve white people, we do not have a problem with them. Do they serve white people or do they serve everyone where by when something happens a white person gets services quicker than a black person yet they are our cops. There is a a boer police in Koster if you find him beating a black person you will be hurt and your heart will bleed but we won't do the same thing to a white person yet we are in SA, so please help us. There are a lot of things I think I repeat what people have already said. WE NEED HELP FROM THE GOVERNMENT. Legislation, new laws are submitted in Parliament but there is no implementation. There is no implementation. It's time we stop talking in offices and start doing things for people. Thank you, my people.

**Refentse Mokolea (Speaker 19):** *Le nna ke rata go dumedisa Panela ya ka e ntle e ke ratang thata, our leadership o buang ke Refentse Mokolea go tswa ko Kgetlheng Rivier municipality. Ke tlile go bua ka ntho di le tharo tse e leng gore Supra Mahumapelo o na le go di emphasise ga re kopana mo di gathering tse di tshwanang le tse, tsa 3R re a di itse bo renew, redress fela jalo. So ke tlile go bua ka skills development jaaka goromente e bone go le mosola gore go na le batho ba e leng gore ba tlhoka development go tswa ko dikolong go sa sebetsiwe. Act ya 77 of 1999 e leng gore e developa le go improve skills tsa baagi jaaka ba tsere moonono wa gore ba etse di*

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*learnerships, jaaka government e lemogile gore there are certain skill se e leng gore se a needaga e ka nna skill sa ko Eskom or plumbing ba bona e le bone goromente gore this skill sa tlhokagala mo area'eng e feng. Re kopa after that learnership e fela re kopa le ko legislature le e bueng gape ga le tsena ko di officing gore bana ba bangwe o mongwe le mongwe o tseneng mo a learnership a go nne le gore ga a fetsa ka learnership o kgona go placiwa somewhere for certificate se o tla be a se tshwere a seka a dula fela ka sone kwa bone. E be ke bua ka ntlha ngwe e leng gore e ne ya re thusa back then.*

*I would like to greet our Panel that I love so much, our leadership. Talking here is Refentse Mokolea from Kgetlheng Rivier municipality. I am going to talk about about three things that Supra Mahumapelo likes to emphasize in gatherings like this things like, the 3Rs we know them Renew, Redress just like that. I am going to talk about skills development like the government has see it important that people who need development from schools and they are not working. Act 77 of 1999 that develops and improves skills of residents like they took a decision to create learnerships like government have realised that there is a certain skill that is needed it can be a skill for Eskom or plumbing they see to it that this skill is needed in which area. Would like after the learners is done wed like... please talk about it in legislature also when you get to you offices that other kids each and every one of them that got a learnership let it be that when he is done with the learnership he is placed somewhere for the certificate he got, he must not stay at home with a certificate. I will then talk about the other issue that helped us back then.*

*Tsamaiso ya ntate mangope e ne ya re thusa thata jaaka we can go to school, we can all go to but we cannot all pass so government e bone gore go na le batho ba e leng gore ba kgona bala gape go nale batho ba e leng gore ga ba kgone go bala maar ba kgona go berekisa matsogo so government e bone gore e ba place jang batho ba o ba e leng gore ba tla kgona go bereka ka matsogo mo mesebetsing. Ke tsena mo go ya bobedi ya employment equity act 55 of 98 before ke tsena mo gone yone ya employment Act, ke rata go ngathela Parliament stock sweets se ke se tshwereng jaaka*

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*ko Parliament Panel e ke e ratang go kgonwa go berekisiswa di language tse fapaneng le rona jaka basha ga ke ya interview ga ke batla go bua ka Setswana ko interview let it be so or ga ke batla go bua sekhosa let it be so. Ra itse gore re tshwanetse re bue sekgowa maar a re tleng le rona mo nakong jaaka le rona re kgona go bona mo Parliamenteng le kgona go berekisa maleme a lona. Le rona re batla ga re tsena ko di interview re berekise ditswana tsa rona. Go nale Rre o mongwe o o ne a le fa a bua ka age e leng gore go hiriwa ka yone 18-35, e netse e buiwa ke ntse ke utlweletse sentle. Re kopa goromente e baakanye molao o wa ka gore go na le youth e leng gore e tshwara 35 years ga ba ise ba ipone ko moshomong.*

Mr Mangope's administration helped us a lot like we can go to school, we all can go to school but we cannot all pass so government must see to it that there are people they can read and some people who that can't read but they can do handy work so government should see where it places them, people who can do handy work at work. I am going to the second one employment Employment Equity Act 55 of 98 before I go into it the Employment equity, I would like to share with Parliament the stock sweets I have, just like in Parliament my lovely Panel you can use different languages we as youth when we go for interviews if I want to talk Setswana in an interview let it be so or if I want to speak isiXhosa let it be so. We know that we are supposed to speak English but let's get with the times as we can see in Parliament you can use your mother tongue. We also want to speak speak our own day in their life. Setswana when we go for interviews. Some was here talking about hiring age 18-35, they were talking about it I was listening carefully. We would like the government to fix that law because some youth are reaching 35 they never worked.

*Ke kopa ha e le gore go a kgonega gore extendiwe age eo a extendiwe, ke mo tsona. Gape ntho e leng gore ke batla go e bua e leng gore legislature le yona e kwale ga ba le...Fortunately rona re tswa dikolong, ke na le certificate sa IT maar ga e se ke ipone ke tsena mo moshomong but go na le di company tse dingwe goromente ya rona le di stake holders those meetings a e nne gore goromente ya rona ke yone e lo boelelang ko di company tseo gore di kgone di hire go na le gore company e ka be e tsentse*

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*certain people gore ba sape fa IT go na le gore ha company eo etlile mo Rustenburg a ba tseye certain young people ba e leng gore ba na le that qualification ba ba reside mo location eo ba tserwe ba di thuse company eo e kgone go tswella pele and e ngwe ya ka ga se ke feleletse sweets se ela go fela. Re a apply'ela di vacancy re atseba gore ga o sa o kreiye mogala o itse gore ga wa tsamaisa sentle kopa gore di company tse di etsa gore go nne le di vacancy ga ke submit ke le ha ke kopa go re re kreiye feedback e reng Refentse Mokolea ga wa meeta di requirement because of this and that. Ke kgone go itse gore nna 3 months eo ya ka nna ke tswile mo mosong I have to look for another job. Ke a leboga.*

If possible to extend that age, extend it is all I am asking. I am on it. Another thing I want to talk about is that legislature must also write when...fortunately we went to school, I have a certificate in IT but I didn't see myself working but there are companies that government are stakeholders in. Let it be that in those meetings the government represents us in those companies so that they can hire other than companies putting other certain people to supplement IT instead of when the company comes to Rustenburg they take certain people that have the qualification that reside in that location to help those companies to move forward. My other issue is that my sweet is not done it is almost there. We apply for vacancies and we need that if you not receive a call you didn't get through, can companies that create vacancies when I submit should I get a feedback that states Refentse Mokolea you didn't meet the requirements because of this and that. So that I know that for that 3 months I am out of a job I should look for another job. Thank you.

**Thebeyane Tshepiso (Speaker 20):** *Thank you. Thank you Program Director, Chairperson, Panel le bagolo. Ke nna wa ntlha fela moo ke le motelle. Nna bagolo ko second'a dilo tse pedi before ke tsena mo dikgang tse ke setse ke di utlwile. Ka leina ke Thebeyane Tshepiso from Moses Kotane municipality, BBK CPA. One that I will second is the traditional committee di ka se tswelele go phela ka melao e sa tshwanelang le ya their fellow citizens of SA. You know what I mean chairperson of the Panel ko metseng, ko toropong le ko townships things are not the same. Second one I am seconding ke e*

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*reng for us ga le serious ka our constitution it means mokgatlho o busang a simolele ka go recall current President Mr Jacob Zuma that one le le ANC you must really look into it before things really get out of hand. Our former president or previous President rre T Mbeki o kgone go re lauchetsa CPA le di land owners because a tlhaloganya the critical part ya land owners a bontsha bo serious ba kang e.*

Thank you. Thank you Program Director, Chairperson, Panel and elders. I am the first one here who is tall. I am going to second two issues before I go into my issues that I have already heard. The name is Thebeyane Tshepiso from Moses Kotane municipality, BBK CPA. One that I will second is the traditional committee cannot continue with laws that are not the same as fellow citizens of SA. Yo know what I mean chairperson of the Panel in villages, in suburbs and in townships things are not the same. The second one I am seconding is the one that says we must recall current President Mr Jacob Zuma that one as ANC you must look into it before things really get out of hand. Our former or previous President Mr T Mbeki was able to launch CPA with land owners because he understood the critical part of land owners he showed the seriousness of this issue.

*Ke ya ko pele ka my third point in terms of CPA act, the implementation by RLCC tsa di province tsa rona ke tsone di diyang tsamaiso ka jalo I am posing motion of no confidence mo the North West RLCC e eleng rre Lengane Bogatsu cause all of us ba ba le here batla dumelana gore ke setlhabi sa rona ba botlhe the whole province the particular person I am speaking about as traditional and the lack of accountability from the office of the DG which we believe we account to e re fa bothata Chairperson, the third thing e ke nagana gore Panel e tla re thusa ka gore we are not only talk shopping because talk shopping because re talk shopile for the past 22 years in this democracy. A ke le re thuseng bagaetsho le thuseng traditional committee ka a simple mechanism wa go re deregister as traditional communities so that ba ntshe this called chiefs mo ditulong tsa bona le mo tsamaisong tsa bona because so far traditional communities have been delayed by their families which are called royal families.*

I am moving to the next point in terms of CPA, the implementation by RLCC of our provinces delays the administration therefore I am posing motion of no confidence in the

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North West RLCC that is Mr Lengane Bogatsu because all of us that are here will agree that he is our pain, all of us the whole province the particular person I am speaking about as a traditional and the lack of accountability from the office of the DG which we believe we account to is giving us a problem Chairperson. The third thing that I think the Panel should help us with, we are not only talk shopping because talk shopping because we have talk shopped for the past 22 years in this democracy. Please help us my people, help traditional committee with a simple mechanism to deregister as traditional communities so that we take out the so called chiefs from their chieftancy and administration because so far traditional communities have been delayed by their families which are called royal families.

*So make a simple mechanism o ka thusang traditional communities to deregister as traditional communities maybe this will sort this whole issue that we are not governed by the same Acts as citizen of SA. I will like gore ha ke tla mo accountability ya DG. Ke tlise attention to the BBK CPA constitution e ke tsayang gore e teng ko kantorong ya gagwe kana the manager intener o ko officing ya gage, clause 2.3, 4.1 and section 19 of the constitution of BBK CPA in that le re kopele or kana DG wa intervene not only ko Bakgatlheng ba Kgafela but in all communities tse di leng traditional authorities and CPA that go nne le a smooth transition or an affect ya handover of assets and properties from the traditional authority to the launched communal property association in terms of the Act you know what I am talking about. Ga ke ya ko pele bagaecho, the communities that will fail to deregister themselves jaaka ke kopa as traditional communities ne re kopa le re thuse bagaecho to scrap these 2 acts, the Act ya 2005 ya Traditional Leadership Framework and Governance Act le the bill e batlang ya TKLB.*

Find a simple mechanism that can help traditional communities to deregister as traditional communities maybe this will sort this whole issue that we are not governed by the same Acts as citizens of SA. I will like when I come to the accountability of the DG, I should bring attention to the BBK CPA constitution that I take is in his office, clause 2.3, 4.1 and section 19 of the constitution of BBK CPA in that please ask or the DG should intervene not only for Bakgatlheng ba Kgafela but in all communities that are under

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traditional authorities and CPA that there should be a smooth transition or effect of handover of assets and properties from the traditional authority to the launched Communal Property Association in terms of the Act, you know what I am talking about. Moving forward, the communities that will deregister themselves like ke kopa as traditional communities we are asking for help, please help us my people to scrap these two Acts, the Act of 2005 of Traditional Leadership Framework and Governance Act and the Bill of TKLB.

*Traditional communities will accept this Bill and we are tired of this Traditional Leadership Framework and Governance Act especially in terms of 60/40 ratio that you have created le sa re consulta. Please scrap that ga le batla re ye ko pele sentle ka peace. Ga ke ya ko pele bagaecho, you know gore di etsa eng those acts they are oppressing us and are not constitution also please let us work on that we are not talk shopping here. Ha ke ya ko pele ke encourage traditional communities that TCB le ge parliament ya rona e ka re pateletsa the Traditional Courts Bill e ba batlang go tla ka yona. It's optional, you've got an option mo go ya go opt out so please I am encouraging you do not allow yourselves to be trialled ko makgotlheng. Makgotlha ke ra a tsamaisiwang ke magosi bagaecho ga ba na capacity ga se di magistrate or prosecutor ga ba itse sepe ka handle any criminal matter or any dispute e consisting of any justice solution so please ke encourage the community gore do not go that route e yang ko magistrate court le ye ko police station ga le na le di problem.*

Traditional communities will accept this Bill and we are tired of Traditional Leadership Framework and Governance Act especially in terms of 60/40 ratio that you have created without consulting us. Please scrap that if you want us to move forward properly in peace. As I move along my people, do you know what these Acts do, they are oppressing and are not constitutional also please let us work on that we are not talk shopping here. As I move along I encourage traditional communities that TCB, even if our parliament forces the Traditional Courts Bill that they want to come up with. It's optional, you've got an option to opt out so please I am encouraging that you do not allow yourselves to be trialled by royal structures/royal courts. Royal courts ran by

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royalty my people they do not have capacity, they are not magistrates or prosecutors they know nothing in handling criminal matters or any dispute that consists of any justice solution so please I encourage communities to not go that route, go to the magistrate court or police station when you have problems.

*Ga ke feta foo, ke tlo gore bagaecho ke tshwengwa ke dikolo tsa rona Honourable Chairperson ke na le problem e santse e le serious foo, this section 21 allocation e etsagaleng to the no fees school is not working in terms of infrastructure and remember as government le beile seelo sa 10% and that 10% is only for renovations ga e agele bana di class. Di class tsa bana di overload ga re bua jaana, di class tsa bana ga di lebege ga re bua jaana our kids ba pallwa ke go performa because they are not in a relevant environment so please as a solution let there be a policy and a binding policy e reng go nne le budget e e well divisible in terms of circuit or area offices binding area managers gore all schools must be developed in terms of infrasture. Secondly ga re fetsa bagaecho problem e santse ke na le yona in our education system ke transformation and we need to transform our education system.*

Moving on, I am going to say my people I am bothered by our schools Honourable Chairperson I have a serious problem there, this Section 21 allocation that happens to the no fees schools is not working in terms of infrastructure and remember as government you set a scale of 10% and that 10% is only for renovations it is not building our children classes. Children's classes are overloaded as we speak, kids classes are not presentable as we speak your kids cannot perform because they are not in a relevant environment so please as a solution let the policy and a binding policy that has a well dividable budget in terms of circuit or are offices binding area managers that all schools must be developed in terms of infrastructure. Secondly when we finish my people is that a problem that I still have in our education system is transformation and we need to transform our education system.

*One all ready to work schools ke meana di technical schools tse e leng gore ngwana wa leburu ga a tswa ko tsone he is an engineer he can work. Ngwana wa mosweu ga a*



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*tswa o tsona di artisan schools... tse ntse ke bua ka tsona tse, tse le di tseyang as charity schools maybe because ke di no fees school o tswa o sa tshwara sepe. Sa nkgone re lela ka unemployment e re llang ka yone e so what I am suggesting ke gore de centralise this schools. I know the government e na le dikolo tse di technical tse di running please di etseng di no fees le tsona or some of them because you know gore ra sokola you are denying us opportunities. As government di etseng di no fees schools, decentralise from town le di eseeng close to the people, ga ke bua le lona batho botlhe ba le tletseng ka fa re itse sekolo se se betere se ko toropong while dikolo tsa ko metseng ya rona and mostly that is not good and lastly the thing ya di class re e checke. Batho ba basweu ba tshwere chelete e ntsi ga re ye ko pele as BEEs, this BEE policy e le beileng ko pele ke ya gore fela motho mosweu a go tsena in contract. Dropang di class re nne South African so that we become close re le basweu le bantsho, o tshwereng chelete a atomeleo sa tshwarang chelete and make 1 thing. You drop this black and white things because le tsona they are not constitutional e leng go re ra transform. Thank you.*

One, all ready to work schools I mean technical schools that when a boer child leaves the school he is an engineer, he can work. A white child when he leaves artisan schools... those I was talking about that you take as charity schools maybe because they are no fees schools you leave with nothing. That's why we complain about this unemployment that we always complain about so what I am suggesting that decentralise these schools. I know the government has technical schools that it is running, please also make them no fees schools or some of them because you know we are struggling, you are denying us opportunities. As government make no fees schools, decentralise from town take them to closer to the people as I am speking with you all in here we all know a better school is in town while schools in our villages and mostly that is not good and lastly the thing of classes please check it. White people have a lot of money we are not progressing as BEEs, this BEE policy that you put forward is that a white person to get in contract. Drop all classes we become South Africans so that we become close as whites and blacks, those with more money must

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get closer to the one with less money and make one thing. You drop this black and white thing because they are not constitutional which we transform. Thank you.

**Thulani Tshefuta:** Let me just make this announcement, I really don't mind as the chair as many people can now stand the time now is 16:21, exactly at 16:30 I am inviting the Chairperson of of the High Level Panel to do closing remarks. So if we have many people on the queue, we are continuing tomorrow. We are getting notification that the are people who stay far who have to travel further distances that must leave otherwise we may end up being alone here.

**Nicolas Samuel Letupu (Speaker 21):** *Thank you Chairperson, thank you. Ne ke re le nna ke dumedise Panel e fo godimo le baagi ka kakaretso. Di ntlha tsa ka di pedi fela. Ke tlile go bua ka restitution and NEMA (National Environment Management Act). Leina la ka ke Nicolas Samuel Letupu, ke mosimane wa kwa Molatedi. Ke ema jaana fela jaana ka go tlhalosa ka tsamaiso e ke bonang e sa tsamaya sentle mo kganyeng ya NEMA, ref NMP/EIA/35/2014 environmental impact assessment e ga e dirwa ga ya dirwa sentle. Ga re a fiwa tshono jaaka bangongoregi go e poletsa kgotsa go appeal what happened. Plek e ke buang yone Jaaka ne ke bua ka restitution, ntatemogolo o tsalang ntate o boloketswe ko teng ka 1912 before even the ANC went to Bloemfontein jaanong ke sona se ke llang ka sone gore ga ya lateletswa sentle, ga ya fela sentle. Re kreile report from Aerecon the consultant, report ya teng ke ya ya 2014 ka di 14 feb it was saying we cannot continue with the Environmental Impact Assessment because there is a dispute in land.*

Thank you Chairperson, thank you. I would like to greet the Panel on top and all residents. I have two points. I am going to talk about restitution and NEMA (National Environment Management Act). My name is Nicolas Samuel Letupu, I am a boy from Molatedi. I am standing here now, I am going to explain about the administration that is not going well in the issue of NEMA ref: NMP/EIA/35/2014 Environmental Impact Assessment when it was conducted was not done properly. We were not given the opportunity as complainants to question or to appeal what happened. The place I'm

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talking about as I was talking about restitution, my grandfather, the one who gave birth to my father was buried there in 1912 before even the ANC went to Bloemfontein now that's the thing I am complaining that it was not conducted properly, it was not closed properly. We got a report from Auerecon the consultant, report from 14 February 2014 it was saying we cannot continue with the Environmental Impact Assessment because there is dispute in the land.

*In our back that Environmental Assessment was given, Environment Assessment was done in our back. We wrote to the NEA ka di 19 April 2016 ke S. Makhulu le Mrs Nozipho Ncaba but ga re ise re kreiye go tswa ko bone. Lefatshe le ke buang ka lona its our heritage, is my heritage and its my culture. Ke lefatshe le e eng gore ga re setse history ya rona morago ke lefatshe le go ntseng Matebele a Mavilikazi, e rile ga ka 1837 e be ba sala foo, so ba phetse foo go tloga ka 1837 e rile ka 1937 they were forcefully removed ka 1937 le jaanong jaana re a lwa our case is in court ko land claims court. Re a sokola le ka di finances but ne ele gore puso ga e se e re thuse go finance that case re lekile go isa ko court. Se se ntidisang ke gore kgang ya environmental impact in our back, the second Impact Assessment e dirilweng gape koo ref: NWP/EIA/51/2015 atleast mo yone re filwe chance to appeal but they did not consider any reasons or facts tse our culture and heritage e ko teng.*

In our back that Environmental Assessment was given, the Environment Assessment was done in our back. We wrote to the NEA on the 19 April 2016 by S. Makhulu and Nozipho Ncaba but we haven't gotten anything from them. The land I am talking about is our heritage, is my heritage is my culture. It's the land that if we follow our history, it's the land that Matebele a Mavilakazi occupied, in 1837 they remained there so they lived there since 1837 in 1937 they were forcefully removed in 1937 even right now we are fighting our case is in court in Land Claims Court. We are struggling with finances but it was that the government has not yet help us with that case we tried to take it to court. What makes me cry is the issue of Environmental Impact in our back, the second Impact Assessment that was conducted again there ref: NWP/EIA/51/2015atleast on

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this one we were given the chance to appeal but they did not consider any reason or facts where are culture and heritage are.

*How do we take part or participate on the EIA ga ba considera sepe se re se tlhalositseng mo di consultation and community participation sa bobedi ke restitution, ke batla go tlhalosa gore mokulu wa gore re tseetswe lefatshe ke maburu ka 1937, ka 1937 ke ge ba fudusiwa fa le e be ba ya plekeng e ba re ke Waterval. Ko ba bangwe ba tlhokofaletseng teng they now built a dam e ba ibitsang Molatedi dam, their remains are inside the dam ko re the dam covered the remains of our people ka metsi but we are struggling to get our land back, Rre Motlanthe ke tse pedi fela ne ke di tlhalosa tse ke batla go second kgang e ya rre Bogatsu ntse re bua ka yone re le fa. Ke nnete we are having challenges kwa Molatedi and re a terroraisiwa ke morafe o mongwe ba o bitsa morafe wa barokologadi. At times ba re supa ka dithunya ga o isa case ko maphodiseng ga o itse ko e ileng ko teng e fedile go o ya ko court ba re kgetsi e o e tsholotswe so our system ko re this system goes to our judicial system ga re tlhole re itse gore re lelele ko kae. So we are pleading with you thought you should follow up on this things really they are killing us. Se re se kopang fela ke se ke gore re batla go bona lefatshe la rona le re boetse.* How do we take part or participate on the EIA when they didn't consider anything that we explain consultation and community participation, the second one is restitution I want to explain mokulu that boers took our land in 1937, in 1937 they were removed then they went to a place called Waterval. Others have passed on that land they build a dam called Molatedi dam, their remains are inside the dam meaning they are covered by the dam. The remains of our people are covered by water but we are struggling to get back our land back, Mr Motlanthe those are the only two I wanted to explain. I want to second the issue of Mr Bogatsu the one we were talking about it here. It's true we are having challenges in Molatedi and we are being terrorised by another tribe, Barokologadi. At times they point us with guns and when you report it to the police you don't know where the case ended, when you go to court they say that the case is dropped so our system is that... this means this system goes to our judicial system we do not know where to go anymore. So we are pleading with you we

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thought you should follow up on this things really they are killing us. All we asking for is that we want our land back.

**Joseph Chippa Moholo (Speaker 22):** Ke a leboga motsamaisa tiro le Rre Motlanthe le ba ba mo potapotileng. O buang fa ke Joseph Chippa Moholo, o tlhaga ko masepala wa Ramotshere Moilwa ko Zeerust. Ke tlile go nna mo khutsoane jaaka tsela e yang toilet. Ke tlile go bua ka dilo tse nne fela ka bokhutshwane. Re deployilwe mo masepaleng wa Ramotshere Moilwa as ward members committees and the only thing e ke tlhaloganyang for now majority ya batho ba tletse ka fa ke di ward committee ba pallwa ke go ntsha di problem tse ba na leng tsona ditlhako di a fela re fiwa di 1.3k ka kgwedi, its nothing ga re kgone le go reka toiletry ka tsona re bolelelwa gore ke stipend wa go dirang eng ka stipend, wa go dirang ka stipend wa go reka eng ko furniture because ga o na le payslip.

I thank you Programme Director and Mr Motlanthe and the ones next to him. The one talking here is Joseph Chippa Moholo from Ramotshere Moilwa municipality in Zeerust. I will be brief like the route to the toilet. I am going to talk about four things only in short. We are deployed as Ramotshere Moilwa municipal ward member committes and the only thing that I understand for now majority of people that are in here are ward member committee they can't tell their problems, shoes get finished they give us R1.3k in a month it's nothing we can't even buy toiletries with we are told it's a stipend what are you gonna do with a stipend. What are you gonna do with a stipend, what are you gonna buy furniture with because you do not have a payslip.

*Ke tswa mo yone. Ke tsena mo go ya bobedi company registration, re basha ko Ramotshere Moilwa re registrarile company ya bakery e na le 4 years e ntse e run ga e se e fundiwe, ga e se re dire sepe ka company e ntse fela foo and maikaelelomagolo e ne le go fokotsa rate ya unemployment mo South Africa re tle go kgona go bona gore basha ba rona ba hiriwa ke basha ba bangwe ba mo South Africa. Ke tswa mo go yone. Ke tsena mo health challenges, ka di 6 tsa kgwedi e fetsang go feta ko pelenyana e le ke fitlhetse mme wa ka a le matlatseng ko sepetlele sa lehurutshe. Potso e nna gore*

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*sepetlele sa Lehurutshe mosola wa sona ke eng? A ke storo ka gore ba tsaya di patient from Lehurutshe di isiwa Bophelong, re dikile re tsena ka bo ma 1 bosigo ke na le mosadimogolo go ra gore ne re le mo risk go ne go ka diragala sengwe. Rre Motlanthe ka go kopa gore dikgang tse le ge le di nyane ke dikgang tse re tlileng go re tlhagisetsang kotsi mo nakong e ngwe e tlang. Ke a leboga.*

I am done with that one. I am going to the second one company registration, we as youth in Ramotshere Moilwa registered a bakery company that has been running for 4 years it is not yet funded, we haven't done anything with the company it's just there and the sole purpose was to reduce the rate of unemployment in South Africa so we can see that our youth is hired by other South African youth. I am leaving it. I am going to health challenges, on the 6<sup>th</sup> of the past month I found my mother lying in her own vomit in Lehurutshe hospital. The question that comes is what the use of Lehurutshe Hospital is? Is it a storeroom/warehouse because they take patients from Lehurutshe to Bophelong, we almost got there round about 1am at night with my mother that means we were at risk something could have happened. Mr Motlanthe I am begging you even if these are minor issues they are issues that will get us in trouble in the near future. Thank you.

**Baswabile Maboe (Speaker 23):** *Dumelang bagolo ba bantle ko pele koo. Ke Baswabile Maboe go tswa ko Kgetlhengrivier ko ward 8 ko Derby. Ka re itse gore ga gona se o ka se etsang ntle le thuto, bagolo re na le bana ba feditse dikolo re tsentse bana dikolo re sokola re bereka mo makgoeng. Bana ba feditse dikolo ga go sepe se ba se etsang, a ga gona se puso e ka se etsang ya etela kwa dikolong ga jara e felela ma grade 12 a le teng kwa sekolong ga bonwa gore go tla dirwang ka ma grade 12 ao. Lebaka le le nkuisang ka ma grade 12 ke gore ke na le a mararo ko ntlong, jara e ke nna le le grade 12 la bo 4 le tlile go nnang fa thoko ga ka go sena sepe se se diragalang maar ke mo tsentse sekolo ke sokola. Ntate Motlanthe ke kopao re thuse ka seo e re ke tsene e la ya clinic e le. Re na le mobile clinic e tla gararo ka beke re na le batho ba nwang ARV tse e leng gore mobile ga o tsamaye ka tsona. Ga gona mosebetsi batho ba pallwa ke go namela gore ba ye ko Koster ba ile go tsaya dipilisi.*

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Hello beautiful elders in front of me. I am Baswabile Maboe from Kgetlhengrivier ward 8 in Derby. As we all know that there is nothing you can do without education, elders we have a problem with kids that have finished school, putting them through struggling working for whites. Kids are done with school there is nothing they are doing, isn't there anything the government can they visit schools when the year ends when grade 12s are still in school to see what they can do with the grade 12s. The reason I am complaining about grade 12 kids is that I have three of them at home, this year I will have the 4<sup>th</sup> grade 12 that will be by my side doing nothing but I took him through school struggling. Mr Motlanthe please help us with that, let me go to that clinic issue. We have a mobile clinic that comes three times in week, we have people that take ARVs that are the mobile clinic do not have. There are no jobs, people can't get a taxi so they go to Koster to go get pills.

*Motho o feleletsa a defaultile mme go na le mobile clinic. Go na le clinic e agilwe maar ga e bereke as mobile ga e kgone go bereka go bereka 24 hours. Batho ba ba default, batho ba aswa mo plekeng ya rona bakeng sa HIV, ke lebala ya gore di ARV ba di latela ga di ba latele. Ga o sena tshelete o nna mo gae ka lebaka la gore ga o na tshelete ko di tsaya ka eng ne ke kopa gore le yone eo o e sale morago Ntate Motlanthe. Ke boele mo go ya ma grade 12 e le, bana ba rona ba bantsi ba ma grade 12 ha go na le mosebetsi o tswileng mo masepaleng wa rona nte ke etse e.g. mosebetsi wa go tlhatswa tanka ya metsi go tswa motho ko upington kwana a tlo kolomaka tanka ya metsi maar go na le le grade 12 le le ka nna teng la tseiwa la go tlhatswa tanka ya metsi, bana ba rona ba tlhoka tiro jaaka ka batho ba ba tswang koo ke kopa gore dilo tseo le di saleng morago ka gore bana ba rona ba suffera ka ntlha ya go tlhoka tiro. Ke a leboga.*

A person ends up defaulting but there is a mobile clinic. There is a clinic built but it's not working as mobile can't operate 24 hours. People default, people die in our place because of HIV also forgetting that they have to go get them not the treatment coming to them. If you do not have money you stay at home because of no money, how am I going to them without money even this one please follow it up. Going back to the grade

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12, there are many grade 12 kids if there is a job in municipality let me make an example if there is work such as washing the water tank they get a person from Upington to come clean up the water tank but there is a grade 12 that can be taken to do clean up the water tank, our kids need jobs like people they outsourcing. Please follow up on these things because our kids are suffering because of unemployment. Thank you.

**Rre Modibedi (Speaker 24):** *Ke Rre Modibedi ke tswa ko mantsirr plek eo e mo NW. Nna ke lla ka magosi le ba DMR le puso. Magosi otlhe a a ko NW ha ba dira dilo ga ba itsise morafe. Ba DMR ba kgona go fa motho certificate sa ga mine'a, mo lefatsheng la rona ba ise ba bue le rona, morafe. Lona re le morafe re tlile go bonwa go dirwa mo lefatsheng la lona le sena kitso, batho ba botlhe ba ba claimileng mafatshe le rona ba re kreileng mafatshe re a tshwana rona ba re kreileng mafatshe le ba sa kreiyeng mafatshe. Go gona sepe se memaene e re direlang ka mo metseng ya rona. Re sokola re ntse re na le di mine mo lefatsheng la rona. Kgosi e mo trusting ke director ko mining, ke founder mo comuniting. Ga le tla le lla kgosi o gana go botsa dipitso tsa morafe. Lefatshe la rona re le kreile ka 2003 ho fitlha gore jaanong ga re batla financial report ya dichelete tse di ko mining re na le di company ko re na le Samancor, re na le Siyanda re na le Pregred re bona go na le plant ba re ke Groenedemut recovering plant and tse kaofela di bereka mo lefatsheng la rona.*

I am Mr Modibedi from Mantsirr, a place in North West. I am complaining about chiefs, DMR and the government. All the chiefs in North West when they do things they do not let the community know. The DMR can issue a person with a certificate to mine on our land without talking to us, the community. We as the community we just see them working our land without knowing. All the people that have claimed land and also all that got their land we are the same as the people that did not get their land back. There is nothing these mines are doing for us in our villages. We are struggling a lot even though we have mines on our land. A chief is part of the trustee committee; he is a director at the mine and also a founder in the community. When you come complain, chief does not allow community gatherings. We got our land back in 2003 until now when we want



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financial reports of monies in the mines we have companies like Samancor, Siyanda, Pregred we see a plant called *Groenedmut* recovering plant and all of them work on our land.

*Ga re lebelela kgosi le trust e a tsamaya le yona ba humile ba ikhumisitse ba agile ntlo tse kgolo and he re lebelela rona releng di beneficiary beng ba lefatshe ga re benefit sepe he re re re llela ko pusong puso e re raya e re di mineral ke tsa puso ke tsa government rona re re owner surface rights jaanong ka gore di mineral ke tsa puso, puso le kreiya di mineral tsela ka gore ha le ya ka tsona le re senyetsa surface rights e le reng ke ya rona and gape ha go ntse jalo di investor ga di bereka lefatshe leo la rona leo ba tsere surface eo ba dirile di game park and di game parker le community ga re benefit sepe ka mo ga re ga di game reserve tseo. Jaanong ne re kopa Panel e na go re ga e tloge fa e ye Parliamentenge go fokotsa matla a le a fileng dikgosi. Kgosi go ikhumisa tsone ga di dirisane le morafe. Go setse ene kgosi fela and kgosi ke ena a tshwereng dikhiro ko mine ge wena o re o boelela ngwana wa go ko mining o founela ko mining gore ngwana o ha o tsena ka molao a ka be a tsene ka molao and ko di mining go bereka tjotjo.*

When you look at the chief and his fellow trustees, they are rich and have built big houses and when you look at us beneficiaries who own the land we do not benefit anything when we complain to the government they tell us that minerals are owned by the government and we own surface rights now because the government owns minerals, the government gets the minerals because when they do so they abuse our surface rights that they say it's ours and again when investors worked our land they took the surface and made a game park and the community does not benefit anything from those game reserves. Now we asking the Panel that when they leave here going back to Parliament they must go reduce the powers given to chiefs. Chiefs make themselves rich and do not work with the community. The chief is the only one that is still there and he is the one responsible for the hiring in mines when you go put a word for your child he calls the mine so the child saying the child did not get the job by law and at the mines bribery works.

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*Ngwana o isiwa mine school ha a fella ha a fiwe second chance mo space sa ge go tsena wa tshelete. Bana ba ba botlhe ba berekang kwa rona ke ba ba rekileng mosebetsi ka tshelete maar lefatshe le ke la rona jaanong ra kopa gore nke le bueng le magosi gore ga o na kgosi e rekileng lefatshe. Lefatshe le rekilwe ke morafe, kgosi ga a na matla a fetang a morafe. Di investorha di tla di tshwanetse di bue le morafe ha di tla di tshwanetse di bue le morafe pele, re bue le bone gore social labour plan e tlo mo motseng wa rona. Re batla go bona bana ba bereka re batla go bona bo agiwa dikolo, diclinic, batlhabololo ditsela go bontshaba ja lefatshe la rona. Gosiamo bagaecho, dikgang di dintsi nako e ile.*

The child is taken to mining school when he fails he is not given another chance, on his space they put the one with money. All the children working in that mine bribed to get the job with money but the land is ours now we asking that you talk to the chiefs that they did not buy the land. The community bought the land when they come they should talk to the community first, we tell that social ladder plan comes to our village. We want to see building of schools, clinic and developing our roads to show that they are using our land. It's fine my people, there are a lot of issues but time is gone.

**Mma Modibedi (Speaker 25):** *Dumelang bagolo, ketapele ya ka e ntle. Ke a leboga go tla go lona kwano ke na le sello. Ke nna Mma Modibedi re tlhaga ko ward 1 ko Phatshima. Ko Phatshima re na le clinic ha e le saturday or sunday go bereka nurse e le nngwe fela and balwetse ba ba ntsi, go na le balwetse. Ga ba tla clinic ka sontaga, nurse e nngwe fela. Go nna le tlhakatlhakano mo clinic, ga nurse tshwanetse a ye go ja akare o 1 ga ba batle nurse e ye go ja and nurse e ka tsatsi le sontaga e kreiya e nngwe fela. Ra sokola kopa le re okeletseng di nurse ko clinic ya rona ya phatshima, o tshwanetse a ye go ja le ena ke motho and le ha molwetse a lwala thata o tshwanetse a tlogele molwetse mo beteng a shiana a re o founa, molwetse a be a wa mo beteng. Molato wa mo palama ne ke kopa ketapele ya rona gore emellang shebang clinic go re go bererekega jang, di nurse tsa rona di ya sokola ene bana ba rona ba tswa mo controllong ge be ba sa tlhompe di nurse ekare di nurse ga di dire tiro, ke ema gape ka*

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*fo bagolong re le bagolo re le 60 years re tshwanetse ra ya go batla bo ntate ha ba re nyetse gore re kgone go kreiya pay ya rona, ntate a tswile mo ntlong a tsamaile a go nyetse ga o kgone go gola cheletse ya go ya modende o tshwanetse o batla ntate ko a le teng and a go o bereke o mme wa moitshodi, o ntse o tlhokometse ke bana ko palama ka eng go ile go mmatla ka gore a go tlogetse a ba a tswa a tsamaya.*

Hello elders, my beautiful leadership. Thank you for coming here, I have a complaint. I am Mma Modibedi from ward 1 in Phatshima. In Phatshima we have a clinic, on Saturdays or Sundays there is only one nurse and there are many patients, there are patients. When they come to the clinic on Sunday, there is one nurse only. There is chaos in the clinic when the nurse is supposed to go eat because she is alone they don't want her to go eat and on Sunday you only get one nurse. We are struggling please add more nurses in our clinic in Phatshima, she is supposed to go eat she is also human and when a patient is very sick she must leave the patient on the bed rushing to go make a call and the patient falls on the bed. It becomes her fault so I was asking our leadership to stand up and look how the clinic operates and our children get out of control, they do not respect nurses like nurses don't do their job. On behalf of elders as elders we are 60 years we are supposed to go look for our husbands if we are married so we can get our pay, when your husband left his home and he is married to you cannot receive your grant you must go look for him and you not working a single mother, your children are taking care of you. What am I going to use for a transport to go look because he left you and went.

*Jaanong selo seo ketapele ya rona se re utlwiswa botlhoko re le bomme re phela ka dipilisi tsa high blood ha o tswa ko SASSA o re o kwadisa ha o boa o kwa o sa tsamaya pila o lala o sa robala, wa pitikologa o pota ka fa o godisetse bana ka thata go fitlhelela o be o fitlha 60 years e re go fitlha mo 60 years e gotwe tsamaya o batla ntate. Ke a leboga.*

Now this thing our leadership is hurting us as women we live on high blood pills when you come back from SASSA to register and you come back unsuccessful, you cant

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sleep tossing and turning on the other side you brought up your children with difficulty until you are 60 then at 60 years you are asked to go look for your husband. Thank you.

**Goitsione Mosweu (Speaker 26):** *ke a le dumedisa bagolo le ntate Motlanthe, ke a go dumedisa. Bagolo ke Goitsione Mosweu ke tswa ko phatshima. Ntate Motlanthe re a sotlega ko phatshima ko phatshima ke tsela e 1, ha pula e nele ga re kgone go ya mosebetsing ga re kgone go ya gope ntate Motlanthe. Re na le bridge e nngwe ko Phatshima, re ko morago ka dilo tso tsotlhe so ne re kopa fela o tseye decision o ye ko Phatshima o ye kwa o ye go bona seemo sa ko phatshima se yang. Ka gonne ko Phatshima ga go lle youth fela go lla le batho ba bagolo and re a sotlega re le ba ngata. Gona nou go na le ntho e eleng gore go na le di mine tsa ko bo Masefa le tsa ko kae, but ko tsona di mine tseo ga re qualify gonne ba re re bannyane ka gore ga re bo madala score, re ba itse ke bo mang bao. So ntate Motlanthe ne re kopa gore o re thuse le ga re ka tsamaya, le ga ka tsamaya la ya ko Phatshimo la go sheba tshotlego e e le teng ko Phatshima. Ke felella fa bagolo. Ke a leboga.*

I am greeting elders and Mr Motlanthe, I greet you. Elders, I am Goitseone Mosweu from Phatshima. Mr Motlanthe we are struggling we only have one road, when it rains we can't go to work we can't go anywhere Mr Motlanthe. We have one bridge in Phatshima, we are behind with everything so we asking that you take a decision to come to Phatshima and see the state of Phatshima is. Because in Phatshima it is not only youth that is complaining, elders are also complaining and we are really struggling. Right now there mines in Masefa and somewhere but we do not qualify in those mines because they say we are young because we are not madala score, we all know who they are. So Mr Motlanthe we asking you please help us even if you go Phatshima to look at the struggle in Phatshima. I will stop here. Thank you.

**Thulani Tshefuta:** Quickly, you are the last one sir.

**Kopiso Setungwe (Speaker 27):** Thank you chairman, the Panel honourable Mr Motlanthe. I am not gonna take so long but I am just going to pick up some points as it

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is already too late. What I am just going to say is... my name is Kopiso Setungwe from far west, Manyeding. Actually I am coming to the Traditional Leaders Act 22 of 2007 of Northern Cape Traditional Leaders and Governance Framework Act 41 of 2003, it seems as if this act are misinterpreted by the traditional leaders, more especially senior of leaders of the province more especially in northern cape or else the poverty cannot be eradicated because they delays the process of land restitution. I am speaking because of the following aspects there was a dispute between chieftancy of Batlhaping ba ga Jantjie le (and) ba ga phuduhutswana agreed in terms of Act 41 of 2003 of Northern Cape Traditional Leaders Government. The office of the Premier was informed and the House of Traditional Leaders on the 22/06/ 2010. The whole family of the royal family including elders of 82 years were respondents to the applicant to Kimberly High Court, case #83 of 2016. A dispute was registered in terms of Act 2 of 2007, Traditional Leaders Governance and Framework where the applicant is Mr KE Jantjie who is a request on that seat, I would like to say let the government to remove this people who are regent on the chieftancy for example I am speaking about mr KE Jantjies who is manipulator of our land, selling our land to his political friends for his financial gratitude and the community doesn't get anything. The former Premier Ms Dipuo Peters knows about this dispute, all the former premieres know the late Ms Chryselda Jikelela or all the other premiers.

**Thulani Tshefuta:** *Bagolo akere ra tswella kamoso* (Elders we continue tomorrow) and so at this stage allow me to invite the Chairperson of the high level Panel to do closing remarks for the day.

**Kgalema Motlanthe:** *Bagetsho nte ke lebogetse go menagane ka maetsholo a lona. Mme ke solofela e tla re re boela Kwa gae le phephe mo ditseleng le sa tswelwa ke dikotsi mme re tswelle pele ka kopano e ya rona kamoso. Go dilo dingwe tse e leng mathata a e leng gore ga a tlhoke gore a lete report ya rona. Tse ke bona gore mathata a ka a rarabolwang mo se metseng ke puso ka gore matona a rona a ko national or MEC teng fa province fa. Jaanong mathata a ntseng jalo a tlhoka gore kamoso ha re le fale tle le*

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*etele tafole e ka fa morago ka mole. Go ntse batho ba eseng bakwaladi ba rona ba dirisana le rona mme ga o ba reile information yotlhe ba tla itse gore rona bothata bo bontseng jalo re bo isa kae, ko lefapheng le fe kgotsa ko matone a fe. Ke ra gore ga re dirisana jalo go tla nna le tswellopele.*

My people let me thank you so much with your discipline. I hope that as you return back home you will be safe on the road so you don't get any accidents so we can carry on with our meeting tomorrow. There are other things that are problems which cannot wait for our report that I see those problems can be resolved in villages as government because we have our officials from national or MEC in this province. Now those problems need that by tomorrow you go to the desk at the back. Those people on those desks are not are secretary but they work with us if you can give them all the information they will know where do we to take such problem, which department of which officials. I mean if we work together like that we will be able to move forward.

*E se ke ya re kamoso e be le re ba ne ba tlile ba Panel mme ga go nko e tswang lemina, gore nko e tlale mamina re thuseng le rona ka gore le re fe tshono e re kgone gore mathata a e leng gore ga a tlhoke re be re fetse tiro e yotlhe e, re kwale report e be gona speakers forum ba lebelang report eo e be le mo se metseng jaaka ke boletse batho ba lebelaneng le tiro eo ba kgone gore ba le thuse mme bagaetshong ke a le leboga hle. A re bonaneng kamoso, re tswellepele. Kamoso tla be le sego, owai ijoo nna mmawe! Le rolagantse jang? \*inaudible chat\* my boss advices that most of you who need to be here tomorrow but you have to go back to magaeng, if you could all gather at the back there they will be able to attend to you and ensure you will be able to be here tomorrow as well. A re leboge so ke a le leboga. Re tla bonana kamoso.*

So that in future you do not say the Panel was here but nothing is happening, for something to happen you should also help by giving us the opportunity so that problems that do not need us to complete this meeting to the end, write a report give it to speakers forum that are responsible for that report so that they can resolve such issues in the villages as I had said so people who are responsible for that job they can help you but my people I thank you. Let us meet again tomorrow and continue. You won't be

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here tomorrow, owai ijoo nna mmawee! How are the arrangements? \*inaudible chat\* my boss advises that most of you who need to be here but have to go back home, if you could all gather at the back there they will be able to attend to you and ensure that you will be here tomorrow. Let us thank you so thank you. Let us meet tomorrow.

## 2 March 2017: Morning Session

**Speaker:** Can our High Level Panel (HLP) and the speaker's guest take their seats and all members of the public can you also take your seats. I now handover...can we quietly do so, can we quietly do so. I now handover to the program director assigned by the HLP. Thank you very much.

**Thulani Tshefuta:** *Good morning, Dumelang, Molweni, Sanibonani, Goie more, absheni, ndaa, ndimatsheroni Le kae bagolo, le rona re tsogile tlhe* – How are you my elders, we are also fine.

My name is Thulani Tshefuta, one of the Panel members, I have been requested by my elders in the Panel to run the proceedings of the day today and we are here as the High Level Panel which is led by President Kgalema Motlanthe, Lets welcome him (*applause*). In the Panel we also have Dr Annika Claassens, we also have Dr Olive Shisana as one of the Panel members, we are also joined by Dr Yvonne Muthien as one of the Panel members, next to her we have Professor Eddie Maloka and we also have Reverend Damon as one of the Panel members and course myself Thulani Tshefuta.

In attendance here we are joined by the leadership of the province which is led by the speaker of the North West (NW) provincial legislature Honourable Rebecca Susan Dantjie and the entire delegation from the legislature and municipalities, I will request them to stand up and greet the people. Thank you very much leadership.

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For those who will need interpretation, we have interpretation devices at the back, all you need to do is to take your ID, they will give you; those devices will be interpreting to Setswana, IsiXhosa, Afrikaans and we also have sign language interpreters in the midst.

We are now on day two of this public hearing in the NW and we want to start this session by inviting and requesting the speaker of the North West (NW) provincial legislature to come and open and welcome us and address us, over to you speaker. I will not allow her to speak until we welcome her properly, that is how we welcome the speaker.

**Rebecca Susan Dantjie:** Thank you very much Mr Tshefuta, I will try to pronounce it properly, perfect. Thank you the programme director, the Panel lead by the Honourable Motlanthe and all members accompanying him. Members of the North West provincial legislature, stakeholders, members of the public and all *magosi a rona ba ba ka tswang ba le mo gare ga rona* (all the chiefs that may be amongst us).

Let me take this opportunity to welcome you all. Indeed Program Director it's the second day in this gathering but it is important to welcome everybody because some of the community members were not here yesterday, so we must repeat the yesterday process to say you are most welcome. What we expect from you members of the public is to engage the Panel and highlight your issues; their responsibility is to listen; so that when they present their report to Parliament they have taken all your issues into consideration.

The main purpose it is to assist the government if there is any law in this country that does not talk to the triple challenges, that does not talk to the social cohesion, that does not talk to improving the lives of the citizens of this country, that is their responsibility. So that where it is necessary that law can be amended, if we go to the extreme that law can even be repealed; that is the role of the Panel to present the report. But taking the

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Honourable Motlanthe from what transpired yesterday, it is my view that some of the issues that were raised by the members of the public is our responsibility; we do not want to over burden you as the Panel. As part of our responsibility as it is in the Constitution, public participation making laws and oversight, we will do that.

We have Honourable Ntate Mosala amongst us, he is the Chairperson on the Standing Committee of Legislature on Legislative Review, some of the issues that Standing Committee must take them on, some of the honourable members of the public that have spoken yesterday, not all, some must present their inputs to that committee, because some of the things they were saying we just need quick wins. It is for us as the legislature to hold the provincial government accountable and assist in implementing some of the things. I am happy, there was a one gentleman front Madikwe, most of the issues presented, he was saying he met with the Department; he met with the Province and the National Department. So we are not going to start from the beginning we are just going to try and check where did it go wrong so that we assist.

Other matters obviously we will also try and engage the Department in province of Agricultural and Rural Development so that we reinforce what we are doing and we mainly focus on any law that must be changed. But nonetheless I was very, very, very, much happy yesterday, the audience we had yesterday was wonderful, they participated; I hope we will still do the same because this is the opportunity it comes once it will never come again. I wish you all the best in enriching engagements. I thank you.

**Mr Tshefuta:** Thank you very much to the speaker for welcoming us and setting the tone. Allow me now to invite the chairperson of the High Level Panel Ntate Kgalema Motlanthe to come and address us about what is this Panel, what do we expect and what is its work and what we expect of this session.

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**Former President Kgalema Motlanthe:** *Bagaetsho dumelang, absheni, gooi more. Nte ke lebise tlhompō mo speaker-ra sa profense Mme Susan Dantjie le ba ba mo patileng, ke bale le Mme Jane Manganyi mo gare ga bone ; mme sa me ke go le tlhalosetsa gore Panel e tiro ya yona ke efe, e tswa kwa kae, e tlhomilwe jang.*

Greetings my people, let me pay my respects to the provincial speaker Mme Susan Dantjie and all who are accompanying her, including Mme Jane Manganyi amongst them. My job is to explain to you what the Panel's job is, where it is from and how it was formed.

The legacy report of the 4th Parliament which ended in 2014 identified the assessment of impact of legislation as a key priority to be undertaken up by the the 5th democratic Parliament, which came into being in 2014. And following the process of multiparty consultation, both houses adopted the Parliamentary strategic plan for 2014 to 2019 in June 2015. By December 2015 the speakers forum then identified 17 South Africans who were now to constitute is this High Level Panel. And the task the work of the Panel is to look into the extent of the implementation of legislation, the quality of legislation as well as the impact of legislation in terms of set criteria. The mandate of the Panel is to assess impact of legislation in four broad areas of focus. The first being the triple challenge of poverty, unemployment and inequality.

The second area of focus is creation of an equitable distribution of wealth. And the third are of focus is the land question, in other words land reform, restitution, redistribution as well as security of tenure. And the fourth area of focus is nation building and social cohesion. So the Panel in its wisdom met and agreed that the first two areas of focus are so closely interlinked, that is the triple challenge of poverty, unemployment and inequality, as well as the creation of an equitable distribution of wealth. That work can be handled by one working group, the Panel divided itself into three working groups. Working group one focuses on the two first areas of focus. Working group two focuses on the land question and working group three focuses on nation building and social cohesion. Each working group is chaired by one of the Panel members. So working

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group one is chaired by Professor Allen Hash. And working group two is chaired by Dr Anika Claassens. And working group three is chaired by Judge Navi Pillay. So the methodology followed by these working groups (*speech is cut off at 15.06min*)

**Mr Tshefuta:** As one speaker finishes another takes over. Each speaker has been allocated five minutes to make this input. When you see me standing up know that your time is up. So I shall invite Ms Ella Bickies from Nama. Mr Stanley Matheson from Korana cultural group. I will also invite Mrs C Deport from greater Rustenburg Community Foundation. Miss Lerato Thuba, Mrs Martha Thong from the Disability Forum. And lastly but not least Mr Colin Mbane; we invite them to join us in these seats and call upon Mrs Ella Bickies to come and address us.

**Ella Bickies (16.28):** Good morning ladies and gentleman my name is Ella Bickies from the Nama group. First and foremost let me thank the High Level Panel, for allowing me to take, to make submission as the Nama group in the areas of Moreken (vernacular word 16.42) around Dr Ruth District. As we know that the Nama people are in the minority and vulnerable, there is an element of unfair discrimination according to race. Our people are not being recognised nor acknowledge as a tribe. Before 1960 we were not recognised. During the apartheid regime no recognition, still and Bophutatswana regime no recognition. The government of Bophutatswana, we were given citizenship by registration, not by birth; whereas we were born and bred in South Africa.

That was done because we were not Batswanas; some of us who were lighter in complexion were called coloureds. And now there is a bill of traditional leaders and Khoi-San, so that we can be acknowledged as human beings. Now as our view as Nama group we are saying we have a serious challenge of identity crisis. As some of us can't even disclose that they're Namas just to be accepted by societies we live in. Our parents couldn't teach us the language to avoid being called by derogatory or demeaning names. Mr President we were called Matlama in Setswana, people eating frogs, and I think that was discriminatory as they are people using that name. According

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to Act 59 of 1995 I think we are covered as part of team nation of South Africa. And the Constitution of the Republic has restored and reconfirmed the dignity of all South Africans, not some. We still have a problem of acceptance; our youth are demoralised and mostly unemployed due to the fact *kemal ama ke* (they are) Matlamma, you apply, *a e beela ha thoko, letlamma a le emele ha thoko pele* (they put it aside, letlamma can be just be put aside) not now. None of the government programs provide the preservation of the Nama heritage including language in the form and whatsoever. We are not represented locally and provincially. There are no cultural villages where we can promote and maintain our culture. And I think according to the Cultural Promotion Act 35 of 1993 we are covered. Now Mr President our suggested possible actions are:

- Let us regain one's identity
- Let us be given pride in our culture
- Honourable citizens be granted a sense of security
- Let us have representatives at local level, provincial and be part of National House of Traditional Leaders where by we covered by Act 22 of 2009.

I think that we should have a curriculum developed for the Nama language. We can have it at the ECD level and up to the primary or secondary it will just depend. Let us get equal treatment before the law, regardless being the minority. It is high time we mobilise as Namas, and encourage youth and elders to actively partake on an equal basis on traditional and cultural ceremonies, and establish trust for foundation on projects for radical and economic change, and our youth also to enjoy the benefits of NYDA National Youth Development Agency 55 of 2008. And in conclusion Mr President integrated goals are necessary for policy success, and the absence thereof means outright failure. The role of the state in all these legislative areas has to be developmental, framework to be put in place to assess the efficacy of legislation against the stated objectives. And by those little words I thank you the Panel and the audience. Thank you very much. (22.13)

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**Moses Philander (Korana Group):** Good morning I am speaking on behalf of Mr Stanley Madia he could not make it this morning. My name is Moses Philander of the Korana Cultural Health Council. The organisations that support are the Korana nation in Bokwane Phirima in Gauteng and Mostorganistaionsof Gurana Harimisa, and Kekwe Africans throughout South Africa. Our written submission is to understand land restitution to restore stewardship of land. I quote "to deny people their human rights is to challenge their very humanity" (Nelson Mandela). I give you all my unconditional love and peace, respect and appreciation, forgiveness and reconciliation. As we as first indigenous people's embark on our life's journey to build, just southern African. As I welcome you to this land of the first Korana Africans. Given the most disgraceful legacy of this constitutional democracy is the discriminatory exclusion and exploitation of our traumatised Khoi and San Africans.

From the national Constitution and budget and after 22 of inhumane years of oppression, it is time now for the Honourable Members of Parliament to listen to the voices of the Korana, Nama, San and Griqua and Kayqwuen African communities, to correct some crucial matters and criteria for recognition that is of deep concern to indigenous peoples, and do the right thing now. We reserve the right to reply to the very offensive inhumane apartheid statement of continued denial of our first nation status on page 7, in this unjust floor I quote "the provision of this act relating to the recognition of a traditional Khoisan community and leader shall not be construed as bestowing upon such a community or leader any special indigenous, first nation or any other similar status".

After the ANC fought against racial discrimination for almost a century, as government the ANC enforces racial discrimination themselves. All non-Africans such as coloureds, Indians and first nations is not eligible for leasing state land for farming. The racist Rural Development and Land Reform office in Verook refuses over the past three years to release the farm Brakpan to our Korana community, who are not black enough. We strongly object against the criminal Kumba mines of Khathu exploding dynamite near

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the sea shedding lights in Korana community, trying to force the rightful owners off their land. Our people are one of the first indigenous people who lived here since eternity, while black and white community immigrants are temporary invaders who came to rob and plunder our lands. Immigrants bring conflicts since the Anglo Boer war, up to recent xenophobic attacks to destroy each other so that the first indigenous people can repossess their lands. Our recommendations to Parliament, indigenous Khoi-San peoples take their positions of their territory in the western half of South Africa, all Cape provinces on basis of aboriginal title and first nation status support. Our nation's reclamation of South Africa's true history in a clause to stop the criminal mining industries, theft of indigenous resources, restore stewardship to land for its development on the basis of aboriginal title, restore last of nature. Indigenous user frook rights and residence rights, after the 12 year delay implement the recommendations of 2005 United Nations special report with immediate effect. That's all I have to say for now.

**Lesita Tong:** *Dumelang, yo o buang ha ke mme Lasita Tong, go tswa ko Taung mo tlase ga....mo Taung X 2 mo Greater Taung Local Municipality mo tlase ga Kgosi Nyoko Motlhabane. Nna ga ka emela sepe ha, ke emetse, selelelo sa ka ke go emela mekgatlho e tlhamilweng ke bagolo, mekgatlho e le gore mo nakong e bagolo ba tsweletse mme ga gona sepe se eleng gore se a ba tshidisa. Ke eme jaana jaaka ha ke le project manager wa bana ba eleng gore ga ba itekanela mo tlhaloganyong le mo meleng; ha o lebelela mo motseng selegae mo Taung o itlhele e le gore bagolo ba ikokwantse, bagolo ba tsweletse ba dira mme bothata bo ko leding, ga gona sepe se eleng gore re tla tswaletsa ka tsone mo di-projecteng.*

Greetings, my name is Lasita Tong from Taung under Greater Taung Local Municipality under Kgosi Nyoko Motlhabane. I stand here before you representing organisations that have been formed by elder people, organisation which at this point are continuing but the elders are not benefiting in any way. As I stand here I am a project manager for mentally and physically disabled kids; if you look in the rural areas of Taung you will find that the elders have grouped themselves into little organisations but the problem is the funding, there is nothing that can sustain us in these projects.

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*Ha o lebelela o ithela e le gore basha ba le bantsi ba dira dilo tse di tswileng mo tseleng tse e leng gore ha e ne e le gore puso ya re thusa basha nkabo ba sa tsene mo dilo tse e leng gore... tse tsa diritibatsi tse e leng gore ntlabe ba sala melao ya rona morago ka ntlha ya gore ba bona gore di project di a re thusa ebile di project di a re tshidisa; jaanong re kuela mo pele ga puso mo letsatsing la gompiano gore a puso e ye go re thusa bogolo thata mo metseng selegae. Go basha ba bantsi ba eleng gore ba na le kitso ba tlhoka batho ba eleng gore ba tla ba tsweletsa ko pele, jaanong re kopa puso e ye go re thusa, e re thuse mabapi le di project tse eleng gore re na le tsone re kgone go gatela ko pele.*

If you were to look the youth are doing wrong things which if the government was to assist they would leave them, I am referring to drugs, they could be following our rules because they would see that project helps us to live and survive; now we are making a plea to the government today that they must help especially in the rural areas. There are many young people who have the knowledge and they just need people to help them further that, now we are asking for assistance with regard to the projects so that we can move forward.

*Mo project-eng e a disability nna ke na le ngwaga wa, ke na le dingwaga di le 16 years ke ntse ke run-na project e ya disability, mme ga go na sepe se eleng gore se bontsha gore re ya ko pele. Bana ba rona 32, kago ga e yo; tota nna ke tlile go ikuela mo pele ga Rre Motlanthe gore Rre Motlanthe re etele ko metse selegaeng o ye go bona gore basa ba teng ba eleng gore ba na le kitso e ntsi, bagolo ba tsweleletse, ha bagolo ba tsweleletse..se se bogolo thata ke gore ha o tsena ko lefapheng la labour, labour ga e amogele bagolo e amogela basha, jaanong ke kopa hela gore a Rre Motlanthe a re etele, a ye go bona matlhotlhapelo a leng teng ko metse selegaeng.*

I have been running this disability project for 16 years and there is nothing that shows that we are going forward. We have 32 kids, no building; in actual fact I am here to make a plea in front of Rre Motlanthe that Rre Motlanthe please visit us so that you can

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see that there young people who have a lot of knowledge. The elders have continued but what is sad is that when you get to the Department of Labour, the Labour Department does not accept older people just young people.

*Se sengwe ke gore, se eleng gore se re utlwisa botlhoko bagolo ke gore ha o le moetapele jaaka nna jaana, jaaka ha dingwaga di tsamaile on ntse o run-na setheo, kana ha o ya go dula hatshe o benefitile eng, ga gona sepe se o se benefitileng mo di-project-eng. Se re se kopang ke gore a puso e re thuse, e re ha mangole a gwetlha re ya go dula hatshe bana ba rona ba bone se ntse re se kgaratlhela mo morahing, ba bone se ntse re se ruata basha gore go iphemela ka matsogo go ntse jang, go a tshidisa bagolo, e se ka ya nna gore wa go dula hela hatshe go sena sepe se eleng gore ga o se benefite.*

Another thing is that, what really makes me sad is that when you are a leader as I am, with my years of experience running this organisation, when you retire, what have you benefitted, there is nothing that you have benefitted from the projects; what we are asking for is for the government to help us so that when we are old and want to retire our kids can see what we have been working hard towards, they should see what we have been teaching the youth which is how you can sustain yourself using your hands, it should not be that you sit down/retire without having benefitted anything.

*Se sengwe gape se ke ratang gore ke rotloetsa bagolo ka sone ke gore bagolo digkwebo potlana tse re nang le tsone di a thusa mme ebile gape ga ga di thuse, di tsenya matlhoko a mantsi mo go rona ka ntlha ya gore o bereka ka tlhaloganyo ya gago, ka maikutlo a gago, ka tshelete ya gago ko tlung, ke gore ga gona sepe se eleng gore wa se benefita, maara mo gongwe ke go tshegets a tlhaloganyo ya gago, go thibela matlhoko a mantso a e leng gore a tla helelets a go tsene. A ka mahoko a kalo, ke a leboga bagolo. (32.08)*

Another thing that I would like to encourage you on is that, my elders the small businesses help us and also do not help us, they give us a lot of illnesses because you work with your brain, feelings and your personal money; meaning that there is nothing



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that you are benefiting. On the hand it is to keep your mind alert, to prevent diseases that one may end up with. That is all I have to say, thank you.

**Collen Rabula Mpyane:** *Lekae bagolo, lekae bagolo, ohh re teng. E re ke simolole ka go dumedisa Rre Motlanthe le Panel ya gagwe, nna ke Collen Rabula Mpyane ke tswa ko mokgatlhong o o betsiwang Substance Abuse Harm Reduction Association of South Africa, mme gape ke server mo committee-ing e e thusang puso mo dulong tsa diritibatsi, e bitswang Central Drug Authority. Focus ya rona re le SAHRA ka bokhutswane ke se se kopiwang ke national drug master plan e na e ditokololo tse pedi tse eleng demand le harm reduction.*

How are you my elders, How are you my elders, ohh we are fine. Let me start by greeting Mr Motlanthe and his Panel, I am Collen Rabula Mpyane from an organisation called Abuse Harm Reduction Association of South Africa; I also serve on a committee that assists the government with drug related issues which is called Central Drug Authority. Our focus as SAHRA in short is what is requested by the drug master plan which has two parts namely demand and harm reduction.

I am making this presentation to the Panel based on the following imperatives

- International treaties
- International conventions
- Regional imperatives
- Continental imperatives
- National interest

*Now rona re le SAHRA se re se bonang e le problem statement ra re:*

Now we as SAHRA, what we see as a problem statement, we say:

Substance abuse in the country is on the rise why. There is a great relationship between HIV/ AIDS, STI's, TB and substance abuse. Key to this is that young people are most vulnerable. The cause is that one alcohol is easily accessible, secondly drugs

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and substance abuse are able to go through our borders because our borders are easily accessible; the legislation governing substance abuse and program action on substance abuse is very weak. I am referring to Act 70 of 2008 which is the Prevention for Treatment of Substance Abuse Act. Recently there was a consultation on issues relating to liquor, and the National Liquor Act was taken for public comment. One of the things that came out or emanated from the public comment plus the advocating by the National Minister of Trade and Industry, was that what we found from the National Liquor Act is that what it did from the as draft it went on to provide an opportunity for industry to be able to self-regulate and for us that is a problem. Because the alcohol industry in South Africa is only spending R8 million rand on harm reduction, while in other countries they are spending in the excess of \$20 billion.

The other thing we are putting forward is the National Youth Development Agency Act makes an assumption that all the challenges of the young people can only be dealt with by the NYDA, and this in its self is a fallacy. Now for us here are the challenges, one while substance abuse is on the rise, there continues to be high unemployment, poverty and inequality escalation. There is a rising population of alcohol and substance abusers particularly among young people. There is non-empowering legislation and I am referring here one to the National Youth Act, two to the Act 70 of 2008. High school drop outs and the recent Fees Must Fall must also be to us an eye opener to us, what the effects of substance abuse and alcohol abuse would be in the coming future. We also understand that there is competing interest, but they need to be priorities. The high levels of exposure of poor communities, to opulence and waste, for instance today we saw SABC wasteful and unfruitful expenditure of R1 billion. Communities we see these things everyday and we should be able to respond. When young people say they want free basic education and there is no money but then you hear that an institution like SABC can waste an amount of R 5,1 billion. A number of questions were raised in terms of our priorities as government. But what is very important is that over the years funding from NGO's has declined. What are being funded is what is called established NGO's, and chairperson these NGO's happens to be really white and African, why because they

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have a track record of being funded by the previous government. Now what are the key imperatives from the youth sector?

The first thing that we asking for is that there is need for an integrated youth development act, which will supercede the NYDA act. There is need for what they call the South African Youth Council Act, the South African council needs to be elected for it to be a voice as well as a watchdog on issues of implementation. Because when we look at government we want to talk about aspiration of youth development, there will always tell you go to the NYDA or youth development cuts across. We do not understand what cut across means. Resources and costs youth development, implementation integrate into development strategy and national youth policy to be aligned to the National Development Plan. Act 70 2008 needs to be amended and enacted, for example in the North West, according to Act 70 2008 you are supposed to have a substance abuse forum, that is supposed to be constituted by the premier of the province.

Now the question is why don't we have a provincial substance abuse forum in the North West? Because by not having a provincial substance abuse forum in the North West chairperson, it means the North West is against the act passed by parliament. Liquor policy to call for independence and an independent body to oversee the industry, it cannot be correct that the industry can self-regulate. Now here is our recommendation. We recommend:

- To strengthen national substance abuse prevention programme.
- To enforce collaboration of departments in order to spread same message of prevention,
- To strengthen national, provincial and local structures
- To strengthen outpatient services as complimentary to inpatient services.

We know in South Africa for every 18 young people or persons who are supposed to be treated for substance abuse, only one is able to access a bed. As opposed to

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international trends which is 5 is to 7. Now we are also saying that there should be multi sector collaboration and commitment to international best practice and agreed conventions. There is need to review the policy supporting the revised new National Drug Master Plan of 2017 -2022, which is also in line with NSP, the National Strategic Plan. The role of cluster departments in the National Drug Master Plan should be clarified. We are aware currently that national departments are not complying to the National Drug Master Plan, and the National Drug Master Plan is the blue print for the country as per act 70 of 2008. In conclusion these are the five things we are putting forward Chair:

- There is a relationship between substance abuse and social discourse
- Young people are most affected, there is a need for empowered South African council central drug authority, and this is more needed now than ever.
- Industry's contribution to harm costs is an immediate imperative. We know that Cabinet has passed a moratorium in 2011 that they will not use money from industry. But other countries do not use money from industry, but something called implementing agent. We can follow the same trend, Kenya is doing the same thing.
- The side act integrates the National Youth Development Act NSR tool for development. Act 70 of 2008 should be revised together with the National Youth Development Plan. I thank you. **(40.21 min)**

**Mr. Tshefuta (40.35min):** Thank you very much colleagues we now move over to group of stakeholders that have declared interest of making presentations on issues related to working group 1 on the triple challenges of poverty, unemployment, inequality and wealth. In my list here I have Mr Ngcobo from the Treatment Action Campaign, Thabiso Mogosi from DENOSA and Mr Leslie Morake from Bokamoso Forum; may we invite them, it seems they are not here.

We move to those that declared interest working group 2 related issues, the land question. In this list I have Mr M Morale, Mr D Van Wyk, are they here Mr David

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Ramohanoe, or do we have an updated list. Please come and address us, Sophie Magale, Gadifele Tawa, Mr Ronny Monye, please come u. If those that have been called please join us in these seats here, we will call other names as we proceed. The message to those who came before you was that each presenter is allocated five minutes, after which you shall see me standing to indicate that your time is up and we kindly request that after you submit your written inputs to the team at the back. Thank you very much.

**David Ramohanoe (43.11):** Thank you very much Program Director. I would like to convey greetings to the High Level Panel, members of the legislature and the residents of ...I would like to draw the attention of the High Level Panel. I am David Ramuhwane chairperson of Wonder op - Marikana. I am going to deal actually with the legislations that are actually impacting communities. Honourable chair the following legislations that I am going to deal with it is the TFA, IPILRAI, land restitution act Chobham (audio unclear). Under the TLGFA comrade chair which is the Traditional Leadership and Governance Framework Act, this act is undermining the rights of communities, instead the rights of chiefs are promoted. I would like to draw the attention of the Panel in a close that deals with the composition of traditional council, which states that communities are entitled to elect 40 percent of its representatives in the traditional council, and the chiefs are entitled to elect 60 percent.

If you heard a lot of speakers yesterday, they have indicated actually there is no chief that has bought the land, the land was bought by members of the communities. And therefore we would like you make a proposal that actually this thing is vice versa, the 60 percent should be given to the communities and the chief must be given 40 percent, because communities are the owners of the land. It is very important, because it is very clear that if the chiefs are having 60 percent there do not need a forum of 40 percent members of the community. They can debate issues, take resolutions, implement and sign deeds. That is the problem we are sitting with right now hence we are saying this 60 percent must be given to the communities and the chiefs must sit with 40 percent.

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Because with 40 percent they cannot correlate, they cannot take decisions without the involvement of the forum that is our submission.

The second act that I would like to bring the attention of Panel is the IPILRA. IPILRA as it is deemed to be a temporary legislation. We are saying IPILRA is actually the voice of the people. It is the only act that is protecting the rights of the community. Why can't you make it permanent? Therefore we are submitting to consider to make IPILRA permanent legislation than a temporary registration because it is our voice, without IPILRA we don't have any say. That is our submission.

Comrade honourable chairperson of the Panel the issue of the land restitution act is a problem. I would like to remind you that last year 2016, the Constitutional Court passed an order in the case of Lamula and the Department of Rural Development and Land Reform; we usually call it DRDLR because the name is too long so I call it DRDLR. There is this particular order regarding actually the new claims vis-à-vis the old claims. The order of the Constitutional Court was very clear to say that the new claims should be put in abeyance until the old claims have been dealt with, which is very much clear. Now I am saying to the Panel the Department was only given 18 months, come the lapsing of 18 months and those particular old claims have not been dealt with what are we going to do or going to say? We are pushing that question are we going to still open the new claims, while we seating with the problem of the old claims? There is always a clash between the new claims and old claims that's the problem; I am going to move vividly to deal with the issue of TKLB and the TCB. The TKLB and the TCB they are both the bills. Why introduce the Traditional Courts Bill simultaneously with the Traditional Khoisan Leadership Bill. We are bringing this to the attention of the Panel. Why don't we put in abeyance the Traditional Courts Bill and deal with the TKLB. Get into robust engagement and finalise the TKLB until to the promulgation stage, and after that unlock the TCB. But if ever the TCB is promulgated before TKLB it doesn't make sense to me. It means you are going to have actually the courts being the act, saying to the chief there is an act that empowers you, and you can go prosecute members of the

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community; while you are still having a problem with the TKLB. Let's deal with the TKLB first finalise it and then after go back to the TCB. I am bringing to the attention of the Panel and together with the members of the legislation that is the proposal we are putting forward.

The last issue I would like to bring to the attention of the Panel MPRDA. Mineral petroleum resources development act, I am sorry to say this, but this act is a pain in the ass act. I'm sorry to say this it is a real pain in the ass. Why am I saying this, the captains of the industry the CEO's are firstly speeding looting our minerals in the form of open cast mining, and they are leaving open door cast in our places. And they are also contaminating our waters, they are polluting our air. The other issue I would like to bring to the attention of the Panel, these same companies that are coming from America and Europe they are dodging taxes and we are not awe of that. The mines are supposed to be developing us citizens of South Africa, it's being taken to those particular countries.

Europe has been developed, American countries have been developed, what about us here? Coming from the area of Marikana, go there and have a look it's a shame living in that particular area. When it is raining people have to put plastics on their shoes to walk to the nearest tar road, it's a shame. Whereas there are lots of mines mining there. We are talking about Lonmin, it's no Lonmin mining in that particular area there are many mines there. If you go to Thlarisa near Marikana have look at the open cast mining there are doing there it is a problem (*51.55min vernac*) you can't even see what is inside there, you ne to get a drone to fly in that particular area to see (*52.01 \_52.03 verneec*). There are looting millions that is what is happening.

Now honourable chair regarding MPRDA we have the following proposals, these are legal proposals so that our people may participate, our people must be respected, our people must be involved. We are saying that section 16 subsection 1D you must add that the applicant must pay the prospecting fee to the community owners of the land. Why should the prospecting fee be paid to the government? Previously it had been like

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that prospecting fees were paid to the community, but now it has been taken away. That particular clause must stay like that. Prospecting must be paid to communities that own the land. Section 16 subsection 4C we say that applicant must disclose the environmental progress report to the communities that own the land on a yearly basis. These mines must disclose how are they saving our environment on a yearly basis but we are not doing that. They only compile a report and send it to the DMR, what about us? Who are affected directly? Thirdly we are saying section 17 subsection 3 must add that the communities that own land offer decision with reasons. I am talking about the MPRDA, I am on the Act now.

We are saying that Section 17 sub-section 4 capital A we must add after consultation with communities because there is no mentioning of the communities, all the powers are being given to the Minister, you see, Minister decides and the community is being left out. Section 18 sub-section 1, we say we must act and such must be brought to the attention of the communities that own land. Section 19 sub-section 2F we say add the communities that own land. And now I am going to come to the last part, which is the part of Section 59 which deals with the composition of the board, the act is very clear, there must be the composition of the board and the composition of the board mostly we are putting in actually officials of government, we are putting labour, we are forgetting about the communities, we are forgetting about the communities, you must also add the members of the communities, you must involve the members of the communities in that particular board, so we are saying. Section 59 sub-section 2F, that particular number is 1 must be amended to 2; I am talking about now the NGOs now. Section 59 sub-section 2G we are saying that number that is 1 must be amended to 2, we are talking about CBOs committee bases organisations. Section 59I we say it must be amended to three committees that own land, communities that are owning land must have a maximum of three representatives in that particular board, why one, why should we have one representative, we need to have three.



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Section 59 sub-section 3 we say that the deputy chairperson, the deputy chairperson of that board must be elected from I to E, its either from the NGO, the CPO or the communities that own land, you can not have actually the chairperson being the representative of the government, the deputy chairperson being representative or members from labour, we cannot have that its either from the NGOs, the CPOs or the communities that own land to become the deputy chairperson, that is our submission.

Then we are saying Section 70 to 72, which deals with designated agencies must be deleted, why should we have the agencies. South African Airways can't perform well because of these agencies; that is the problem they are sitting with. Comrade chair the last thing that I would like to bring to your attention is the issue of the Farlam commission, since we have the Farlam commission in Marikana we didn't get a report and the recommendations of the Farlam commission have not been fully implemented, that is our concern.

In conclusion, in conclusion Chief Albert Luthuli in his autobiography of Let my People Go of 1917, 1962 once said and I quote "The Act, which is the Bantustan Act makes our chiefs quite straight forwardly and simply into minor puppets and agents of the big dictator, they are answerable to him and to him only, never to their people, the whites have made a mockery of the type we renew" (couldn't make the words). Thank you.

**Gadifele Tawana (57: 32):** *Ehh Dumelang bagolo, le Panel e ntle ya ga Rre Kgalema Motlanthe, ka lebitso ke Gadifele Tawana go tloga ko community e bidiwang Goedgevonden ko Ventersdorp, Dr KK, mo ward 31. Re community e go ... Goedgevonden ke motse o fudusitsweng forcefully kago tloga ka 1971, e ne e le khudugo ya ntlha go tloga e ne e fuduga e isiwa moSebudule; ka 1978 ga tseiwa ba bangwe la bofelo ba isiswa Versewag, Delaryville , re isiwa ko desert-eng, mo re ne re..., ko Goedgevonden mo fudusong ya pele re ne re sena kgosi, ebile go ne go sena kgosi e tsetsweng ko teng, re ne re dula le..., motse wa rona o ne o eteletsewe pele ke bagolo ba ne ba bitswa blockman; kgosi e ne e seyo gotlhelele.*

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Good morning my elders and Mr Kgalema Motlanthe's beautiful Panel, my name is Gadifele Tawana from a community called Goedgevonden in Ventersdorp, Dr KK, in ward 31. We are a community ...(train of thought not complete)... Goedgevonden is a village that was forcefully relocated; from 1971 it was the first relocation where it was moved to Sebudule. In 1978, others were taken to Versewag, Delaryville, we were taken to a desert, where we were...In Goedgevonden in the first relocation we did not have a chief and there was no chief that was born there, we were staying with...our village was led by elders which were called Block men; there was no chief at all.

*Re ne ra fudusiwa, e ne e le ha bagolo patela 2.5 (inaudible) ba patelele go reka. 20 years e be ba buile gore, after 20 years re tla kreiya lefatshe, re be re fudusiwa, ra sotlega ko ne re sotlega teng ra boa re ipusa ka 1991 ra boela ko morago. Puso ya re sokodisa ba tla go re ntsha gae mo lefatsheng leo, le gona jaanong, o tloga ka 1991 mo pusong ya tokologo e mongwe le mongwe a nang le right mo go yona, ga re ise re nne le title deed. Puso e tsentse di-mine, DMR e fa batho ditumello tsa go dira di-mine mo plekeng ya rona; ga re bua ba re re didimale ga re na lentswe re mo state land-eng, ba kana ba itirela sengwe le sengwe ka nako nngwe le nnwe e ba e ratang.*

We were relocated, it was when the elders paid 2.5 (inaudible) paying to buy... Twenty years they had said we would get the land back, we were relocated, we are struggling, where we were struggling we brought ourselves back, in 1991 we came back. The government is troubling us, they came to move us from that land, even to this day in the government of freedom where every person has a right, we don't have a title deed. The government has put mines. DMR gives people licenses to have mines on our land, when we object, they say keep quite you don't have a voice, you are on state land; they can do as they please at whatever time they like.

*Jaanong kopo ya rona, re ne re kopa fela thuso ya gore re fiwa title deed jaaka re le baagi ba South Africa (SA) re na le ditokelo tsa go dula mo re batlang go dula teng. Puso e kgaogantse pleke ya rona ya Goedgevonden, e na le portion tse tharo, ke Goedgevonden, Wilgevonden and Nagel. Jaanong ba e kgaotse ka bogare, ba re file*

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*plekenyana eo e nnyane nyana eo, ba hirisa ka nako e ba e ratang, sengwe le sengwe se diragala, re bona fela dilo di diragala. Re kopa le go thusiwa gore committee ya rona, ga se committe e tsepameng ya motse, re kopile thuso ko masepaleng ba re isa kwa godimo le ko tlase, gore na committee ya rona e register-riwe, e nna le molaotheo, e dira ka tsela e maleba. Thuso eo ga re kgone go e fitlhelela, ga re itse gore re e mo kae, re nagana gore jaanong ga re le fa gongwe re tla kreiya thuso ya gore ra go dira jang gore re feletse committee ya rona re e register-rile e be re kreiye le title deed.*

Now, our request, we are just asking for help for us to be given title deeds as we are South African residents, we have rights to stay where we want. The government has divided our place, Goedgevonden, we have three portions, and they are Goedgevonden, Wilgevonden and Nagel. Now they have divided it and given us that very small place, they hire it out whenever they want, everything happens, we just see things happening. We are asking to be assisted, our committee is not a stable committee, we have asked for help from the municipality and they have given us the runaround, *we would like help* with getting our committee registered, to have a constitution, to function properly. We cannot get that assistance, we don't know where to go, we think that now as we are here perhaps we will get help to end up with a registered committee and us obtaining title deed.

*Gona jaanong re santse re na le lekwalo fela la motse le le bidiwang PTO, permission to occupy, ga gona title deed ho hang. And then le yona kgaoganyo eo ya metse, e kgaogantse dikampa, e kgaogantse le distene, e editse tlhakatlhakano fela. And ntho e ya mine o mo motseng, ba tsere group e rileng ya batho, motse o kgaogane ka bogare, go na le batho ba ba reng ee mine go na le batho ba reng heee, go raya gore ba o kgotsofaditse ka letlhakore; ga ba tsaya batho botlhe ba motse a tlhalosa sentle gore go tla mine go diragalang ka lebaka la gore re mo state land-eng, selo ke se se bitswa state land se, ha ne re ka thuswa go filtha foo.*

Right now we only have that letter called PTO, permission to occupy, we do not have a title deed; and that division of villages, it has divided the camps, it has divided the stands, it has just made a mess. And this thing of a mine in the village, they only took a

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certain group of people, the village is divided in half, there are people who say yes to the mine and others who say no, meaning it only satisfied one side; they did not bring all the community members to explain to them that there is a mine coming, that is happening due to the reason that we are on state land, there is this thing called state land, if you could just help us with that.

*And then go na le batho ba ne ba ntse ..., fa re fetsa go fudugela ba kobiwa ke maburu, e le maburu a di next door, jaanong batho bao re ba amogetse maar jaanong ko morago go lebega fa batho ba le bone ba re okeletsa tlhakatlhakano, bo ntholeng ba, le bone ba re direla tlhakatlhakano e fetang e puso e re direlan yone. Ga e sale re ne e buile koo, ka 1991, di RDP tse ba ne bar e fa tsone, tsa di box matches yana, di a bras, di a thubega and ba tlile ba lek gore di baakanngwe ekele ba di sentse le go feta, jaanong di a nela, di thubega ke gore ke maragaraga fela go tshwana le fa o ka itulela mo mokhukhung wa gago.*

And then there are people who were..., when we were relocated they were being chased away by the boers, being the boers were our neighbours, we welcomed those people but now in the end it seems that they are making our problems worse, they are just making a mess more so than the government did. We have been back there since 1991, those RDPs they gave us, those match boxes, they are cracking, they are collapsing and they have come to try and fix them but it seems they have ruined them even more than before; now they are leaking, they are collapsing, it's just a mess, it just the same if you were to stay in your shack.

*And then se sengwe bagolo ke one ka metse, since re buile kwa neh, ga re thusiwe ka metsi, motlakase . – ga re ya ko masepala, masepala o re isa ko go Eskom, Eskom o re isa ko go masepala.; ga re tlhaloganye gore re ireng, re na le go fetsa dibeke beke re dutse re sena metsi. And then kopo ya rona ke gore, re kopa ha re kopa puso – ka gore ba rile méjako e butswa, ga re kopa puso, e tle, e tla nako, ba rile re kope nako e nngwe le e nngwe a re kopa thuso.*

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And then another thing is water, since we came back there we are not being helped with water and electricity. When we go to the municipality, municipality says go to Eskom and Eskom takes us back to the municipality, we don't know what we can do; we can sometimes go for weeks without water. And our request is that, we are asking for help because they said the doors are open, when we ask for help it must come and on time, they said we must ask for any time.

*So go na le selo ga ke ya ko rural development, go na le ntho e ba e etsang go ne jaanong, ba fana ka tjelete, ba re ke ya phumula keledi, jaanong ga e itse, ra tshaba, gongwe phumula keledi e ga e fela ba tla b oba re thota gape jaaka ba re re mo state land-eng. Go na le tjelete e tswang e kana ka R123 000, 171, ka ntlo, maara mo bathong ba ne ba fusitswe, jaanong ga re itse gore bo state land bo re leng mo go bone, a ke k aba tlo re thota gape ba re raya ba re re le patetse, ra le tlosa gape, ga ke itse gore re tla bo re isiwa ko kae. Re kopa thuso foo gore le gone R123 e go re ba tle ba e fitlhelele, ba fitlhetse jang gore mongwe X2 tswanetse a kreiya 123 yona eo ya phumua keledi.*

So there is this thing with rural development, there is this thing that they do now, they are giving away money for compensation, now I don't know, we are scared, maybe this compensation when it finishes we will again be removed as they say we are on state land. There is money amounting to R123 000, 17, per household, but for those people that were relocated, now we don't know, since we are on stand land status, is it that they want us to make us pack again and say that we have paid you, we don't know where we will be taken. We are asking for help there and even that R123 000 how did they get to that number, how did they get to say that every person deserves to get R123 000, that one for compensation.

*Jaaka ha ke tlhalositse gore molao o o le teng, ke bone o sa bue sepe gagolo ka rona bomme; re kopa go rutwa especially rona ba re leng ko di rural-eng, ba re sa tthaogannyeng, re kopa pele melao e ediriwa, akere molao wa SA o tlhalosa gore ga go draftiwa molao e seng ga o diriwa motho mogwe, le an ordinary person o tshwanetse a*

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*nnā teng mo drafteng jaanong ga le re tsenyeletse, le dira fela; puso e dira fela, fa e fetsa ke gone e tlang mo bathong e re akanya eng, ga re ile go akanya mo go kwadilwe sekhwente khwente mo, ga re tlhaloganye. Fa le re botsa gore a ra tlhaloganya ra gore ee kgante ga re itse gore go lo fa re dumela gore a lo re bolaya, kante go kwetswe sekgoa, fa go kwetswe Setswana ke kgona go fa ngwanake o ke mo isitsen sekolong ka disente ke re mpalele fa o tle o ntlhalosetse, ke ganetse ha e le gore go a tlhokagala gore ke ganetse. A re fiweng melao e ka Setswana, go nne le molao o sireletse merafe le dinaga le maruo gonne go ne jaanong go na le gore re tlo lekanyetswa maruo, ke gore ntho e re e kopang thata ra re a go tle lefatshe, a re fiwe lefatshe tse dintsi di látele ko morago.*

As we have explained that there are laws, I saw that not a lot is being about us women; we are asking to be taught especially us in the rural areas, those that do not understand, we are asking that before laws become promulgated, isn't it that SA law explain that when the law is being drafted not when its promulgated, everyone, even an ordinary person has to be included, now you are not including us, you just do, the government just does, after all is done it is when you come to the people asking for our thoughts, we are not going to think where it written in mambo jambo we don't understand. When you ask us whether we understand we will say yes but we don't know whether we are agreeing to be killed because it is written in English; if it is written in Setswana I can give my chid that are put through school with cents, to read and explain to me, so that I can disagree if it is necessary for me to disagree. Let us be given these laws in Setswana because laws protect nations and countries and the economy because right now there is this thing that we are going to be ...The thing we are asking for is for us to get the land, let us get the land, the other things will follow.

*Molao o ne o beilwe wa pele wa di principles o re the people will govern, tla re itireleng, re fiwe chance ya go itirela jaaka ga ne re dira, ke nagana gore mo nakong e le ya pele, re ne re kgona go dira le fa re ne re sena sepe. Temo re re kgona go ja, re be re nwa le bana ba rona, re tsaya one masentenyanana a re isa bana dikolong ka temo e ne re e dira ka dipholwana, gone jaanong go tsene story sa di terekere, ga re di fiwe ke tse*

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*utlwelang ka tsona fela ko kgakala di feta ko kgakala. A re thusweng ka go lekalekana, e ne e le kopo ya me bagolo, ke helela ha.*

The laws of principles was put forward to say that the people will govern, let us do things for ourselves, be given a chance to work for ourselves like we used to. I think in the olden we used to be able to do things for ourselves even if we didn't have anything. Farming, we could eat and drink with our kids, and we would take the few cents and take our children to school with farming that we used to do with cows, right now we are getting this story of tractors, they are not being given to us we just hear of them somewhere far. Let us be helped equally, that was my plea my friend this is my conclusion.

**Sophie Makgale (01:06:26):** *Ke tlo thoma ka go dumedisa boeteledipele jwa rona, ke ba dumedisa ba botlhe, ke dumedisa setshaba sotlhe se se ka mo, se tswa gaufi le kgakala. O buang ke Sophie Makgale, mare ke Mokotedi, ko gae ke kwa Makgale mare ke change-itse sefane ke Mokotedi; ke eme mo boemong jwa Bakgatla ba Kgaafela Communal Property Association. Ke nagana gore boeteledipele jwa rona ga se santlhe ba utlwa kgang ya rona, kgang ya Bakgatla re mo mathateng ko Kgatlheng; rona re votle ka 2005 gore re itshwarelele mafatshe ra bar a ya ko constitutional court, re winne re tshwere dilo tsotlhe; maara mathat a santse a le mantsi mme a creat-twa ke office ya rre Bogatsu.*

I will start by greeting our leadership, greet all of them, and greet the community in here from near and far. I am Sophie Makgale, my home is Makgale but I have changed surnames and now I am Mokotedi; I stand here representing Bakgatla ba Kgaafela Communal Property Association. I think it is not the first time our leadership hears of our issue; the issue of the Bakgatla is that we are in trouble at Kgatlheng; we voted in 2005 that we would like to have control over our land, we even went to the Constitutional Court where we won, we had everything but there are still lots of problems that are created by Rre Bogatsu's office.

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*Ke rata gore ke tlhalosetse boeteledipele jwa rona gore office ya rre Bogatsu ke yona e bolayang di-CPA mo North West (NW), o bereka le mmereko o sa mo tlhokeng o tlhokang director general, o support-ta dikgosi mo pele ga rona, o support-ta dikgosi, o instruct-tiwa ke kgosi gore e batla go bereka le mang ga a batle go bereka le mang. Kgosi ga a tlhaloganye act ya gagwe gore ke eng, kopa le ye ko deparment-eng e le bagolo le barute act tse pedi tse gore ga di tshwane act ya traditional leadership le act ya CPA ga selo se se one. Act ya communal land e bua ka land le di property, ya traditional leadership e bua ka culture; that is why kgosi ya rona a senya bagolo, o raelwa ke department, ka gore o tshwere di power tse e seng tsa gagwe, nna ke tshwere di power tsa ka, o lwa le nna gore ke se ke ka di dirisa.*

I would like to explain to the leadership as to how Rre Bogatsu's office is killing CPAs in the NW, he does work that he is not supposed to, work that is meant to be done by the director general, he supports the chiefs as opposed to the people. He supports the chief and is instructed by the chief telling him who he wants to work with and who he doesn't. The chief does not understand this Act, please go to that Department my elders and teach them that these two Acts are not the same, the Traditional Leadership Act and the CPA Act. The Communal Land Act talks about land and properties, the Traditional Leadership Act talks about culture; that is why our chief just ruins, he is tempted by the Department because he has taken the powers that are not his, I have my own powers and now he is fighting with me because I know how to use them.

*Ke kopa gore lona di CPA tse tsotlhe tsa SA, tlhopang basadi, bo ntate ba rekiwa. Ke bua jaana ke ne ke le letsogo la Chairperson (CP) ya ka, o rekilwe and kgosi e mo tsere a se aware gore ga a tshwara certificate; community e be e mpaya mo setulong sa bo CP, ga se monate, se botlhoko thata. Bana ba rona ba South Africa ga ba tlhaloganye gore lefatshe le mosola o mo ka kang, o ka se kreye mmereko o sena lefatshe, bana ba tlhoka information, ke tlo sola di media tsa rona. Rona ko Kgatleng ga o kopa media re le CPA gore re bolelele setshaba nnete, ba tlhaloganye gore lefatshe ke eng, di-media di a failure gore di tle ko go rona, but ko kgosi di a ya; and kgosi fa a re bitsa le maphodisa a re fa financial report e senang di-proof, fa o mmotsa gore kgosi wa fa*



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*report ya financial ka molomo e sena di-proof, a e maphodisa mo tseeng, e be a re tsaya, maara ke tshwere certificate, ga ke itse gore jaanong meaning wa teng keng. Ge ke re con-court e atlhotse mare ke santse ke lwa le kgosi le Bogatsu, go iwa kae. Solution ya department, ya ka, ke support-a di CPA tse tsotlhe; ga ke batle go itse gore key a Bakgatla or ke wa ko kae, act e one, Bogatsu a ntshiwe mo office-ing ele (applause).*

My plea to all the CPAs in SA is to elect women, men can be bought. I say this because I was deputy CP, he was bought by the chief and the chief took him in his corner unaware that he does not have the certificate; and then the community put me as the CP, it's not nice it's actually painful. Our children in SA do not understand how important land is, you can't get a job without land, they need information; I am going to blame our media, we at Kgatlheng when you as the CPA ask the media to tell the community the truth, so that they can understand what land, the media fails to come through to us but when it is the chief asking, they come. When the chief convenes a meeting, police are present, to give us a financial report with no proof/evidence, when you ask him why is he giving us a verbal financial report with no proof he says the police must arrest/take and they do take us but I have the certificate, I don't know what the meaning of that is. The Con Court has made a ruling but I am still fighting with the chief and Bogatsi, where is this going, my solution, supporting all the CPAs whether it's Bakgatlas or not, there is one Act, Bogatsu must be removed from office (applause).

*Ke tsena mo DMR, DMR ge rona re tla ka di investors ba batla ba apply-ela license ko bona, ga ba e ba fe; mare tse di tsenang ka kgosi di thusega ka pela. Kgosi o tshwere di company di le dintsi le bana ba mmagwe, ga a bereke ka lafatshe, ga re tsena ko masepala, masepala o kgonne go sign-nisa kgosi Pilane MOU, maara ga a bereke ka lafatshe; ga ke itse gore rona setshaba re yo ya ko kae. Dimasepala di re tsenya mo kotsing; waitse ke a tle ke nagane ke le one ke re mmuso wa makgoa o ne o le betere ka gore o ne o re betsa ba botlhe. And ba kgonne go re tshwarella mafatshe, re na le di title deed number ka makgoa, ga nkebe e le motho o montsho a tshwere lefatshe nkebe le ile kae.*

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On DMR, when we come with investors and they apply for license with them, they don't get them but those that come through the chief are assisted quite quickly. The chief is involved in many companies, him and his siblings, he is not dealing with land, when we get to the municipality, the municipality was able to make Kgosi Pilane to sign an MOU, but he does not work with land, I don't know as a community where are we going. Municipalities are putting us in danger, you know sometimes I think that the white government was better because they hit us all; and they managed to keep the land for us, we have title deed numbers because of white people, if it was a black person owning/controlling the land I don't know where we would be.

*Re na le di mine ko Kgatlheng maara Bakgatla ge o ka ya ko mine, wa checka number, % ya Bakgatla ko mine-nneng ba babereki gab a yo (applause). Ke tlo bua ka....ke lla thata ka lona media, nna serious re tshwareng ka go lekana, ge e le gore le batla tshelete re boleleleng, ka gongwe lo fiwa tshelete ko corner –eng. Nna go na le media ko gae, ko jwa Bakgatla ba Kgaafela maara jaanong ka gore ba instruct-wa ke kgosi ge o bua jaaka ke bua jaana ke a ikutlwisa gore dikgang tsa ka di tlhagelele ko media, ke gona fa ke kopana le kgosi ke mo report ya ka, ga ke mo kwalela lekwalo wa gana go kopana le nna.*

We have mines in Kgatlheng but Bakgatla if you were to go to the mine and check the number, the percentage of Bakgatla, they are not there. I will speak about you the media, be serious and treat us equally, if you want money tell us perhaps you give money on the side. There is media where I come from at Bakgatla ba Kgafela, but because they are instructed by the chief, if you speak as much as I do....it is the first time that my news/issue are appearing in the media, this is me meeting with the chief and giving him my report, if I write letters to him to meet he refuses.

*Dilo di senyegile ko Bakgatlheng, wa rekisa ntate o le, mebereko gore o e kreye ke gore o reke mebereko mo lefatsheng la gago, re mmua fela. Ke kopa gore, ke a le tlotla, ga le tswa fa le mpoelele... and le premier, ke tlo bua jaanong. Di-premier tse tsotlhe tse di sale di tsena mo disetulong, ke gore wa ntlha wa 1994, ga se ke mmone wa ntlha ko*

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*Kgatlheng, go fitlha le wa jaanong, ga ba tla ba tla ko kgosi, maar ga re ya di-election-neng ba electiwa ke rona (applause). Ke sure gore ba nkutlwelletsa ko ba leng teng, fa ba le botlhale ba change-e, ba fetoge, ba tle ko community-eng. Kgosi e bediwa ke community, e tlogele go re tella; ke utlwile go tse mong wa mmu, mong wa mmu ke motho yo o rekileng lefatshe (applause).*

Things have been ruined/are bad at Bakgatleng, that man is selling, for one to get a job in their own land they must pay. My plea is that, with all due respect when you leave here, you must tell me....the Premier, I will now talk/expose things. All the premiers since the first one in 1994, I have never seen one of them visiting Kgatleng even to this day, when they come they go to the chief but during elections it is us who vote for them (applause). I am sure that they are listening wherever they are, if they are wise they will change and come to the community. The chief is for the community and should stop undermining us; I heard people say owner of the land, the owner of the land is the person who bought the land (applause).

*Ga tse re CPA tse pedi, CPA ya nnete ke e tshwereng certificate sa original , ke mo ke leng teng nna, mma a rata mang a sa rate, certificate seo sa go bereka (applause). Waitse nna ga ke batle go bua thata mare ke batla go laela baeteledipele ba rona ka tlotlo; malwetse a mantsi a leng mo lefatshe a creat-ilwe ke bodidi, o ka se robale ka tlala o le motho a mme motho wa ko mine-eng a go fa tshetele, wa ithekisa. Ke batla gore before ke fologa, ke bue ka di election tse re yang ko go tsona tsa 40%; 40% ya rona a sekang ga tsenwa ka kgosi, a go tsenwe ka dikomiti tsa CPA, ba tshwere morafe; ka gore fa le tsena ka kgosi o tsenya dichomy tsa gwe, ba tsaya di resolution tse di wrong. Dikgosana tsa rona le di traditional councillors ge o re o ba bolelela nnete, ga tse o sa bua le Sophie, ga se motho maar o ba fa nnete; go na jaanong ba editse frau, ba sign-a fela ba sa itse gore gwa reng. Ke a leboga, ga ke batle go bua thata, ba bangwe ba tlo bua.*

*Apparently we are two CPAs, the real CPA is the one that has the original certificate that is where I am, whether anybody likes it or not, that certificate is going to work (applause). You know I don't want to say a lot but I want to conclude by saying to you*

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*my leaders with respect; most of the diseases in the world are as a result of poverty, you cannot sleep on a hungry stomach, as a woman when a person from the mine gives you money, you sell yourself. Before I step down, I would like to talk about the elections that we are going towards the 40%, our 40% must not go through the chief, it must go through CPA committees as they have the best interest of the community. If it goes through the chief, he involves his friends, they take the wrong resolutions. When you tell our princes (small chiefs) and traditional councillors the truth, they say don't talk to Sophie, she is not a person but you are telling them the truth; now they have gone and committed fraud, they sign not knowing what they signing. Thank you, I don't want to talk a lot, other people will also speak.*

**Ronny Monye (01:14:38):** *A ke dumedise boeteledipele jo bo tlileng mo go rona, b ithaopile gore ba tle ba tle go bona le go utlwa dillo tsa rona. Mme ke ikitsisi jaana ke re ke Ronny Monye wa tswang ko lefatshe la Makgokgoane ko Koster. Jaanong ke re ke reye Panele e e leng fa ke re e ne e na le rona last year, ge re ne re baakannyetse go ya ko constitutional court; mme morago ga foo ka gore ba ne ba re fa dikgolaganyo ke ile ka tsenya tsone di submission, tse ke dumelang gore ba di tshotse, gongwe go ba gopotsa fela gore ba e lebellle gore ke submission ya lefatshe la Makgokgoane mo boemong jwa bajaboswa botlhe ba lefatshe leo, ga se submission ya motho a le mongwe ke ya setshaba. Jaanon ke ne ke re ke dire ka bokhutswane fela gore...go ba gopotsa ka gore ke setse ke ba file*

Let me greet the leadership that came to us, they volunteered to come see and hear our pleas. Let me introduce myself, I am Ronny Monye from the land Makgokgoane in Koster. Now I am saying to this Panel that it was with us last year when we were preparing to go to the Constitutional Court, after that they gave us connection and we were able to put in a submission, which I believe they have taken, maybe just to remind them to look at the submission for the Makgokgoane land on behalf of all the descendants of that land. It's not one person's submission it's for the community. Now I was saying in short.... to remind them because I have already given it to them.

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*Lefatshe leo claim ya lona e ne ya dirwa ke nnete ka 1992, sale re sokotse ka lefatse leo go tloga ka 1989 and e ke e buang ke kgang e leng gore ga ka e kwallwa ke ne ke le teng ka 1989, ha re ntse re tsamaya loa lekgotha le kampo yona tsela e ya lefatshe, ya ba ya na jalo, ke nnete jaaka morwarre a ntse a bua gore claim e ile ya dirwa ka 1992. Ee, ke nnete claima ya 1992 e rile le rona ga re botsa gore ke en jaanong ge le re ka 1997 re simolole re tsenye di-claim tse dingwe, ke ha e nna gore ee re mmuso o montsha jaanong tsa kgale di sule di tsamaile le mmuso wa maloba, gone ke nnete o ne o tla botsa mang ka gore ba ile, ga ba sa tlhole ba le teng bo ntate ba ne re eteletsepele ka nako ya di Bantu-stands le yona melao e bokete e re buang ka yona kajeko e re bogisang gore re tlhole re ile ko godimo le ko tlase re gata mafathse a rona mme re sa kgone go a fiwa.*

It is true that that land claim was made in 1992, we have been struggling with this land since 1989 and as I speak now I am speaking of a matter that was not written but I was there in 1989 when we were on this journey of the land. As my brother said it, it's true that the claim was made in 1992. Yes it is the truth, the 1992 claim when we asked in 1997 why we have to start putting in another claim; the response was that it is the new government, the previous government systems died with and it is true who would you ask because they are gone, the people who used to lead us in the time of the Bantu stand and even the tough laws that we are talking about today that are torturing us where we are constantly going up and down stepping on our land yet unable to get them.

*Jaanong go bo go tla melao eo ya gore go nne le open period ya 1996, e rona re tsentseng claim ka 1997, mme re eteletse pele ke mokomoshenara Rre Seremane, o ka sa itseng gore ha a ka utlwa gore re santse re bua gore re a sokola, a ke reng ka gore o re tseetse matsapa; a re tseela matsapa a tlo re ruta go re bontsha gore claim re ka e tsenya jang e ntsha ya 1997. Jaanong go tloga ka 1997 ke ge jaanong ba re ruta melao ya tsamaiso ka gore rona re ne re sa itse, mmuso o bo o re bontsha di-entity, wa re dirisa di workshop. Mogare ga melalo eo, e ka nnang 7 ga ke sa fose, ga ke itse gore a e 5 or 7, mo gare ga yona ra bona gore wa go tsamaisa lefatshe ka batho X2 se se*

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*bitswang CPA which is Communal Property Act; ke molao o e leng gore o tswa go phasisiwa ko palamenteng, jaaka ga re bona buka e ke yone melao, melao eo e teng ka fa, e leng gore ga nna ke e ganetse ke tshwanetse ke ye ko palamenteng ke ye go ganetsana le yona, mme jaanong ba re rutila yona, mme rona re e makalela fela jaaonong ka ntlha ya gore ke puso be ba re fa yona be re ikgetela be re tseya about 2 years re study-ya constitution le tsamaiso ya CPA gore ke eng; re filwe ramolao re sa itirel dilo tse ka borona.*

Now, came laws of the open period of 1996 where we put our claim in 1996 led by the Commissioner Rre Seremane; I don't know what he would say if he were to hear that we are still struggling, after he put in so much effort to teach us and show us how to put a claim in 1997. Now since 1997 it is now that they taught us operational laws because we did not know the government then showed us entities and took us to workshop. Amongst those laws, which was about seven of them if I am not mistaken, I don't know if it was five or seven. Amongst all of the laws we saw that the land management by the people one, which is called the CPA which is Communal Property Act, is a law that was passed in parliament, as we speak now this book is the law, those laws are in here and they have taught them to us, where if I were to disagree with them I would have to go to parliament to state my case. Now they taught them to us and we are surprised now that it was the government that gave the laws to us and we choose to take two years to study the constitution and the management/operation of a CPA as to what it is, we were not doing all these by ourselves, we were assigned a lawyer.

*Go ile jalo ya ba gore ka 2001 ra nna le constitution ya rona e leng gore ya adoptiwa setshaba se le teng, se bontsha gore ba dumalana le CPA. Ya re ka ntlha ya dikgogakgona tse dintsi tse di ileng tsa nna teng ya re ka 2008 re feleletsa re ile ko court mme court ya ntsha court order e courts order eo e tsamaileng ya dirisiwa go fitlha fela a 2010 ha go iriwa ditlhopo tsa di election.*

It went on like that and in 2001 we had our own constitution which was adopted with the community present that showed that we agree with the CPA. Because of much

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disagreement that arose in 2008 we ended up going to court and the court issued a court order and that court order was only used until 2010 when the elections took place.

*Ke eme jaana ke ile ka tlhopiwa mo gare ga yona committee eo, mme ga simolola go nna le tse dingwe tse di ntsintsi tse di neng tsa tlhaga; jaanong ya nna gore ge ekele re lla ka botsamaisi le puso, ge court e ntshitse taeolo e re wena department kapa wena moeteledipele wa department mo profeseng, tsaya o dirise molao ke yo, o fe batho lefatshe, ba simolola ba utlwelela nna ga ke ya ko go bone ke re ke kgatlhong le se court e se dirileng ke se jaanon selelo se se tona fa ke eme fa jaana ke re a Panel e ke e thuse gore melao e dirilweng, ditswetso tsa kgotla tse di dirilweng, a ke di diragadiwe mo go rona. That is why gantsi tla be o bona mesi e le teng go iwa ko godimo le ko tlase, batho ba konopana o sa itse gore go dirwang; ke fela gore ga se dikgotla di tsaya tshwetso batho ba tshwanetse ba diragatse dilo tse ga ba di diragatse; ke fa batho ba bona gore ba itseela molao mo matsogong.*

As I stand here now I was elected in that committee, and there were many things that came to light, it was then that we had issues with management and government where the court issued an instruction to say you as the department or the leader/head of the department in the province take and use the law, give people land. They started listening to me when I said I was against what the court, it the biggest plea as I stand here today, that the Panel can help us with laws that have made, decisions of the court that were made they must be realised for us. That is why many times you see smoke, people going up and down, people meeting, not knowing what is happening; it is just that when the courts that take decisions it is the people that have to implement them but they don't; they take the law into their hands.

*Ke ne ke re ke ye jalo ko goreng re eme, department e re latlhile ya NW Province; re kwetswa makwalo ga re le jaana, re kwalela minister go didimetse, ga re itse gore ko bófelong ditshwetso tseo tsa... go botlhoko gore o be o tshwere pampiri tse o ithayang o re ke tsa molao mme molao o sa diragale fo fatshe. Lona le le setshaba le tsere matsapa go ya court ha le tlhaga ntse e tshwana fela le fa le saya gope. Jaanong ke ne*

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*ke rialo ke re a tiro e tshwanang le e Rre Motlanthe le boeteledipele jwa gago le ke le re thusa ka gore minister o tsere court order a e beela ko thoko a simolola a tla ka di-structure tse dingwe tse eleng gore le tsona ga a di dirisi, sala a boile le rona ka 2003 go fitlhelela jaanong re sa eme ga re itse gore go iwa kae. Ka jalo re ne re re ka bokhutswane a ke le re thuseng, batho ba swa, batho ba bolawa ke tlala, lefatshe le teng le nkabe le dirisiwa semmuso, bana ba lla ka mesebetsi, batho ba lla ka tlala, mme fela thulaganyo e le teng gore fang batho lefatshe le bone ba itirela mo go lona. Amandla.*

That is why we stopped, the government has forsaken the NW Province, we have written to the Minister but it's quite, we don't know at the end those decisions of ...it is painful to have paper that you think are legal but with the law not being implemented on the ground. As the community we took the effort and went to court but when we can back things were still the same. Now I am saying, the work similar to this and the one that Rre Motlanthe and his Panel are doing, please help us because the Minister put aside the court order and came with new structures that we do not know, he/she last spoke to us in 2003 and up to this day we do not where we going. So in short please help us, people are dying because of hunger, the land is there which could be used officially, children/youth have no jobs, people are hungry but with an arrangement present to give people the land for them to work on it. Amandla.

**Thulani Tshefuta (01:22:25):** Let's do this, the colleagues are engaging with Rremogolo, for now let's call all the other names and invite them to come and sit this side and then address us. Do we have Mmuthi Pilane, Kgomoitso Morare, Moipone Tladi, Abraham Phiri, Mr Mafuku, Othusitse Rapu and we invite the first one to come and address us.

**Mmuthi Pilane:** *Sedubelo, ke a dumedisa Rre Motlanthe le badiri ka ene, ke dumedisa baagi botlha ba Bokone Bophirima (BB), o buang ke Mmuthi Kgosietsile Samuel Pilane ke tswa ke lo lefatsheng la Motlhaba ka mo tlase ga boeteledipele ba Kgosi Nyalala*



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*Pilane. Jaaka ke eme fa nna ko ke tswang teng ke moemedi wa lapa la kgosi, ke modulasetilo wa dikgoro tsa motse wa Motlhabe.*

I greet Rre Motlanthe and his colleagues, I greet all the BB residents; I am Mmuthi Kgosietsile Samuel Pilane from the land of Motlhaba under the leadership of Kgosi Nyalala Pilane. As I stand here where I am from I am representative of the royal family, I am the CP of the traditional houses of the Motlhabe village.

*Mafoko a ka ga a kalo ka gore ba bants ba setse ba buile, se ke tlo se kopang fela mo Rre Motlanthe le badiri ka ene re lela ka lefapha la land claim, re lla ka ntlo ya segosi mo NW. Santlha ntate o ntsalang ka gore ke ngwana wa gagwe wa ntlha wa mosimane, o ne a ntlogela ka 2009, a irile claim ya lefatshe la Witlefontein 136 JP, a irile claim ya bogosi ka 2006 jaaka puso e ne e re yo a tsetsweng bogosi jwa gwe o na le dithata tsa gore a claim-e. So ke lela ka lefapha la land claim, ke lemoga gore bosutlha bo ne ba nna teng ke agente e e e thusa mokgalabe ke sentsene ke le ko makgoeng gore a kwale gore ke Bakgatlha ba Motlhabe a kwala Bakgatlha ba Kgafela; ya re fa e tsena ko lefapheng, lefapha la bitsa Kgosi Nyalala Pilane ba tsaya ditshwetso le ena gore Mainole Elias Pilane o filwe ke mang dithatata tsa gore a etse claim ka gore Kgosi ke wena Nyalalal fela; so ke yona ntho e ileng ya nna bothata, re tsamaile ra ya ko lefapheng morago fa ntate a robala, ko batlisisa ke ikemela a maoto gore go diraga eng; be ba re mo go rona kgetsi ya rone e tshollotswe ka gore ga e na bopaki mme e ne e setse e gazetilwe, e tswa ko commission-eng ra fa bopaki botlhe bo ne bo le matshwanedi fa ntate a sa le mo bophelong.*

I don't have a lot to say because much has been said already; what I will ask from Rre Motlanthe and his colleagues is that we have a problem with the land claim Department and the house of the chief in the NW. First of all, my father as I am the eldest of his sons, who passed in 2009 having made a land claim on Witlefontein 136 JP, having made a claim on the chieftaincy in 2009 as the government said whoever has had the chieftaincy taken from him has the right to claim. So I have a problem with the land claim department; I see that the dishonesty/corruption started with the lawyer that was helping my father while I was away working where he wrote Bakgatlha ba Kgafela

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instead of Bakgatlha ba Motlhaba and when this got to the Department the Department called Kgosi Nyalala Pilane and took decisions with him regarding who gave Mainole Elias Pilane the powers to make a claim because the chief was Kgosi Nyalala Pilane, so that is the thing that caused problems. After my father's passing we went to the Department to investigate and stand up for ourselves to see what exactly was happening and then they said to us that our case was dropped due to lack of evidence but the case was already collated and went to the Commission where we gave the relevant evidence when my father was still alive.

*Erile morago ga loso la gagwe e be e nna Mmuthi le dikgoro tsa etsho re kwala lekwalo re le kwalele Kgosi Nyalala gore go tloga ka d 1 tsa August 2009 ga re tlhole re wela mo pusong ya gagwe ya Bakgatlha ba Kgafela re le Bakgatlha ba Motlhaba ra ikemela ka gore ka tsalo ya rona mo SeKgatlha ga re na Kgosisigolo bagaetsho, o mogwe le o mongwe, re bana ba kgosi re le 14, malapa a le 14; mme ba ne ba tsamaya bomogoloarona go ya a Botswana ka 1869 ka mo tlase ga boeteledipele laa Kgamanyane Pilane, Kgamanyane Pilane o ne a itebala fa a tsena ko Botswana a apara nkwe a le mo 1 a lebala gore o na le bomorwarragwe, e be re tsewa jaaka dikgosana mme ga re dikgosana ka tsalo kwa Pilane ga go na dikgosana, kgosana ke moemedi wa kgoro, kgosi ke ena a busang magosana.*

After my father's death it was me Mmuthi and the other traditional house members writing letter to Kgosi Nyalala Pilane stating that from the 1<sup>st</sup> of August 2009 we would no longer fall under his rule of Bakgatlha ba Kgafela, we as Bakgatlha ba Motlhaba were to stand alone because according to our culture of SeKgatlha we do not have a head chief, each of us as the chief's 14 children, as 14 families; but our older siblings left for Botswana ka 1869 under the leadership of Kgamanyane Pilane, Kgamanyane Pilane forgot about his family when he got to Botswana and ruled alone forgetting that he has siblings and then we were taken as princes/small chiefs but we are not; per our birth right at Pilane there are no princes/small chiefs, princes/small chief rather is a representative of the traditional houses, it is the chief that rules/presides over the princes/small chiefs.

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*So re tsweletse jalo Ntate Nyalala gore a mpitse ka ragwane re tlo dula fatshe re buisane gore goreng re tswa mo go ene a be a nkisa ko high court ko Mafikeng, Ke ile ko high court ko Mafikeng ke representa ke LRC, Legal Resources Centre, mme kgetsi ya rona ga ya felela ko high court, re feletse re le ko constitutional court, ko constitutional court re ile ra win-na case, mme taela e re re boele ko ena a re fe ditsarona ga go pala re boele ko ntlokgolo. Ke nnete ke boetse ko go ene ka bua le ene jaaka e le morwarre, e le rrremogolo ke le rrangwane, Kgabo ha a ka a ntsaya tsia jaaaka mopresidente Mangope a ne a bua mo malobeng a re bogosi bo a taga and ka nnete bogosi bo a taga bagaetsho, ka gore sengwe le sengwe se mo diatleng tsa gago, ke tshetele, ke dilo tsotlhe tse nka sekeng ka bua ka tsona mme fela lo a tlhaloganya ga ke re bogosi bo a taga.*

So we continued like that, Ntate Nyalala as my dad's brother instead of calling me to come talk he instead took me to the high court in Mafikeng. We went to the high court and I was represented by LRC, Legal Resources Centre, but our case did not end in the high court, we ended up at the Constitutional Court, at the Constitutional Court we won the case and the directive was we must go back to him and he must give us what is our and if not possible then we go back to court. Indeed I went back to him and wanted to speak to him as a family member and he did not take me seriously, as President Mangope used to say in the past that "chieftaincy makes one drunk" and it is indeed true chieftaincy makes one drunk my people because everything is in your hands whether its money or anything that I won't talk about, but you must understand that chieftaincy makes one drunk.

*Jaanong claim ya rona bagaetsho, re bile ra ya ko commission-eng and ko ko commission-eng ko Mogwase re feleditse re kgaogana e le gore lefatshe ke la batho ba Motlhabe, mme fela komiti e ne e le teng, ga ke founela CP o ne a chair-ra commission e le ke ke bolelelwa gore o transferilwe, ga a sale mo NW o ko Eastern Cape, ha ke founela dinomoro tse ba mphileng tsona ga a tlhagelele mo go tsona go fitlhela ke tsaya dikgato ke ya ko lefapheng la land claims; be ba mpolelela gore bona*

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*tša bogosi ga ba di tsene. Ke go mopresidente Zuma a ntsha toll free number ya matshwenyego a re nang le ona kaofela mo SA, ke ile ka founa ba nkamogela, ebile le jaangong ke santse ke ba akgola ka gore makwalo a ba nkwaletseng ona ke na le ona. Office e rile – ya land claims, tša bogosi ga di tsene, office ya president e be e kwalla ko Mafikeng, ka nako eo premier e ne e sentse e le mme o e...ba re ke mang mme o le wa ko Hammanskraal, Edna Molewa, Edna o ntse dipampiri tša rona ka marago go fitlhele le jaanong ga ke itse gore o ko kae. Se se diragetseng office e be e kwalela ko dept of House of Traditional Leaders ba kopa...morago ke ha e le Thandi Modise gore they must set up a commission e tlo batlisisang gore bogosi ba ko Motlhabe ke ba mang.*

Now our clan people, we went to the commission in Mogwase and there it was concluded when we separated that the land belongs to the people of Motlhabe but the committee that was there, when I called the CP who chaired the commission I was told that he has been transferred, he is no longer in the NW, he is in the Eastern Cape; when I called the numbers that I had been given he is not there until I took steps to go to the Department of land cams and they said they do not deal with matter involving the chieftaincy. Then President Zuma gave out a toll free number for all our issue in SA; I called and was well received and even now I still applaud them because I have all the letters that they sent me. The land claims' office said they do not deal with matter involving the chieftaincy and then the office of the president wrote to Mafikeng, at the time the Premier was still that lady from Hammaskraal, Edna Molewa, Edna sat on our papers with her buttocks until this day I don't know where she is. What happened is that the office then wrote to the department of House of Traditional Leaders and asked ...afterwards it was then that Thandi Modise said they must set up a commission to investigate who the Motlhabe chieftaincy belongs to.

*Jaanong puso ya rona ga ba itse history ya Sekgatlha, ko Sekgatlheng ga re na kgosikgolo maar mo Setswaneng as a whole ha re na kgosikgolo. So se se diragetseng ke gore morago ga foo kgosi o ne a mpitsa re tlo buisana, ke ile ka ya ka kopana le na mme a batla gore a mperekele mo corneng, ke fiwe madi a tliswang ka suitcase, ka re e e ke ne ke bereka ka madi a suitcase ke sa le ngwana wa sekolo, gone jaanong ke rre,*

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*ke na le lelapa ke na e bana, ke kopa madi ao wa tsenye mo accounteng ya ka, ka gore ga nka nka suitcase ko palelwa ke go a dirisa and le ena ka boena a ka na a n-report-a gore ke tshotse tshelete e a sa itseng gore e tswa ko kae. Go a boifisa go tshwara 5 million mo ntlong o sa e berekela, e sa ya ko bankeng, o tabola fela, ga se tshelete e ntseng pele eo.*

Now our government does not know our history of Sekgatlha, in Sekgatlha we not have a head chief and in Setswana as a whole we do not have a head chief. So what happened after that is that the chief called me so that we could talk, I went to meet with him and he tried to pull wool over my eye, I was given money brought in a suitcase and I said I was used to that sort of money when I was a kid at school, now I am a man with a family and kids, I asked for the money to be put into my account because if I were to take it in a suitcase I will not be able to use the money and he can even report me that I took the money and he doesn't know where it comes from. It's scary to have R5 million that you did not work for, in a house, not having gone to the bank, just taking a bit, that is not proper money.

*So ke tla kopa rre Motlanthe le ba tlileng le ene gore ko lefapheng, ga ke kgatthanong le melawana e go ntse go buiwa ka yone, ke batla go totobatsa e ya mafatshe gore Rre Bogatsu, ke gore ekare mo mafapheng a mangwe batho ba bangwe ba hiretswe gore e nne di obstacles mo bo Mmuthi Pilane because Rre Bogatsu ka LEMOSA o ne a tla re etele ha re ya di –AGM-eng; ga ke bua le ena, ena o mpoleleel gore ke bue ka masimo le kgosi gore re kopaneng, ba re tlietse diterekere, le re mphe lefatshe la ko etsho pele, ke gone ke tla buang le Bakgatlha ba Motlhabe gore Rre Bogatsu a re re ithulaganyeng re kreye mokgatlho ba tle ba re tlietse diterekere go lemiwe go etse se se ka diragalang, mme go fitlha le kajeko ga go diragale sepe and claim ya rona ke ya 1998 mme le jaanong ga go etsagale sepe, re isitse sello ko LRC ke ngwaga o moswa kgale re sa kopane ba tla tla ba re tlela ka tse di siameng gore go etsagalang.*

So I will ask Rre Motlanthe and those he came with that in that Department, I am not against the laws that have been spoken about I just want to ascertain this one of the land that Rre Bogatsu....because it seems like in other departments people are hired to

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be obstacles to Mmuthi Pilane because Rre Bogatsu via LAMOSA visited us when we went for the AGMs, when I spoke to him he said I must speak with the chief regarding the farm for us to get together so that they can bring us tractors; they say give me my people's land and it is then that I will speak with Bakgatlha ba Motlhabe to say that Rre Bogatsu said we must organise ourselves and form an organisation and they can bring us tractors for farming so that we can see a way forward. To this day nothing is happening and our claim is from 1998 and nothing is yet to happen, we made a plea to LRC and now it's the new year and we have not met with them and we hope they will bring us good things.

*Jaanong ke kopa Rre Motlanthe o ko kopane le lefapha la land claim or land affairs ko Mafikeng, ntate o teng ba re ke Rre Bogatsu, Rre Bogatsu o ja madi a rona; o ka nagana gore from 2007 go fitlha kajeko, re na le 10 years re emetse claim ya rona, ga go diragale sepe. Jaanong Ntate Motlanthe ke kopa o etele mafapha le kemedi e o tsamaya le yona.*

Now, I am asking Rre Motlanthe to please meet with the Department of land claim or land affairs in Mafikeng, there is a man called Rre Bogatsu, Rre Bogatsu eats our money, you would think from 2007 up until now, we have been waiting on our claim for 10 years, nothing is happening. Now Ntate Motlanthe I am asking you to visit the Department and the representative that you are with.

*Jaanong ge,...ke a ko ntlheng ya bófelo, ge presidente Zuma a kwalela ntlo ya bogosi le premier go bitswe commission e tlo netefatsang gore bogosi ba Motlabe ke mang; e diragatse ka 2012 sentsene e le Ntate Mafereka, Ntate Mafereka o entse tiro ya gagwe ka manontlhotlho mme morago a ya go ithobalela boroko jwa bófelo; e be go chengiwa go tlisiwa Rre Tolo, Rre Tolo o tlike a re bitsa re le malapa le lelapa ka ntate o ke contestang e ena, o na contéstela bogasana le ntate, nna ke tsene mo ditlhakong tsa rre. Erile ge re fetsa koo ka malapa e be tsewa e isiwa ko motseng wa Motlhabe, ko motseng wa Motlhabe re filwe bopaki a lapa la kgosing, morafe wa fa bopaki. Ko pheletsong report ha re e batla, re e batlile re sokola, go fitlhela re isa mo-premier ko*

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*court, o ntshitse report ka court order that was in 2015 mme report sa le e tswa ka 2014.*

Now, I am going to my last point, when President Zuma wrote to the house of the chief and the Premier to call a commission that would make sure that who the chieftaincy of Motlhabe belong; that happened in 2012 under Ntate Mafereka, Ntate Mafereka did a good job and he passed away afterwards and then Rre Tolo was brought to replace him. Rre Tolo once called us as families including the family of the man who I am contesting for the chieftaincy with as he was contesting with my father and I have stepped into his shoes. After we were done as families it was taken to the Motlhabe village, at the village we were given evidence by the chief's family, the community gave evidence and at the end when we asked for the report struggled until we took the premier to court, he issued out the report under a court order and that was in 2015 and the report initially came out in 2014.

*Jaanong mo di reportong tse a di ntshitseng, Ntate Supra ga approva ditaba tsa rona gore re maleba ka gore report ha e tla ya re ke nna o maleba ko motseng. Jaanong gore premier a signe ke tsene mo tirong ga go diragale, mme e bil ke setse ke tswa diseleng ke sena molato, go twe ke kidnapile kgosi, ke utswitse di key tsa office. Jaanong mo se sebaka e rile re re re tla utlwa gore mo premier after report, re lokisetsa gore go tlhomiwe kgosikgolo o motona mo rona e le Merafe Ramono ke ga re utlwa last year gore go na le judicial commission, le mo se sebaka re eme ka fale, ga se go fele and le mo commissioneng ga gona botshepegi bagaetsho; ka gore ko Marikana re iponetse gore go etsagetseng, jaanong le ka kwano same story and ha o ya ko court, court ba tsaya 6 years before they com back to you. Jaanong re ikuela mo go wena Ntate Motlanthe le maloko a o tlang le ona gore a ko o sale di office tse ke buang ka tsona morago, ka gore ya disele ke tla kopa ha ha o kgonagala ko bokhutlong, ke kope o mongwe ke go e ditokomae tse tsotlhe tse ke di tshotseng ka se ke buang ka sona, Ke a leboga (01:36:40)*

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**Kgomotso Morare:** *Ke a leboga the Program Director, yo o baung fa ke Kgomotso Morare, ko motseng o teng fale ba re the rich poor nation ko Bapong, Bapo ba Mogale; I am an activist. Ke boe ke duemedise baagi ba BB, baagi ba BB dumelang, ke boe ke dumedise Rre Kgalema Motlanthe le batho ba a tsamaya le ena.*

Thank you program director, I am Kgomotso Moraren, I am from a village there, the rich poor nation at Bapong, Bapo ba Mogale, I am an activist. I also greet the residents of North West, residents of North West I greet, I furthermore greet Rre Kgalema Motlanthe and the people he is with.

*Rre Kgalema Motlanthe e tsentse tlhako mo kgamelong, morafe wa ko Bapong o nthumile mo go lona le nna ka believe ya ka gore I have got a problem to complain to the government e leng yona e re senyetsang. Mo malobeng ko motse wa Bapo re ne re na le Mme Thuli Madonsela, go na le account mo malobeng e bidiwang D account Rre Motlanthe e jele tshetele ya morafe wa Bapo more than R800 million, ke bua jaana Bapo ga go na le metsi a nwewang a tswang everyday, ga go na le ditsela. Mme Thuli Madonsela o tthalositse gore mo pusong ya BB ka mo gare go na le borre ba ba jeleng madi a Bapo ba Mogale, o ba buile ka maina, ka maswabi Mme Thuli Madonsela o tswile mo setulong. Re rometse lekwalo ko the current Public Protector Mme Mkhwebane, unfortunately she is not responding but we understand the problem, because there are ANC members of the gov of NW within that, that is not a problem.*

Rre Kgalema Motlanthe, it is extremely bad, the Bapong people has sent to you and I also with my belief that I have got a problem to complain to the government about that is ruining everything for us. The other in Bapong village we hosted Mme Thuli Madonsela and there previously there is/was an account called the D account Rre Motlanthe, it has eaten more than R800 million of the Bapo people; as I speak here today there is no regular drinking water, no proper roads. Mme Thuli Madonsela explained that within the NW government there are a few me that have committed corruption with regard to Bapo ba Mogale's funds, she named them but unfortunately Mme Thuli Madonsela has stepped down. We have sent letter to the current Public Protector Mme Mkhwebane,



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unfortunately she is not responding but we understand the problem, because there are ANC members of the NW government within that; that is not a problem.

*Now Rre Motlanthe our issue ko Bapo ke e, ko Bapong ge o tla identify-aya di problem tse di diragalang, you become a target , wa gobatsiwa; I was chopped 14 stitches on my head last year ka di 24 tsa September, unfortunately mapodisa a Mooinooi police station under Captain Matlapeng nothing has been done. When you raise issues tsa corruption, maladministration le the intruders tse e leng gore puso e re romelela tsona gore ba tle ba te go etsa ekare ba thusa tsamaiso ya morafe, wa gobala Rre Motlanthe. We've got a mine mo Bapong ba Mogale eleng Lonmin mine, Lonmin mine has been there for more than 40 years Rre Motlanthe, even today if I can call Ben Magara a tle go ema fa pele ga setshaba se and tell this community ya NW gore ke eng se a se dirileng ko Bapong a ka se supa, ga se yo; more than 40 years, Lonmin is paying R20 million each and every year since 2014 after the equity transaction of 2% , that R20 million is being paid to which account we don't know as the community, but it's not getting into the account of the traditional council , that is the problem.*

Now Rre Motlanthe our issue at Bapo is that if you were to identify the problems, you become a target, you get hurt, I was chopped, 14 stitches on my head last year on the 24<sup>th</sup> of September, unfortunately the police at Mooinooi police station under Captain Matlapeng nothing has been done. When you raise issues of corruption, maladministration and intruders that government is sending, for them to come and pretend like they are helping the community, you get hurt Rre Motlanthe. We've got a mine in Bapong ba Mogale that is Lonmin mine, Lonmin mine has been there for more than 40 years Rre Motlanthe, even today if I can call Ben Magara to come and stand in front of the community and tell this community of NW what he has done for Bapong village that he can point at, there is nothing, more than 40 years, Lonmin is paying R20 million each and every year since 2014 after the equity transaction of 2% , that R20 million is being paid to which account we don't know as the community, but it's not getting into the account of the traditional council , that is the problem.

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We need Lonmin Rre Motlanthe, we know *gore* (that) government officials have got shares within Lonmin, that is why *motse wa ko Bapong o le ka mokgw o o ntseng ka teng* (the Bapong village is as it is right now); now we plea to you Rre Motlanthe even myself I am not sure if what I am saying is going to be taken into consideration; that we need Lonmin to come to Bapo ba Mogale in a community meeting to come and respond to the monies that they have been paying to Bapo ba Mogale sine 40 years to date.

*Now I am coming to the issue Rre Motlanthe ya bogosi le the traditional council, that is the most critical one, I don't even need to read it's in my head. Rre Motlanthe ka 2014 when the current traditional council was elected we were told that tsamaiso ya makgotlana le traditional council ya go tsamaisana le ya the local municipalities, unfortunately now ka mo le-side-eng ga go sa diragala jalo Rre Motlanthe. Re votile maloba mo re votela municipal elections and all that le kajeko re santse re emetse date ya go kgeta, ditlhopo and go na le this system babui ba buile ka yona ya 40/60 Rre Motlanthe, its a problem, go raya gore rona ha re le community ga re na a say; ga gona le 60% ko traditional council ko godimo, the motherbody e be go nna le 60% gape ko makgotlaneng it becomes a problem. As I speak today here Rre Motlanthe ke member ya lekgotlana la Section No 1 ko Bapo ba Mogale, I've got a problem, ke na le 9 months ke sa gole, the reason why because I am addressing issues like this, there is no way that we can have 60% from the top till to the bottom, go raya gore rona every now and then when there is a resolution rona ka 40% le fa re ka etsang there will never ever be a day where ra go utlwelelwa Rre Motlanthe; that is the problem , re kopa gore lona jaaka le le puso, ba kopa gore lona jaaka le le puso le ba thuse Rre Motlanthe.*

Now I am coming to the issue Rre Motlanthe of the chieftaincy and the traditional council, that is the most critical one, I don't even need to read it's in my head. Rre Motlanthe in 2014 when the current traditional council was elected we were told that management/running of small courts of law and the traditional council was to be aligned with that of the local municipalities, unfortunately now on the side this is not happening like that Rre Motlanthe. We voted the other day, voting for the municipal elections and all that and even today we are still waiting for the date for the elections, and there is this

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system that speakers spoke about the 40/60 Rre Motlanthe, it's a problem, it means as a community we do not have a say if there is 60% at the traditional council on top, the mother body and then there is again a 60% at the small courts, it becomes a problem. As I speak today here Rre Motlanthe I am a member of a small court of Section No 1 at Bapo ba Mogale, I've got a problem, it's been 9 months since I have been paid, the reason why because I am addressing issues like this, there is no way that we can have 60% from the top till to the bottom, it thus means that us every now and then when there is a resolution us with 40% no matter what we do there will never ever be a day where we will be listened to Rre Motlanthe; that is the problem; we are asking that you as the government to help us Rre Motlanthe.

*Again ke na le problem, I am not going to romanticize this issue ke na le problem with the premier of this province Supra Mahumapelo; when you listen to the whole community ba ba nang le di mine ko Bapong, the complain ke puso ya NW, I mean from last year, last year ga re tlhaselwa and all that, motse wa Bapo ba Mogale it was on TV, Daily Maverick and all that; Supra Mahumapelo as the leadership of this province he could have attended that, come and listen to the community gore go etsagalang but that is not happening because why, he is involved, he is involved Rre Motlanthe....(audio gets cut) he's got, I am even prepared to die, ke sule Rre Motlanthe, ke sule a kere ba nkapile last year ke sule jaanong it can be organisers or whatever to come and do that.*

Again I have a problem; I am not going to romanticize this issue, I have a problem with the premier of this province Supra Mahumapelo; when you listen to the whole community that have mines in Bapong, the complaint is NW government. I mean from last year, last year when we got attacked and all that, the Bapo ba Mogale village was on TV, Daily Maverick and all that; Supra Mahumapelo as the leadership of this province he could have attended that, come and listen to the community so as to see what is happening and that is not happening because why, he is involved, he is involved Rre Motlanthe..... *(Audio gets cut)* he's got, I am even prepared to die, I am dead Rre Motlanthe, isn't it that they caught me last now it can be organisers or whatever to come and do that.

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*Rre Motlanthe ko motseng wa Bapo ba Mogale go na le company ba e bitsa the BIC, BIC e Lonmin e file mmeroko ka fa gare, Lonmin ya patala ga re itse gore tshelete e yak o kae, no financial report to date. Go na le di bese, ba tswang Mahikeng ba go ntshaloganya sentle, go na le dibese tse di kobilwe ko Mafikeng tse di lwa le batho ba di taxi ba nyaka go di koba ba re di tsamaya ka R3, lwa di gopola bagolo? dibese tseo akere lo a itse gore ke tsa bo mang? Ke di bus tse di tseneng ko Bapong Rre Motlanthe. Rona le Bapo ba re dibese tsele tso nna fale 8 years, after 8 years ke gone e tla nnang tsa Bapo, rona re ja ka commission, ke gore ga re tellwe , go tsenwa ka koloi mo kerekeng.*

Rre Motlanthe in the village of Bapo ba Mogale there is a company called BIC, Lonmin gave BIC work and Lonmin is paying but we do not know where the money is going, no financial report to date. There are buses from Mafikeng, those who understand me properly, these buses were chased away from Mafikeng by taxi owners/drivers because their bus fare was R3, do you remember them my elders? Isn't it that you know who those buses belongs to? They are the buses that are at Bapong Rre Motlanthe, we as Bapo they say that those buses will be there for 8 years and only after 8 years will they belong to the Bapo people; we only get things via the commission, because we are extremely disrespected/ undermined.

*Rre Motlanthe go na le commission e ne e le teng maloba ya commission ya bogosi ; go na le problem e ke re ke le one ke e labella ke re, ke be ke feletsa ke fetsa pelo ya ka gore gov ya NW is failing the NW community esp ba ba nang le dimine X2. Commission ya mafereka commission e ne e tlhalositse sentle gore the current chief yo aleng ko Bapong eleng Edward Mogale is not legit; maara go na le bothata jwa gore kgosi Bob Edward Mogale ga a ntshiwe mo setulong, goreg a sa ntshiwe mo setulong gonne because ha a ka ntshiwa mo setulong ditabab do upuloaga gore ka mo gare ga mine wa Lonmin ke bo mang ba ntse ba signa di deal and all that. Gone jaanong re laolwa ke motho ba re ke rangwana kgosi, ka maswabi Rre Bob Edward Mogale ga a iketla maara ba tsentse motho ba re ke Emsius Radikobonyane Mogale. Thuli Madonsela ge a ne a le*

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*ko Bapong, the first visit, o tlhalositse gore Rre Radikobonyana a seka a sign-ela sepe se se fetang R100 000. I am sitting here today, I am telling you Rre Motlanthe, Rre Emius Radikobonyane Mogale is the one who signs for the 2 % equity transaction ko Lonmin, that is corruption; we need that to be taken into consideration.*

Rre Motlanthe there is a commission that was created in the past to deal with the issue of chieftaincy, there is a problem, when I look at it I see that the NW government is failing its community especially those that have mines. The Mafereka commission clearly explained that the current chief who is at Bapong and is called Edward Mogale is not legit but there is a problem for Kgosi Bob Edward Mogale to be removed from the chair, why is he not being removed, because if he were to be removed it would be revealed that within the Lonmin mine who has been signing all the deals and all that. Now we are being ruled by the Chief's paternal uncle, unfortunately Rre Bob Edward Mogale is not relaxing but they have put someone in by the name of Bob Edward Mogale. Thuli Madonsela when she was at Bapong on her first visit explained that Rre Radikobonyana must not sign anything that exceeds R100 000; I am sitting here today, I am telling you Rre Motlanthe, Rre Emius Radikobonyane Mogale is the one who signs for the 2 % equity transaction ko Lonmin, that is corruption; we need that to be taken into consideration.

*Ge o ka tsaya wa lebelela the traditional council ya Bapo ba Mogale o mongwe le o mongwe o tsere ngwana wa gagwe o mo tsentse ka mo gare ga traditional council. Rre Emius Radikobonyane Mogale o na le ngwana wa gwe ba re ke Vladmir Mogale who claims to be the spokesperson of the community ya Bapo ba Mogale, a kgetilwe ke mang> ka gore o tserwe ke nategwe a mo tsaya ka letsogo a mo isa mmerekong; we cannot allow that, that cannot be correct X2, we need...if indeed Rre Motlanthe o batla gore setshaba se sotlhe se go tshepe a se re se buang se tseelwe into consideration.*

If you are to take a look at the traditional council of Bapo ba Mogale everyone took their child and put them in the traditional council. Rre Emius Radikobonyane Mogale has his child, Vladmir Mogale, who claims to be the spokesperson of the community of Bapo ba

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Mogale; who elected him because his father just took him by the hand to work, that cannot be correct, that cannot be correct we need..... if indeed Rre Motlanthe you want this entire community to trust you, what we are saying must be taken into consideration.

Ko bofelong, in conclusion Rre Motlanthe as a youth I am very much worried about the utter nonsense that is taking place within the parliament of this country. From where I am sitting Rre Motlanthe, I fail to call them the honourables, they are not honourables, they are taking that parliament as if *ke ntlo tsa bona* (it's their own houses) and we are young kids, we are watching, politically we develop; ba re honourable Baleka Mbethe she is running her own show in the parliament; if *molao o* (this law), *o mo morago ga ga go wa buka eo* (that one at the back of that book) Rre *Motlanthe o cover-ra batho botlhe ba ba fa le ena wa mo cover-ra* (cover everyone here, it covers her as well). *Melao ya parliament e ba buang ka yona*, (the laws that parliament is taking about,) I mean at the end of the day there is no way *gore* (that) you can be the ruling part *o be o tsaya di decisions o le one* (and take decisions alone), other political parties are there to make their input; if you hate Malema don't look to Malema listen to what Malema is saying, I am just making an example, now you guys are fighting within the Parliament as if *ke ko crèche* (it's a crèche) and all that, the next thing you come and stand here and you want us to listen to you (*applause*), that cannot be correct.

*I must emphasize the fact that what is happening mo NW it was done by the first premier till to date, ha ba re tseele koptoe ka gore o mo kgalema jang the so called honourable President Zuma a kgona go tshega ka mo parliament go le serious. You have been sitting here Rre Motlanthe they have been making jokes and everything, I have never seen you smiling or laughing but Zuma is undermining the country; that is the reason why I am saying honourable Motlanthe di joke tse di etsagala ko parliament we are sick and tired le tshete e jewang ko parliament re paledisiwa ke go ya sekolong. Thank you very much.*

I must emphasize the fact that what is happening (in) NW it was done by the first premier till to date, they don't take us to head, and how do you address/correct the so

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called honourable President Zuma when he can laugh in parliament when it's serious. You have been sitting here Rre Motlanthe they have been making jokes and everything, I have never seen you smiling or laughing but Zuma is undermining the country; that is the reason why I am saying honourable Motlanthe these jokes that are happening in parliament we are sick and tired of money being eaten in parliament, while we cannot go to school. Thank you very much.

**Baby Makgeledise (01:47:50):** Dumelang bagolo, ga ke itse gore a ke utlwala sentle, ke nna Baby Makgeledise ke tlhaga ke le ko Petfontein ko Batlounge le Baphiring ba ko Petfontein. Ke utlwile bothoko that Ntate Motlanthe ebile I am very disappointed, SA is fading away X 2 and unfortunately fear of punishment has no influence on human character than hope for reward, ke mantswe a ke batlang go a bua ao. Ke rata go go raya jaana ke re, le lona baagi ba bantle ba mo SA, NW ya nkgga, e bodile, NW bagolo ya nkgga, e bodile, e bodisitswe ke batho ba ba corrupt, e bodisitswe ke batho ba ba ithayang ba re ba invisible, e bodisitswe ke batho ba ba ipotsang gore bone ba tla busa until Jesus comes.

Greetings to you my elders, I don't know if I am audible enough? I am Baby Makgeledise from Petfontein where Batlounge and Baphiring from Petfontein reside. Ntate Motlanthe I am hurt actually I am disappointed, SA is fading away, fading away and unfortunately fear of punishment has no influence on human character than hope for reward; that is what I want to talk about. I would like to say to you, as SA residents, North West (NW) smells, it is rotten, NW my elders smells bad, it is rotten and it was made this was by corrupt people, by people who think they are invisible, by people who tell themselves that they will rule until Jesus comes.

*Bagolo bulang matlho, lefa la lona le ile, le nanotswe ke dinokwane tse e reng ga go setse go le thata e be di tla ko lona ba re re voteleng, ga le fetsa go ba votela e be ba le bontsha gore lo di tlaela go fitlha ko kae and ka bomadimabe no NW ga re ditlaela. Ke batla go correct-ta mme o mongwe o ne a eme fa maabane a dira di introduction, mama*

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*wee askies maar ke batla go go raya jaana ke re dikgosi ga se beng ba lefatshe, mama wee ke batla ke re rona re di descendants tsa bo Pa rona mogolo ba ba rekileng lefatshe. Re utlwa botlhoko gore ka tsatsi le le bitsa batho bangwe ba ne ba dutse ge bo ntatemogolo ba rona ba ya di mine-ng, ba bangwe ba tsaya maruo a bone ba a rekisa, ba tsaya diponto tsa bone tse ba ne ba di tshwere mo dipotleng tsa bone ba di isa gore ba reke mafatshe, bone batho ba le reng ke beng ba mafatshe, askies fa e le gore le teng fa lona dikgosi le tla intshwarela, ga ke le telle ke le bolelela fela nnete e totobetseng.*

My elders open your eyes, your inheritance is gone, it was taken from you by criminals who when times are hard come to you asks you to vote for them and after that they show you how much of fools you are and unfortunately in NW we are not fools. I want to correct the lady from yesterday who was doing the introduction, Mma wee I apologise but I want to tell you that chiefs are not owners of the land, Mma wee we are the descendants of our forefathers who bought the land. It is saddening that on this day you call others, those that were sitting down when our forefathers went to the mines, sold their livestock and took pounds from their own pockets to buy the land; those people that you call land owner, I am sorry if you are here today chiefs you will forgive me, I am not disrespecting you, just telling you the real truth.

*Ke batla go le raya ke re lona ge bontatemogolo ba reka mafatshe, ba ntsha mo potleng tsa bona, ba rekisa maruo; ba bangwe ba bone ga re bua jaana ga re itse mabitla a bone, ba swetse ko di mine-eng and ka gore e ne e le motsi wa apartheid o ne o ka se botse sepe gore ntatemogolo wa gago o ile kae, maar a ntshitse tshelete go reka lefatshe le matsatsing a re ka se bue sepe ka mafatshe a bontatemogolo wa rona ka gore go na le batho bangwe ba ba dutseng gogora ka mafatse a bo rona, go utliwisa botlhoko thata. SA ya nyelela and ga ke itse gore lona lwa reng bagolo.*

I would like to tell you when our forefathers bought the land, taking money from their pockets, selling their livestock, as we speak right now we do not know the graves of some of them as they died in the mines and because it was during the apartheid era you would not have asked anything about your grandfather/forefather's whereabouts;



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but they took out money to buy the land that these days we do not have a say over because there are people who are occupying large space on our lands, it is very saddening. SA is disappearing and I don't know what it is that you are saying my elders.

*Ya bobedi, ke tswa ko motseng wa Petfotein Rre Motlanthe, Petfotein re rekilwe ke di households tse 70 and unfortunately ge o ka tsamaya wa ya ko di archives ko Pretoria, wa go batla file ko di archives ya ko Petfontein, ga se Petfotein fela le seka la ke bua ka Petfotein fela, yang ko di archives le lona le chekeng ko di archives go itse gore list ya di buyers ya bontatemogolo wa lona mabitso a bona a ko kae, lo kraya dipampiri tsa bona Ntate Motlanthe ga di yo, they are missing, waitse why di miss-a Ntate Motlanthe, its because magosi a ithaya a re a ko godimo ga rona, gantlente ke rona beng ba lefatshe because bontatemogolo wa rona ke bona ba rekileng mafatshe ao. Ga ke le kgopise bo ntate kgosi le bo mme makgosi fa e le gore lo teng maar lo a itse le lone gore deep down mo pelong tsa rona, bontatemogolo ba lona ba e nee ele dikgosi ka nako eo ba ne ba dutse mo fatshe ba re ke dikgosi ga ba bereke ba berekelwa ke bontatemogolo ba rona, a ke bua maaka? Ke a leboga.*

Secondly, I'm from the village of Petfotein Rre Motlanthe, Petfotein was bought by 7 households and unfortunately if you were to look at the archives in Pretoria and were to look for the Petfotein files in the archives, it's not just Petfotein that I am talking about, go to the archives and check for the names of your forefathers in the buyer's list, you will find that they are not there. Why are they missing Ntate Motlanthe? It is because the chiefs think that they are above us and actually we are the land owners because it is our forefathers who bought the land. I don't mean to upset you the royalty, if you are present here you know that deep down in your hearts, your forefathers were chiefs at the time and were sitting down saying that they are chiefs they do not work and instead our fathers worked for them, is that not true? Thank you.

*And then go na le bolwetse jo bo anameng mo NW especially office yak o DMR ya ko Klerksdorp, ke kopa gore Rre Motlanthe nna ke ile ko teng, ka lo bua le ntate o mongwe ba re ke Pieter Swart ke ene o gotweng ka manager a o office eo ya ko DMR o fang*

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*batho di mining licenses, ntate o le o bodileX2 wa nkga, Ntate Motlanthe ntate o le o ne a n-dismiss-a hy so maar my ge praar soos a vrakmende boer ba tshwanang le bo eugene terreblache and unfortunately ka gore nna ke phiri e thamaga a zanke ke mo fe tshono ya go bua dilo tse a ne a di bua le rona. O file cousin wa Kgosi Shole license without consent ya morafe, ba maena ditaemane ko Petfontein, ke lefatshe la bontatemogolo ba rona, ga ba re botsa sepe rona re le di beneficiary tsa lefatshe leo let alone baagi ba bangwe ba ne bontatemogolo ba rona ba ba file tetla ya go dual mo lefatsheng leo.*

There is a widespread disease in NW especially in the DMR office in Klerksdorp, Rre Motlanthe I personally went there to speak to Pieter Swart who is the DMT office manager, he is awarding people mining licenses, that man is rotten to the core, he smells bad. Ntate Motlanthe, that man dismissed me, hy so maar my ge praar soos a vrakmende boer, those that are like Eugene Terrablanche and unfortunately he was met with Phiri e Thamaga (Setswana tribal totem) and I did not give him a chance to talk to me in that manner. He gave the Kgosi Shole's cousin a mining license without the community's consent, they are mining diamonds at Petfotein, it is our forefather's land and they did not ask anything as beneficiaries of that land let alone other residents that our forefathers allowed to reside there.

*Re na le bothata jwa di farm dwellers ko Petfontein, ga ke discriminate merafe e mengwe mo SA, re maAfrika rotlhe mare ga lefatshe la Petfontein le handiwa over, ge ne mafathse a handiwa over bo Thoko Didiza ba itse ba re ko settlement agreement, di farm workers tse di dutseng ko Petfontein tse di ne di bereka maburu a ne a ntshitse bontatemogolo ba rona forcefully ko Petfontein, ba siile batho bao moo ga ba ba fa gope ko ba dulang teng, so agreement was puso e tla reka plase gore bagolo bao ba ba dutseng ba ne ma berekela maburu ao ba dule koo, go fitlhelela ka le letsatsi ga ke itse gore ke dijara tse di kae...its more than 10 years now, re dutse ka problem eo. Ga re re ba seka ba dula maara re re puso e ba batlele tulo ya gore ba dule ka gore lefatshe le le its a private land le le rekilweng ke beng ba lone ka ditsabane.*

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We have a problem of farm dwellers at Petfotein, I am not discriminating against other tribes in SA, and we are all Africans. But when Petfotein land was handed over, the like of Thoko Didiza said in the settlement agreement, farm workers residing in Petfotein who used to work for the boer, the boer who forcefully removed our forefathers from Petfontein; they left those people there without giving them a place to stay, so the agreement was that government was to buy a farm for the people to reside in. To this day, I don't know how many years it has been....it's more than 10 years now, we are still sitting with the problem. We are not saying that they should not stay there but rather that the government must find them alternative place to stay because this is a private land that was bought by owners with their belonging/money.

*And, go na le bothata bo bongwe gape jwa gore batho tshanetse ba educatiwe gore ha gotwe batho ke di beneficiaries go tewa bomang because batho ba bangwe ba ya le moya fela ka gore o fithletse a dula moo, rona re jelwa mafa a borona; lefatshe la mo SA ke le legolo thata ga re itse gore le emetse eng gore le fe batho mafatshe, batho ba phuthuloge, batho ba squasha mo plekeng e one as if lefatshe le fedile. You don't sleep with your enemy until you get power in your hands, so bagolo ba ka ke rate go le raya ke re lo buleng matlho, lo jewa, infact le setse le jwelwe ga e le gore ga lo itse. Go na le batho ba ba dirang tshelete, Ntate Motlanthe o tla intshwarela ntatewaka, ke kopa o tle o re-visit-e office e ke buang ka yone eo ya DMR ya ko Klerksdorp gore ba fa batho jang di license tsa go mine-a ko mafatshing a batho ba sa ba kopa sepe. Ebe o re chekele gore ko di archives-eng go tla jang gor batho bangwe ba tsene ko di archives-eng tse eleng gore they are very much confidential, e bo ba tsena ba tsaya dipampiri ba di gagola go timetse bopaki jwa gore ke bomang ba rekileng lefatshe.. Ke a leboga.*

And, there is another problem that people must be educate on, that when we talk about beneficiaries who we actually are referring to because others just go with the wind because they were found residing there; our inheritance is being taken away from us. SA has plenty of land, I don't know what you are waiting for in order to give people land so that they can relax and not be squashed in one place as if there is no land. Don't sleep with your enemy until you get power in your hands, so my elders I would like to

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say to you open your eyes, you are being scammed actually you have been scammed; there are people that are making money. Ntate Motlanthe you will forgive me, please visit the DMR office in Klerksdorp that I spoke about, so as to see how it is that they give people licenses to mine on other people's land without asking for their consent first. Please also check how other people can access archives which are very much confidential and they get in there and destroy the papers to get rid of the evidence of who actually bought the land. Thank you.

**Connie Modingwana (01:57:37):** *Motsamaisa tiro, botlotlegi bo bo leng fa bo bo tsamayang tle botlotlegi Rre Kgalema Motlanthe, komiti ya rona yak o NW Province, ba ba tswang ko legislature batlotlegi ba rona, ke a e dumedisa; ke leboga maatla a modimo le mohau wa gagwe. Bagolo nna ke tlhaga ke le Connie Modingwana, ke bereka le Chris from LAMOSA mme ke moagi go tswa kwa Mamerotse.*

Program director, all the respected people here, Rre Kgalema Motlanthe, our NW Province committee from our legislature; I greet you and thank God's strength and mercy. My elders, name is le Connie Modingwana and I work with Chris from LAMOSA, I am a resident of Mamerotse.

*Bagaetsho le ga gona jaaka le itse gore puso e ya rona dirile go le gontsi, Rre Motlanthe ke batla ke go gadime, puso e ya rona e dirile go le gontsi bothata ke bo fa o theoga, ke gore ga re fitlha mo dikantorong ga ra ka ra ira mona wa gore re tseye batho re ba nopole, wena ga o tlhaga fale ga re tlhole re go tlhoka re tswelletse ka lerato leo la botho, mme jaaka le itse gore ke Sol Plaatjie e rileng ka 1914 a tsamaya, ke touch-a page 17 ya gago Ntate ya the summarised document e buang ka LRRD Land Reform and Rural Development, Ke rona re ileng ra bona go le botlhokwa gore ntate wee namela o ye England, go and fight for the native act for batho ba le ba ne ba akareditswe ke the black spot ba ileng ba dispossesiwa after the 13<sup>th</sup> July 1913, bagaetsho dilo di a tla mo tshokolong e yotlhe le itse gore bokolone bo ne bo dira melao e e ba natefelang or benefitang; e ka maswabi Ntate Motlhanthe ga re gadima re fitlhela gore le fa ka letsatsi le e santse melao e mengwe ya bone e dira mme ga re makale, ka*

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*gore ra itse gore the evil money e santse e dirisiwa, go dirilwe go le gontsi, puso ya rona e dirile go le gontsi.*

My people as you may know our government has worked a lot, Rre Motlanthe I would like to glance at you; our government has done a lot but the problem is when you go down into the offices. It's that when we got to the office we did not we did not select people to say if you are from this side we no longer need you, we continued with that love, with botho (ubuntu); now as I know that Sol Plaatjie in 1914 went; I am touching on your page 17 Ntate of the summarised document that talks about LRRD, Land Reform and Rural Development; we were the ones that saw the importance of him going to England to go fight for the Native Act for the people that were included in the Black Spot, that were disposed after the 13<sup>th</sup> of July 1913. My people things came in this struggle, you know that colonisation made law that were favourable and suitable for them, it is unfortunate Ntate Motlhanthe that when we take a look to this day there are some of their laws that are still in effect and we are not surprised because we know that the evil money is still being used, a lot was done, our government did a lot.

*Rre Motlanthe land reform e consist-iwa ke three sub program bagaetsho, ke restitution e busetsang mafatshe batho, the Act 22 of 1994 e cover-ra fela ba ba phudusitswe ka kgatello, ge o ne o iphudusitse bagaetsho ke ka maswabi, only those that have been dispossessed. Jaanong kgang ke ye Ntate Motlanthe, batho ba ga ba dispossesiwa ba tserwe ka kgatello, the records di verify-a gore go ne ga nna le dingogora tse ba ne ba tsaya ko di commissioner ka gore go ne go diriwa the native commissioner ke ene o ne a ikuela go dira ditaelo tse tsotlhe.*

Rre Motlanthe land reform consists of three sub program my people, it is restitution that gives people back their land, the Act 22 of 1994 covers only those that were forcefully relocated, if you were not forcefully relocated my people it is unfortunate, only those that have been dispossessed. Now here is the issue Ntate Motlanthe, these people were not disposed they were taken under under tthe oppression/forcefully, records verify that there were complains that were made to the commissioner as native commissioner was the only one who could make against all the instructions.

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*Magosi a mangwe a bitswa like in our area ko Mamerotse, re tserwe from Tweervier 197 le Vogenfontein ra dispossesiwa, bangwe ba ya phatlhalala ba ya ko Morogong Nostersfontein 28 fomer 700 JQ morogo e e leng gore when you check the proximity e ba adjacent to Ramokokstad ga tse wena Ntate Ramokoka batho ke ba re exchange-a di shares; so this a compensatory property ya batho baa, batho ba beiwa fale but now the minister remains the trustee over that state property, se purchased-itswe state land seo, either fa o tsena ko public works or land affairs se tshwantse se diffare le the ordinary state land because it is purchased state land. Ba bangwe ba tla ko Rodikaspruit 113 JQ e e leng gore it is administratively under the Bantu Administration Act e leng gore e tlike ga tse wena Mofokeng ka gore o gaufi le batho ba, batho ba through their D accounts o tla tshwanelwa ke go ba administara. But the manner in which this administration is conducted Ntate Motlanthe is as if ke ownership.*

Other chiefs are called like in our area, we are from Tweervier 197 and Vogenfontein and then dispossessed, others went to Morogong Nostersfontein 28 fomer 700 JQ and if you check the proximity it is adjacent to Ramokokstad and it was said that Ntate Ramokoka here are people and they exchanged shares, so this a compensatory property of these people, people are put there but the minister remains the trustee over that state property, that state land was purchased and if you either go to public works or land affairs it should be different from an ordinary state land because it has been purchased. Other went to Rodikaspruit 113 JQ which was administratively under the Bantu Administration Act, where it was said that Mofokeng because you are close to these people through their D accounts you will have to administer them; but the manner in which this administration is conducted Ntate Motlanthe its as if it is ownership.

*Re ledile, LRC e lekile, ha santse Ntate Thabo Mbeki e le President re be re rata gore re tswa mo taolong mme ka gore Modimo o tsamaya le rona, a re aga, mme ka letsatsi le re lwa le Minister; we have done the title adjustment and application gore minister tloga mo go leng gore o be nominee or trustee over the purchases state land, re kopa go ikuela because IPILRA Act ya re cover-ra, e re raya e re re na le di tenure rights, so*

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*ga re kgone gore re dire sepe. Di application tsa di mine, Ntate o ha a tshwanetse, kgosi ya ko Phokeng, a tle go bona gore a re tlotle , a re tlotle bagolo gore re beng ba lefatshe.*

We cried/plead. LRC tried when Ntate Thabo Mbeki was still the President we would have liked to get out of control us God is with us, we re-grouped; and on this day we are fighting with the Minister, have done the title adjustment and application for the minister to be removed as a nominee or trustee over the purchases state land, we are asking or making a plea because the IPILRA Act covers us, it tells us that we have tenure rights so we can not do anything. Mine application, this man, Phokeng chief, he must come to us as a sign of respect as we are the land owners.

*Page 39 ya 41 of 2000, Traditional Leadership Framework Act e bua ka gore the community, di pedi, ke two groups of communities, ke traditional community le e seng traditional. The private owners ba tshwanetse jaaka ge puso ya rona e kgonne go bona gore b tshwanetse ba itebelele ka lega entity tsa bona tsa either CPA or Trust, ba tshwanetse go bona they must choose for the leadership ya bona in terms of whoever ba mmnonang gore can be of their benefit, either chairman or block man or whoever. and e be re boa gape because re lebeletse gore Ntate Motlanthe ko masepaleng the system act ga e cover-re di chairperson tseo, go tshwanetse gore molawana o, 32 of 2000 the Municipal Systems Act e kgone go review-a e accommodate di CP tsele ka gore e bua fela ka magosi a le teng for the area of jurisdiction for development gore e tle e re ga re tsena ko IDP ga seka ga nna le bothata gore batho ba bangwe ba isolatilwe maara ba ntse ba le teng ba owner mafatshe; re kopa melao eo e kgona go sekasekiwa.*

Page 39 ya 41 of 2000, Traditional Leadership Framework Act talks about two communities, it is two groups of communities ke two groups of communities, ke traditional community and the one that is not traditional. The private owners must as per the government see themselves as lega entity either CPA or Trust, they must see that they choose a leadership, whether a chairman or block man or whoever, that can be of their benefit. And then we look at that Ntate Motlanthe in municipalities the systems Act

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does not cover those chairpersons, Act 32 of 2000 must be reviewed to accommodate the chairpersons because it only speaks of the chiefs that are there for the area of jurisdiction for development so that when we get to the IDP there should not be any problems where other people are isolated but they own the land, we ask for those laws, if possible, to be looked at.

*IPILRA Ntate Motlanthe a e nne molao o o tlotlometse mme e re ga o tlotlometse o kgone go re cover-a because batho ba bona gore ekere ga ba kgone go o ela tlhoko. The third sub program ya land reform ke ESTA, Extension of Security of Tenure, Ntate Motlanthe e lebeletse rona ba ba mo di state land, di farm workers gore ga ba nna ko di informal settlement le bona ba cover-riwe tle tle ba kgone gore leadership ya bona e kgone go ba present and covered in municipalities as re bua ka development because development le di services tse di mo di area-eng tseo kana ke part of the municipal KPIs, Key Performance Indicators and ba tshwanetse ke gore masepala o di dire bagaetsho le batho ba o ba consideriwe.*

IPILRA Ntate Motlanthe must be a solid law and should cover us. The third sub program is land reform, ESTA, Extension of Security of Tenure, Ntate Motlanthe it is focused on us on state land and farm workers, the latter to see that if they are living in the informal settlement the law must also cover them so that their leadership can represent them and be included in municipalities as development and services in those areas are part of the municipal KPIs, Key Performance Indicators and the municipality must do/implement them and those people must be considered.

*Ntate Motlanthe ke tshwengwa ke lebaka ke le, Schedule 6 ya 108 of 1996 e bua ka traditional arrangement e e len mo constitution ya rona as our term of reference ya re, All the laws that were in force before the commencement of the constitution should remain subject to appeal or amendment; so molao wa rona bagetsho o wa Bantu Administration Act o ne wa tla wa latelwa ke 23 of 1978, Bophuthatswana traditional Authority Act. Ga re lebale gore kana Bophuthatswana bo ne bo bereka as the agent of the colonial period government, so ya re ga ba bereka jalo ke makatswa ke gore*

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*jaanong currently ge o ipotsa gore why Mofokeng a go adminstara, why Ramokoka a adminstara Ramokoka, di state land jaanong di adminstarwa ke dikgosi re tla fitlhela gore that Act has been used; a re lebelele bokoso ka mo gare ga Department of and affairs re lebelele ka ko kgosing.*

Ntate Motlanthe I have a concern, Schedule 6 ya 108 of 1996 taks about ka traditional arrangement that is in our constitution as our term of reference, it says that all laws that were in force before the commencement of the constitution should remain subject to appeal or amendment; so this Bantu Administration Act my people was succeeded by Act 23 of 1978, Bophuthatswana Traditional Authority Act. We do not forget that Bophuthatswana was used as agent of the colonial period government, so if that is how it works I get surprised that now why ones ask themselves why Mofokeng is admistrating him/her; let us look at the box inside the Department of land affairs and also look at the royal house.

*Ntate Motlanthe go na le mathata. I am the third applicant ya claim ya rona ya gore rre o ntse go bua ka ene go twe Bogatsu o, ntate o go ntse go twe Bogatsu o; ke kopa go nne le a very very serious audit, ke tla submitta evidence ya rona ka gore re ne re rile the fourth respondent e be the department because go botlhoko because ga dilo di konopa di konopa politicians within offices whereas officials within offices e lr bona batho ba ba nang le mathata, ke kopa Ntate Motlanthe go na le case, I will make my submission, I hope...re ne re na le bo Klaasen le Mistra, the same documentation we will submit ka evidence e leng teng.*

Ntate Motlanthe there are problems, I am the third applicant of our claim....the man that people have been speaking about, Bogatsu, I am asking that there be a very very serious audit; I will submit our evidence because we had said/thought that the fourth respondent would be the department because it is sad because when things come to ligh it is politician in the office that get hit whereas officials within office are the ones that have problems. I am asking Ntate Motlanthe, there is a case and I I will make my submission, I hope....we were with Klaasen and Mistra, the same documentation we will submit with the available evidence.

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*Di property Rre Motlanthe di ne di claimilwe ka four cordinal areas according to the property chassis, batho ga ba tla go fiwa go gazetiwa only few few hectares, few hectares, monna a kgone gore a go bolelele gore kana jaanong tse dingwe ga se tlhole di exista, ga o etsa research ka gore research ya dirwa Rre Motlanthe, Modimo o mohau, re tlile go fitlhela e le gore batho ba kotangwe ke gore ba tshotse madi a seng kana ka sepe, batho ba kotangwe ka gore ba rekisitse, kante ba lebala gore the property casket e go raya ya re the first occupancy e kgona go go bontsha date gore o ne a occupy-a pleke ka ngwaga mang, title number e le mang; ga a simolola go rekisa ya verify-a, le ga ba ka ya kae Ntate Motlanthe go mathata re tla submita Ntate Motlanthe ka evidence eo yotlhe helal; ka tlola, ka molao o o baakangiwe.*

Rre Motlanthe properties were claimed in four *cardinal (not certain)* areas according to the property *chassis (not certain)*, people were only give only few few hectares, few hectares, a person will tell you that certain areas/things no longer exist and when you do research Rre Motlanthe, God have mercy, we will find that people took a lot of money, they sold forgetting that property chassis tell you who the first occupant was, it can show you the date of the occupancy and what the title number is, when you starting selling it verifies; no matter where they go Ntate Motlanthe there are problems and we will submit all of the evidence Ntate Motlanthe, I am passing, let this law be rectified/fixed please

*And CPA Act Ntate Motlanthe a e sekasikiweng, batho ba rekile di individually di individual shares, a batho ba seke ba patelediwa gore motho e re ke le Modingwana ke be ke batla go nna CPA ko lefatshing la ko Mokgatlhe o ke seng mo title-eng ya bona. Let the people decide the type of leadership that they are in need of, let the people ba tle ka proposal e e leng gore ke ya business if there has been a business e e leng gore ntse e le in force. Now ga o tla go simolola o laola dilo tse tsotlhe, ke tsona di caus-ang conflict because dilo tse tsotlhe di diriwa in conjunction with the office of land commission and go thata Ntate Motlanthe, re tlo go go fa evidence because the matter was ko court.*

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And the CPA Act Ntate Motlanthe must be thoroughly looked at, people bought individual shares, let it be that people are not forced that as a person being Modingwana now I want to go and be in a CPA in the Mokgatlhe land, where I am not even in the title deed. Let the people decide the type of leadership that they are in need of, let the people come up with a business proposal if there has been a business that has been in operation. Now if you are going to control all of these things it is when conflict occurs because all of these things are done in conjunction with the office of land commission and it is difficult Ntate Motlanthe, we will give you evidence because the matter went to court.

*Sa boraro ke se Ntate Motlanthe, se ke batlang go se bua le wena ke re, rona ko Mamerotse re kopa minister a role title deed e le, a re e fe re sale ka ownership. And ke bona fa go na le SA Reserves Bank Act Ntate Motlanthe, there is a report from one guys wa ko SEEDS about that reserve bank we are aware that our ZAR is still overtaxed by the Kruger rand, re aware Ntate Motlanthe, let something be reviewed re bone gore re accommodatega fo kae Ntate Motlanthe. How about Ntate Motlanthe when we look at the Banks Act 66 of 1990, re lebelele lebaka la gore merafe e kreye di commercial banks within their area, ge re yana lenaneo le le teng la province le le ntle le le buang ka chamber of commerce, ke CP ko ward-eng ya rona bagaetsho, a re bone gore go nne le Tswana commercial bank, Pedi commercial bank so that batho ba itseela maikarabelo mo dibankeng tsa bone ba itseela maikarabelo, ke a leboga.*

The fourth thing Ntate Motlanthe, what I want to talk to you about is that we at Mamerotse we are asking for the Minister to give us the title deed and give us ownership. And I see here that there is the SA Reserves Bank Act Ntate Motlanthe there is a report from one guys wa ko SEEDS (not certain) about that reserve bank we are aware that our ZAR is still overtaxed by the Kruger rand, re aware Ntate Motlanthe, let something be reviewed so that we can see how we can be accommodated Ntate Motlanthe. How about Ntate Motlanthe when we look at the Banks Act 66 of 1990, looking at the issue of communities having commercial banks within their area; as we speak there is a good program by the province that talks chamber of commerce, I am

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the chairperson on my ward my people, let us see to it that there is commercial bank, Pedi commercial bank so that people can take responsibility in their banks. Thank you.

**Gaotimane (02:07:10):** *Ke a go leboga motsamaisa tiro, people President rra rona Kgalema Motlanthe le kemedi ya gagwe, bagaetsho ke lo dumediseng, nna ke bua jaana mo boemong jwa Batlhaping ba ga Phuduhutshwana ko Kuruman ko Northern Cape (NC). Leina la ka ba ba nkitseng ba mpitsa Gaotimane ba ba sa nkitseng ba mpitsa Timmy, ke bonetswe ko nokeng e tshetlha rrarona koo ka ngwaga tsele tsa bo 1700 le bo 30 koo. Jaanong kgwetlho ke gore Phuduhutshwana yo ke buang ka ene o bana ba gagwe ba arogane ke di demarcation boards tsa puso e, ka ba bangwe ba wela ko NW ba bangwe ba ko NC, mme bana ba ba ga Phuduhutshwana ba ba mo seleding bagaetsho e leng ba ke reng ba wela khano eleng ba ga Mankuroane, bangwe ke bo Mahura, bangwe ke ba ga Mothibi ba ba le ko Magogong ko Modutung. Jaanong Lekwa yo ke mo tlhalosa yo ke mogoloe Molehabangwe jaanong bana ba ntseng ke ba bala ke bana ba ga Molehabangwe monnawe Lekwa. Jaanong ke tlhalose hela gore ga ka tla go tlhalosa losika kgotsa go dirang hela bagaetsho, ke ne ke tlhalosa hela gore ke ikitsise, jaanong Molehabangwe o ke ene bana ga gagwe ba lelang ko go Lekwa, ba lela ko go rre, nna ke ngwana hela ke mosimanyana ke ene ebile a nthumila ha a nthaya are monna wee ke utlwa go twe President Motlanthe o ko Rustenburg ka go roma tabogela koo BaPhuduhutshwana ba lela mo go nna ke jaana le jaana.*

Thank you Program Director, the people President our father Kgalema Motlanthe and his representatives mu people I greet you. I speak on behalf of Batlhaping ba ga Phuduhutshwana in Kuruman, Northern Cape (NC). My name is Gaotimane that is for those who don't know me and those who don't know me call me Timmy. I was born at the brown river in the year 1700 an 30 ,....somewhere there. Now the challenge is that this Phuduhutshwana that I speak of his children are separated by governmental demarcation board, other fall under NW and others NC and they are making a plea, I mean those that fall under this side (presumably NC), those of Mankuroane, Mahura, Mothibi and those in Magogong, Modutung. Now this Lekwa that I am busy explaining is

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the older brother to Molehabangwe and the people that I have been counting/mentioning are Molehabangwe's children. I am not here to detail the family tree or anything like that, I was merely introducing myself. Now, Molehabangwe's children are crying/making a plea to Lekwa, they are crying to my father, I am just a boy who has been sent, my father said that he heard that President Motlanthe is in Rustenburg and he sent me here because the BaPhuduhutshwana are crying to me about this and that.

*Ga nkitla ke tlhalosa dilelo tsa bana ba ga Phuduhutshwana ba ba leng mo NW, mme ba lela bagaetsho, mme tshitsinnyo e e leng teng ya rona ke gore bogosi bo mo kotsing bagaetsho ka go wela ka mo tlase ga lehapa la local government. Ke ntse ke utlwa dibue dingwe tsa kgaolo eno ebile nna ntse ke re botlhoko jo bo hela ko NW ekare bo tsamaetse SA yotlhe hela; ngongora e tona ya tsamaiso ya bagosi bagaetsho, bagosi ba shotla batho tota, ke tshotlo e boitshegang, jaanong gore bo babalesege bo sitlhomolole mo local government bo busidiwe ko department of justice jaaka maoba . Kotsi ya local government ke gore ke mo go tshamikiwang dipolotiki teng thata ka gore ba bereka ka term – 5 years. Politician ya tsena, e tlhakatlhakanya morafe le kgosi, a tlhakatlhakanya a shebile years gore a ungwelwe; jaanong ha bo le ko dept of justice ka gore term ya bone ga e bereka ka dipaka its an open ended term, ga e na term, it has always been there ga e tsenwe ka dipolotiki ga e tsenwe ka eng; jaanong bo tla babalesega ha bo le hao, ke gone se bo re tshwenyang ha bo le mo local gov jaana re tla aga re ntse re lwa.*

I will not explain the problems of the Phuduhutshwana people who are in the North West, but I can say that they are complaining, and the suggestion that we have come with is that traditional leadership is in trouble my people because it falls under local government. I have been listening to other speakers from this area, I thought that this problem was only in the North West, but it appears that it has engulfed the whole of South Africa; The biggest complaint is with regards to the regulation of traditional leadership, chiefs are abusing people, it is horrible abuse, for this to be corrected they should take traditional leadership from local government and take it back to the

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department of justice like yesteryear. The danger of local government is that there are political games being played there because they are restricted to terms – 5 years. A politician gets in, turns the community against the traditional leader, creating such problems with the view to benefit from it over his/her term of office; so when it is under the department of justice, which does not work according to a term, they have an open ended term, it has always been there and is not infiltrated by politics; we believe that traditional leadership would then be protected under this system, if it remains in local government we will continue to fight.

*Le ko go rona ko Kuruman kwa ko ke tswang teng, ke tswa mo tronkong le rre, rre ke mogolo o na le more than 82 yrs o bonwe ka 1935 le ba bangwe ba a ne a na le bone ba leka go baakanya le go atimetsa dilelo tsa morahe ka morahe wa lela bagaetsho and ha boeteledipele bo lwa batho ba ba sotlegang kgotsa batho ba ba utlwang setlhabi ke the poorest of the poor; jaanong go nna tlala mo baneng, go nna tlala mo go bomme, go nna tlala le mo legaeng. Jaanong ke yone kgwetlho e re bona eo bagaetsho mo eleng re bona gore mo molaong o magosi ba na le dithata tse di boitshegang thata le di politician, ga re itse gore a bone molao ga o ba ame.*

In Kuruman where I come from, I was in jail with my father, an elder who is more than 82 years as he was born in 1935, we were there with others who were trying to resolve/rectify the villagers' pleas and when the leadership is fighting it is the people that feel the pain, the poorest of the poor and that results in women and family experiencing hunger/poverty. Now that is the challenge which we face mu people, where we see that the law gives the chiefs and politician a lot of power and we don't know if the law does not affect them.

*Ko ke teng ko Kuruman ka 2009, re na le bosupi joo Rraron Motlanthe, re kopile premier wa rona, ka nako eo e ne le Mmarona Hazel Jenkins gore a re etele, o ganne, ra kopa Mme Chriselda o ne a act-a ebile ke bua jaana o tlhokafetse, o ganne go tla le ene. Jaanong re kopile Mmarona Sylvia Lucas jaaka lo itse bagaetsho mma a e tshwara ka fa bogaleng, ba re paletse ba ganne go tla ko Manyeding. Re na le mathata motse o*

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*wa ko Manyeding o ke buang ka one ke motse o mogolo o o nang le history e kgolo e e leng gore bana ba motse o bangwe ba bone ba tswa ko Dikgatlhong ko Kimberly ba tla jaana ko Kuruman go fitlhela ko lehelong ka Manyeding, jaanong ke dintwa tsa maloba di ba hudusitseng koo, di ba kgarakgatsa. Bangwe ba ya ko bo Majeng, ba ga Sebegu, ko Taung, Ko o b Appal and Lower Majakgoro, kgaolo eo yotlhe, ko bo Shaneng le tse dingwe jalo bagaetsho.*

In Kuruman where I come from in 2009 we asked our premier visit and we have proof of this; at the time we asked our then Premier Hazel Jenkins to visit and she refused, we asked the Chriselda who was the acting premier and she too refused to come. Now we have asked Sylvia Lucas as you know women hold the knife at the sharp end (Setswana idiom) and she refused to come to Manyeding. We have a lot of problems in Manyeding, it's a big village with lots of history, where others from Dikgatlhong in Kimberly and come through this place called Manyeding; they relocated due to previous fights that they were struggling with, others went to Manyeding, the Sebegos, others to Taung, Appal, Lower Majakgoro and Shaneng etc.

*Jaanong ba ganne go tla, premier o ganne go tla le palo e ke e tlaositseng eo. Motho o ne tle a re etele ke mmarona Dipuo Peters ka nako e ne e le premier; ke gopola ka 2008 o ne a re etela makgatlo a le mararo gona ko motseng o o; jaanong ra nna le madimabe a gore rrarona President Zuma a mo tsaya a mo isa ko national government. Jaanong re mo selemo rra rona (02:13:03), re mo khutsahalang premier o gana go tla mo go rona, re lekile mathaithai otlhe, ra ba ra tswala le kantoro ya morahe re leka go put-a pressure gore premier tla kwano ra go batla, go a senyega mo kantorong e.*

Now the number of premiers that I have counted refused to come, one person who came to visit was the then premier Dipuo Peter, I remember in 2008 she visited us on three different occasions but we were unfortunate that President Zuma sent her to national government. Now we are saddened, the Premier refuses to come visit us, we have tried all we can; we even went to the extent of closing the community office just to put pressure so that the premier can come and see that things are getting ruined in that office.

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*Kantore ke buang ka yone e bagaetsho ke e agilwe ke borarona ka dikgomo, rre a ntsha kgomo mme a go gelela metsi, yo a dire se, e le ya morahe ga se kantoro e e agilweng ke puso mme ra kgarakgadiwa mo teng ke di politicians ka gore ba e dirisa a depo ya go dira tlhakatlhakano le ya go utswa le go defraud-a dilo tsa morahe ka tsela ya lehatshe le tse dingwe jalo. Tsela e e hetang mo kgaolong e ke buang ka yone eo ko go rona ko Kuruman kwa ke N14, jaanong mongwe le mongw o ipatla mo go yone ka gore ke....ba kgwebo ba tle ba re ke prime area jaanong mongwe le mongw o ipatla mo go yone, jaanong go dirisiwa di tribal resolution tse di sa lolamang tse di hitisiwang tse di lotlhaganyan morahe, tse di kgaogantseng batho bagaetsho. Ke bua jaana ba ga Phuduhutshwana ba kgaogane, Ke bua jaana morahe o kgaogane ka legare mme kgaogano e e hela gotlhe jaaka ke tlhalositse gore le mo NW mo baneng bao ba ke ba tlhalositseng.*

The office I am referring to my people was built by our fathers with their cows, my father took his cows and my mother went to fetch water this one did that and the other that; it was a community office not one that is built by the government yet we are being threatened by politicians because they use the office as a depot to steal and defraud community property. The N14 is a road that passes by our area in Kuruman and everyone wants to use it as it is the prime area, now incorrect tribal resolution are being used and those have caused conflicts my people; as I speak now the people of Phuduhutshwana have separated in half and this separation as I have explained before it is also in the NW with Phuduhutshwana's children.

*Ka ngwaga wa 2013, Mmarona Sylvia Lucas o ne a newa court order ka go bo bogosi jwa ga rre Jantjie/Dantjie yo eleng kgosi ka nako e bo ne bo kgwetlhiwa, jaanong ha bogosi bo kgwetlhiwa legally go ra gore bogosi joo bo na le 50% survival, bo ko court go na le case number e allocate-lweng ke high court jaanong legally his chieftaincy has been challenged in the court of law; now there was an order e neilweng our premier that she must deal with this matter in terms of section 59, now she fails to deal with this matter, now there is a court order e e leng gore o e neglect-ile, ga re itse gore maaka a*

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*gagwe ke eng; ke bua ka court order e tswileng ka 2013 ka October, o ne a neilwe 90 days so that she can deal with this matter. Jaanong re mono e bile morwararona Thato Jantjie yo o ne a gwetla bogosi joo o tlhokafetse, re na le ngwaga di le pedi re mo hitlhile; mme ga go reye gore ha o tlhokahetse bagaetsho o ne o lwela se o ne o se lwela kgetsi ya gago e sule, ra r kgetsi eo puso e re thuse bagaetsho re e sale morago ka gore borrrrona ba ba tsentsweng mo mathateng a a tseng jalo ke di pensioners ga ba na letseno ba unemployed, ke the poorest of the poor, jaanong puso e dirisa ditheo tsa bone go gatelela ba bangwe or go leka go ba didimatsa; jaanong re na le kgwetlho e e ntseng jalo ko go rona kwa bagaetsho.*

In 2013 Sylvia Lucas was given a court order because Mr Jantjie's chieftaincy was being challenged, now if the chieftaincy is being challenged legally it has 50% survival as the matter is in court and there is a case number allocated by the high court, legally his chieftaincy has been challenged in the court of law; now there was an order that was give to our premier that she must deal with this matter in terms of section 59, now she fails to deal with this matter, now there is a court order that has been neglected, we don't know what the lies are. I am referring to a court order that was issued in October 2013 and she was given 90 days deal with this matter. Now here we are today and even our brother Thato Jantjie who was contesting the chieftaincy died two years ago, but it does not mean that just because he is dead his case has also died; the government must help us follow up with that case please because our fathers who are involved in that case are pensioners, they have no income, they are the poorest of the poor. Now the government is using their own institutions to oppress others or to try to shut them up; now that is the challenge that we are sitting with my people.

*Go na le lekwalo le re kwaletseng...jaaka le itse ha bana b motho ba lwa bagaetsho, lo bitsa lo le lwang le ena Kgosi Jantjie, Rre a mo kwalela lekwalo gore re go batla ko kgotla rra ka ntlha ya lebaka le, jaanong ya nna gore ene lekwalo la gagwe puso e gana go re le naya, re le badisitswe hela puso e gana go re le naya. Re boleletswe ka molawana o wa PAI, Promotion of Access of Information Act, jaanong wa re gatelela molao o wa ka go bo rona dikwalo tsa rona ga e mo kwalela o di tsaya a ya go di*

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*gasamisa ko dispotong ko di-tavern tsa kgaolo ya Kuruman tse di buang ka rona jalo mme a thusiwa ke puso.*

*Go dikwalo bo rre Neo Maneng, dikwalo tsa rona ba bua ka borrarona tse di len masisi di gasamisiwa ko di taverneng kwa an rre ga a tsamaye tavern le nna tota ga ke tsamaye tavern, ga ke bone gore ha motho a bua ka nna e le motho wa puso kgotsa e le modiredipuso leina la ga rre kgotsa leina la ka le tsewe le gasedisiwe mo di spotong mo di tavern-eng, ke kgatelelo le lenyatso le le boitshegang bagaetsho, mme thuso e yotlhe e tswa hela ko pusong ya rona ya Kapa Bokone le gore re nyadiwe jaana re seke ra thusiwa ka dilo tse.*

There is a letter that we wrote ....as you know my people when siblings fight you call who you are fighting with, in this case Kgosi Jantjie; my father wrote him a letter telling him that we would like to meet in the traditional court to discuss this issue and it so became that the government refused to give us his response letter, it was only read to us not given. We were told about the PAI law, Promotion of Access of Information Act, now this Act oppresses us because when we write to him our letters are taken and publicised in Kuruman bars and taverns, and this is done with the help of the government. There are letters.....the likes of Neo Maneng, our letters with very sensitive information are discussed/spread in taverns but neither my father nor I are tavern patriots. I don't see how a government employee can take my name or my father's name and drag it across the mud in bars and taverns; that is extreme oppression and disrespect and all the assistance comes from our NC government and that is why we are disrespected and not assisted with these things.

*Rrarona kwa, re bidiwa bokotoko ke ene rre Janjie o bitsa rre jalo, ha re a mmotsa gore akere wa nthoga ke kopa gore o tle go ntlhalosetsa gore ha o le kgosi ha o nthaya o re kotoko, ke eng ha o ntshwantsa le phologotshwana eo, jaanong kotoko re a e itse bagaetsho e ntse jaana, jaanong re ne re mo kopa hela gore a tle go re tlhalosetsa gore kgosi why o ra rre o re ke kotoko, ke batla hela tlhaloso eo, o ganne, ra kwalela le ntlo ya segosi ko NC Kgosi Phetlhu ra mo itsise ka labaka le ka last year January, le ene o le dikologile lekwalo leo, ke gone se ke reng ntlo ya segosi bagaetsho ga e dire ya*

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*provincial le ya local house ko go rona kwa, tota ntlo ya segosi ga e bereke klaar klaar ko go rona kwa, le ditsheko ko kgotleng ya rona ga di tsene tse e le gore di ka re thusa go rarabolola dilo tse ka tsela ya setso.*

Our father is being called kotoko by Rre Jatjie and when we tell him that that is insulting and ask him to explain to us how he as a chief can say such, likening us to that animal, we all know how kotoko looks like my people, we asked him to explain himself and he refused. We wrote to the royal house in NC to Kgosi Phetlhu and we informed him of this issue, this was last year January already, he also ignored the letter; that is why I say the local ad provincial royal house is not working especially in our area, it is not working completely and there are not even traditional courts proceedings that take place that can potentially assist in solving this issue.

*Molawana o wa Traditional Courts Bill re a o gana thata ka gore o re gatelela thata ka gore re mo kgatelelong gona jaana gape le gore gape o tshwenya ka go bo code of conduct ke bua ka clause 16 ya code of conduct e neneketsa magosi bagaetsho thata, ga e bue sepe ka one, ke gone ka mabaka ao re ne re re rona re gana molawana o thata, re bona gore re tla tswelela gape re le mo kgatellong, re le mo tshotlegong e re leng mo go yone ya bogosi ka gobo ya re ha kgosi a sa go direla sentle o tshontso hela a kope apology hela or a reprimandiwe, ga o tlhaloganye gore reprimand ya teng ke e ntseng jang gape ya re a newe written warning ke MEC or a ntshe compensation or a counseliwe or a attend-e training, ke dilo dingwe tse di tshwenyang tseo tse re bonang gape gore go kotsi gore kgosi eo a neelwe maikarabelo gore a disciplin-we ke MEC ka gore bo MEC ke ditsala tsa bone bagaetsho ka gobo ba ba recruiata ba ba naya dikarta tsa mokgatlho, ga nkitla ke bua gore ke mokgatlho o feng. Jaanong ba okiwa ka tsone dikrata tseo le gape ba newa le dijanaga tse eleng gore e nna tsone tse ba ngokiwang ka tsone gore ba nne loyal to puso ya the ...(audio unclear due to clapping of hands). Ke lebogetse nako e ke e boneng, ka leboga.*

This law of Traditional Courts Bill we don't want it because it oppresses us as we are currently oppressed and again it troublesome because code of conduct, referring to clause 16 of code of conduct is very lenient on the chiefs, it says nothing about them; it

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is for this reason that do not accept it as we see that we will continue being oppressed. We are struggling under this chieftaincy because it says if the chief has done you wrong he must just ask for an apology or be reprimanded, I don't understand what kind of reprimand it is as it say he must be given a written warning by the MEC or he must give compensation, be counselled or attend training. Those are the concerning things that we see that it is dangerous for the chief to be disciplined by the MEC because they are friends with the MEC as they recruit them and give them the organisation's cards, I will not mention which organisation. Now they are lured in by those cards and they are given cars so that they can stay loyal to the government...(audio unclear). Thank your time. Thank you.

### **Thulani Tshefuta (02:21:20):**

Thank you very much to all the presenters and we still plead that people who have made presentation should please share with our desk at the back those inputs even those who would still want to write a small scepezana can still do and take it to the back. I now have two names here that we will allow and then we open the floor before we go to lunch. I have the name of Mr Leslie Morake from Bokamoso ba Tigane Unemployment Forum and Thabo Molapo from the NW Business Support Agency; may we invite those names and then we open the floor before we go to lunch. Over to you Sir.

**Leslie Morake:** Thank you very much program director, greetings to the leadership of the Panel, the leadership of our provincial legislature, the audience in general. I have requested to make a submission on the Act which I think to a certain degree disadvantages us to gather as Africans and SAs in particular, the regulation of Gatherings Act, Act 205 of 1993; and I would firstly want to borrow from the research pit of the freedom of expression institute from their document which is titled the right to protest. The first thing is to give a brief background on where did the regulation of the gathering come from and in this document they say in 1991 there was a lot of political

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violence in SA, the president at that time FW de Klerk set up the Goldstone Commission of enquiry to look at why this was happening and what could be done about it.

The Goldstone Commission made suggestions about what they thought should happen; one of these suggestions was that there should be a new law about public protests and gatherings that would help as the country worked towards the first democratic elections. So a new law, the Regulation of Gatherings Act was written and became law on 14 January 1994, although it only started being used in 1996. Now the people who wrote the Act only meant for it help during the time of elections, they did not mean for it to last forever, they said that they thought that there were mistakes in the law and that it could be made better but that because there was not a lot of time before the elections it should become law and be changed later.

The main reason for the Act was to regulate the holding of public gatherings and demonstrations at certain places and to provide for matters connected therewith, that means the Act was there so that everyone would know that they could not do while held gatherings and demonstrations. Now this is the theoretical... you know....research which explains where the Act comes from but then from the practical experience which we had recently when we wanted to protest against the mines and the disadvantages which they do to our communities, we then were advised that we should obtain a permit from the municipality and the municipality will then say, one of the things is that you must get permission from the mines or anyone of concerned, the one who you would want to submit your memorandum to or demands to. In most case those who should give you the permission, the confirmation letter, would not do that, it is like when you want to protest against your wife, your firstly have to write to her and say can you give me permission to protest against you and obviously you will not get any response from that.

Now in the absence of that confirmation letter you are then advised to approach the magistrate within the local and the magistrate would in a number of occasions gave answers like... you see I am not able to give you that permission because I have not

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been part of the Section 4 meeting, so the triangular meetings which is held normally between the convener of the protest, the municipality and SAPS. So this Act to a certain extent disadvantages our people from gathering and actually conversing issues of their great concern amongst them. So I am of the view that it should be looked at and look at the motive behind why it was firstly brought into our laws, so I think it is going to be important for the Panel to also look at it and say how best can it be changed to actually ensure that it does not suppress our people from gathering and actually discussing issues that concerns them as the community. Thank you very much.

**Thulani Tshefuta:** Thank you very much, we have about 45 minutes to lunch, we are going to request that for a start we do... we are going to request that we note three hands from this side and three hands from this side which we hope that might take us to lunch and when we come back from lunch the entire session will be open, we will continue interchangeably noting hands that will be raising issues and the experience we have is that the easier we make that process by allowing those who are noted to go to the mic, the more people will get to speak and the more time we will get to share, listening to the real issue that will be emanating. Lets note hands from this side, I want to start over here, two and then three, please come to the mic, this is the first three....no this first three over here yes, we are coming to this side, the mic is there.

**First Speaker - From Schweizer Reneke - Mamusa:** *Dumelang, santlha a ke dumedise komiti e mo pele ga ka, ke le dumedise kaofeala. Bagaetsho ga ke na go ya ko teng thata, ke tlile go botsa. 02:30:47 Switches to Afrikaans to 02:32:00. Ke ne ke rata ANC ka pelo ya ka yotlhe, mo tsatsing ja gompiano ha ba bua ka ANC ke shebela kwa. Se se nkutlwisang botlhoko gap ke gore ANC e be n-rent-isa ntlo ya yone, e n-rent-isa ntlo ya yone R1 200, ha ke re ka bua ba re wena tswa mo ntlolong ya ANC o tsamae, ha e le gore ga o batle go nna mo ntlolong ya puso tswa o tsamae, so ke duela rent ya R1 200, ke be ke sala ke maintain-a ntlo, se se robegang mo teng ka se duela. Ke bereka mo department ya agriculture, ya ARC, ke hirile ntlo ya agricultura, ke duetse*

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*ke ANC, ke ANC e nthuse re tle re kopane gape re nne family. A re a utlwana bagaetsho, ke kopa re nne family, ANC e nthuse. Dankie.*

Hello, first of all let me greet the committee in front of us and then greet everyone. My people I am not going to be long, I am just here to ask (Switches to Afrikaans from 02:30:47 to 02:32:00). I used to love the ANC with all my heart but on this day when I talk about the ANC I want to look away/look the other way. What really saddens me is that the ANC is renting out their house to me at R1 200, if I dare say anything they say I must vacate the house if I do not want to stay in a government house, so I pay rent of R1 200 and I still have to maintain the house, whatever breaks I pay for it. I work for the department of Agriculture, ARC, I have hired the house that belong to the agricultural department, I have paid because of ANC; can the ANC please help so that we can be a family again. Do we understand each other my people, I ask that we become a family, ANC help me. Thank you.

**Noziso Gapha:** Thank you HL, my name is Noziso Gapha from Matlosana KK District, I am going to read. Our concern is on the group 2 the land reform, restitution and redistribution and security of tenure. Having placed rural development and agriculture at the top of the BB economic development strategy, the government set out to address the major challenges facing our province, particularly area where agriculture assumes the centre stage for economic growth, sustainable environment in the slow paced claiming process and the slow paced transformation which is Act 84 of 1995.

The slow pace of processing the land claims, some claims dating to more than 15 years ago, we are the beneficiaries in these claims thus the delaying thereof negatively affects the claiming communities which more often than not are composed more people. Low level of compliances to sector transformation character results in a lot of black farmers especially young, not integrated into main stream agricultural economy; then the lack funding limited access to investment and financial support from government and private sector hampers initiative by women to be involved in our venture into agricultural sector.

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Then the lack interaction, the Department is not properly interacting with or promptly keeping the claimants abreast with the process of the land claim; then it is the lack of education Act 29 of 1996 CPA, lack of education in the areas pertaining to communal property associated with CPA and traditional leaders' rights and responsibilities. Then it is the lack of involvement in the legislation drafting which is Act 16 of 2013, lack of involvement of traditional leaders especially in the drafting of legislation pertaining to land, for example the Spatial Planning and Land Use Management Act.

And then there is lack of monitoring and oversight, there is gross lack of monitoring and oversight in parts of government on its program and affairs of the private sector that have an effect on livelihood or socio-economic factors of the communities. Then it is the natural disasters which increased incidents and frequency of natural disasters like droughts, floods, outbreaks of pests and diseases etc serve as deterrents to women aspiring to own land and venture into agriculture.

And our recommendation is that there should be proper and continuous monitoring and oversight of government programs, policies and action of the private sector to ensure that young people or communities are not sidelined by empowered and emancipated. The oversight and monitoring is not the responsibility of government but all shareholders including the communities and should be discharged accordingly. Education workshop and seminars should be convened to impact or share knowledge on issues that impact on young people. Thank you.

**Oralia Mashaba (02:37:00):** *Ke ema ke dumedisa palamente ya rona e ntle ba ba tlileng mo. Ke nna Mme Oralia Mashaba from Ward 20, ke tlo ba ka bogodu, ke gore ga ke eme fa pelo ya me e botlhoko ko Ward 20 bagaetsho re phela botlhoko, mantlo a rona a laolwa ke bana ba boitekong, ke utsweditwa plasma tv ka November, ka latela batsadi ba bana ka bua le bona ka batla go itse gore do diragalang, batsadi ba buelela bana ba bona.*



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*Ka di 29 January bone basimane bao ba tsene gape mo ntlong ya ka ba fitlha ba tsaya fridge ya doublé door e ntsha ya Samsung, ba tsaya microven, ke fgore ntlo e le ba e tlhakatlhakanya, ba tsere dilo tse dintsi mo ntlong, bo dikotlele bo di iron everything ka mo ntlong, ne ba pakile disoufa ba di betse ko thoko, go raya gore ba ne ba tla go tsaya gape, ba pakile machine ka gore di bereka two two ba e pakile aside le jaanong e santse e le fela jalo. Di-radio ba di tsere ba di tsentse mo dipastiking tse di tona, diaparo tsa ka di ile ka di suitcase, ba di gogile ka di suitcase, ditlhako tsa bana di ile mo ntlongm, ga ke na niks.*

I stand to greet our beautiful Parliament that is here with us, I am Mme Oralía Mashaba from Ward 20 and I am here to talk about theft. I stand here with a saddened heart because in Ward 2 my people we live in fear, our homes are ruled by the children of Boitekong. In November my plasma TV was stolen, I went to the parents of the children that I am talking about, so that I can find out what is happening; the parents stood by their children. On the 29<sup>th</sup> of January those boys again broke into my houses and took my new Samsung double door fridge, they took the micro oven, the just made a mess in the house, they took a lot of things, dishes, iron and everything in the house. They had packed the couches aside meaning that they were going to come back to take them, they packed the machines aside as they work together and those things are still there. They took the radios and put them into big plastic bag, they took my clothes in suitcases, they even took the kids' shoes in suitcases; I have nothing.

*Ka tsaya matsapa ka latela batsadi ba bona, o mongwe ke le CPF ko Boitekong, ko Boitekong ba mo itse Malekgeto, Ntate wa teng ke moruti mmateng ke mamoruti, ka ba kopa ka re ke kopa ngwana wa lona a tlise dilo tsa me ka gore I am a single parent, ka sokola, ke berekile ka nako e le, gona jaanong ga ke sana maatla a go bereka a ba tlise dilo tsa me. Malekgeto a nthaya a re ka gore ke ile pólíce station ke mo fe docket number ya ka, ke be ke mo fe le motho o tshwereng case ya ka; ka mmotsa gore why a nthaya a re bone kgang e ke seka ka e isa thata mo bathong ba bantsi ka gore e tlo go etsa tlhakatlhakanyo, bone ba na le mapodisa a ba dirisanag le bone ba kgone go buisana le bone, even ga o tshwerwe o seka ko court ba kgona go go ntsha, ba kgona*

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*go buisana le mochochisi a e remande, a e remande o ntshe R500; ka mo raya ka re ga ke na tshelete eo ke senyegetswe and ke ipereketse, a re mphe maina a basimane ba bangwe bao, ka mo raya ka re ga go kgonagale ga o lephodisa, mphe ngwana wa gago pele.*

I took the effort to go see their parents, the other one is a CPF member in Boitekong, he is well known in Boitekong, Malekgeto, the father is pastor and the mother a pastor's wife; I asked for their child to bring back my things because I am a single parent, I am struggling, I previously worked, right now I do not have the strength to work, they must bring back my things. Malekgeto (*mother*) said because I have gone to the police station I should give her a docket number and the name of the person handling the case and I asked her why she is asking for that and she said to me that I must not take the matter to a lot of people because that will make a mess of a lot of things; they have police personnel which they work with and are able to talk to them, even if you arrested and have a court case they can get you out, they can speak to the magistrate and you pay R500; I then said to her that I do not have that kind of money, I have been robbed and I have worked for myself, she then said give me the names of those boys and I said I cannot do that as you are not a police personnel give me your child first.

*Mme o le a ya straight ko basimane be ne ba tsamaya le ngwana wa gagwe, basimane ba le ke ge ba mo raya ba re mosimane o Tobino ke ge a mo raya a re nna ga ka fiwa tshelete ge ba share-a, maara re tsene mo ntlong ya mme ole. Ba ya ko KG, Kagiso, a re nna ke tsene gabedi, ka vestere e le e ka fo pele maara nna ba mfile R300; so tshelete e tsamaile le ngwana wa lona Basi. Mme yo le ga ke itse gore o buile jang le basimane ba e a ba tlogela, ya nna gore basimane bao ba tshaba, Basi o tshabile, a tle a mpolelelee, ka mo botsa gore ga basimane ba ba tshabile o le CPF o berekela morafe o na le di case tse di more tan 1000; Basi wa senya, wa roba, ba robile dibutler, ba segile di butler tsa di vester, ba segile di butler tsa di mabati....batho ba Pardekraal (applause) ba itse gore Basi wa bolaya, Basi wa tlhaba ....fo ke nnang teng ba thubile matlo a ka nnang more tan five, ba tsweletse ba rape-a, batho ba fudugile di next door*

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*tša ka, batjho ba tšhaba go tšhagella ba ye go a tšhwarisa, ba tšhaba go paka; just because ga o tsena ko pólíce station ga to thusiwe.*

That woman went straight to those boys that were with his child, and then these boys told him that, actually this boy Tobino told him that he was not given his share of the money but that they did indeed go into my house. They then went to KG, Kagiso, and he said yes they got into my house twice, through the front window but he was only given R300; so the money left with their child, Basi. I don't know how this woman talked to these boys but she just let them go and then it so became that these boys ran away. Basi ran away, she came to tell me and I asked her how the boys can just run away while she is a CPF member working for the community. He has more than 1000 cases, Basi ruins/destroys, he breaks; they cut my window bars and they cut the security gates at the doors. People of Pardekraal (*applause*) know that Basi kills, Basi stabs; where I stay more than five houses have been broken into, they continue to rape, the neighbours have relocated; people are scared to come out/speak up/lay charges, they are afraid of having to be witnesses; when you go to the police station you do not get assisted.

*Nna ke butse case ka di 29 le jaanong jaana ga go na lepodisa le ileng ko ntlong ya basimane bao, nna ga ke ba bolelela gore basimane bao ke a ba itse le mme wa CPF wa ba itse ebie o ba tshabisitse. Basi o tshabisetswa Koster ha a sentse, Basi o tshabisetswe Terep ha a utswitse, Basi ha a tsena ka toronko wa lwala X2, ga ba mo ntsha after 2 days wa tswa mo wheelchair wa senya. Go na le tavern e ba rekisitseng fridge ya ka ko teng, ba rekisitse fridge ya ko ko tavern ya Heman. Maphodisa ke a boleletse, ga se ba ye, trolley e e laeishitseng trolley ya ka ke ya k Herman. Ke bile ka ya ko mosimane o ka e aubuti ke kopa fridge ya ka, a nthaya a re o ba file R900 and fridge eo ba e rekisitse R1500 ko Kenny, Kenny a ba fa R900, ba tla kamoso. Mosimane o mongwe a re be re ile go e repossesa, re ya go e rekisa ko go gongwe ka R2 500, nna ke rekile R11 000, ke tshwere dipampiri tša fridge. Kenny a re a rey ko Sondela ke ye go go bontsha ko fridge ya gago e leng teng ka gore basimane ba ba tlile ba tlo tsaya fridge ga ba mpusetša R900 ya ka.*

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I opened a case on the 29<sup>th</sup> of January and up to this day no policeman has gone to those boys' homes, when I tell them that I know those boys and so does the CPF women and that she let them go ... Basi is taken into hiding to Koster when he has committed a crime, he is taken into hiding to Terep when he has stolen; when Basi goes to jai he becomes sick, becomes sick and when they release him after 2 days he goes from the wheelchair and commits a crime. There is a tavern where my fridge was sold, they sold the fridge at Herman's tavern; I told the police but they haven't gone there, the trolley used to load my fridge is Herman's. I even went to this boy and asked for my fridge back and he told me that he gave them R900 and they sold the fridge for R1 500 at Kenny's. Kenny gave them R900 and they came the following day, the other boy said that they to repossess it so as to go sell it somewhere else at R2 500; I bought it at R11 00 and have the relevant papers. Kenny then said to me, let's go to Sondela so that I can show you where your fridge is because the boys came to take the fridge but they did not give back my R900.

*Ra ya ko Sondela , Sondela a re o batla basimane ra boela ko pólice station, ke ile more than 5 times ga se ke kreye thuso , ba re nna ke tsamae ke ya go batla basimane bao. (applause) ba re nna ke tsamae ke le mokana, ke sena koloi, ke ye go batla basimane bale, ke ba founela ga ke ba bona, ke boditse potso ya gore phone ke e tshwere maar ga ke mmona mosimane yo a o tla emela van gore e tle go mo tsaya na. Ba nthaya ba re nna, ka ya ko go Mr Juma ka fitlha k amo tlhalosetsa story sa ka sotlhe, ba nthaya ba re nna ke tsamae ke ye go batla di house number tsa basimane ba le ke di tlise ko pólice station. Erile ga ke tsena pólice station ke ge ba nthaya ba re, ba mpotsa gore o tlile ka eng, ka re ke tlile le ngwana ka koloi; Mr Moagi ke fa a nthya a re ke ya go go batlela lephodisa le lengwe o le tseye ka koloi ya gago o tsamaye le lona lo go batla di house number, ke bua selo sa last week.*

We went to Sondela, Sondela said he is looking for the boys; we went back to the police station, I went there five times without getting assisted, and they are saying that I must go and find those boys, as old as I am and with no car, that I should call them when I see the boys; I asked them that even if I have a phone when I see this boy, will he wait

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for *the (police)* van to come pick him up. I went to Mr Juma and explained to him my whole story and they said I must go look for the numbers of where the boys stay and take that to the police station. When I got to the police station they asked what I used to get there and I said that I came with my child in a car; Mr Moagi then said to me he is going to look for a policemen and you can take him in your car to go look for the house numbers; this was last week.

*Ha o sena go kreiya di house number o mpusetsa lephodisa leo mo pólice station, ne go na le di van tse more than 10 di parkile fa. Lepodisa leo le be le tla ko go nna, ga a tla o nthaya a re mama batho ba o buang k abone ke bo mang , ka re ke Basi, a re Lekgeto, a re motho o o na le di case tse di ntsintsi, ba itse batho ba botlhe ba; a re o mongwe ke mang, ka re ke Kagiso a re ohooo mama wa gagwe o phela a ntse a mo tshwarisa o na le case tse dintsi; jaanong ga a sena a fetsa foo.*

When you are done with the house numbers please bring back the policemen to the police station. There were more than 10 vehicles parked there. The policeman came to me and he said mama these people you speak of, who are they? I said it's Basi, he said Lekgeto, he said, this person has a lot of cases, all of these people know; then he asked who the other one was and I said Kagiso and then he said "ohooo his mother is always laying charges against him, he has a lot of cases"; then when he was done....(*noise and applause*)

*Last week Friday ke tswa ko pólice station, ga ke tswa police station, ntate o le a be a gana go tsamaya le nna a re ga o safe ka gore kolozi ya gago ba e itse basimane ba, ke bua ka d next door tsa ka ga ke bue ka motho yo o kgakala, ko Boitekong ga o sena family ya CPF case ya gago ga e sekiwe, ge o toma o bua le motho o go raya a re nna ke na le lephodisa le ke le itseng. Motho o tshwereng case ya ka o ne a mfounela maabane mantsiboana a nthaya are ke utlwa got twe o boa ko pólice station, o batlana le eng (mic off).*

Last week Friday I was as at the police station and when I came back, that man refused to come with me because he said it is not safe because those boys know my car, I am

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talking about my neighbour not someone who is very far. At Boitekong if you do not have a family member in the CPF, your case will not get to court, if you start talking to a person, he tells you that he has a policeman that he knows. The person handling my case called me last night and said “I heard that you were at the police station, what are you looking for ... (mic off).

**(Thulani Tshefuta 02:45:00)**

Please let's sit down please, let's do this times three, we are kindly requesting that Umama should sit down, what we further is that times two, the issue that Umama is raising do not need to wait for our report to be attended to, we kindly request that the leadership of the province that is here should immediately take details *tsa Mama* (Mamas' details) so that they can attend to that almost immediately. We request that the two preceding speakers....

**(02:46:17):** *Audio unclear*

*Number two ke unemployment (Audio unclear, too much echo)*

**(02:49:00)**

Motlhomogwe ha di mo molaong, ha re robale bosigo, ba iketsa fela.

**Elderly Woman:** *Re na le bothata, ke na le bothata jo ke nang le bone, ke dula ko ntlong ya lepalnka e nelang, metsi ke beya dikotlo ke beya dibata, empa Ntate Ramaphosa fa a ne a tlile fa o nkukile senepe a bona hore ntlo ya ke ke e senyehileng, a nkuka senepe a re ke tlo ahelwa, ka nako ya Ntate Mandela, a matsala a Ntate Mandela, nahana ngwaga o fetileg; empa le kajeko ke ntse ke dula ntlo eo e nelang eo, ha ho na nko e tswang lemina, ga ke bone sepe sa molemo wa ko Boitekong hore go itsiwa jwang, ha ke ka botsa, ha ke kreye karabo hore na ho tla jang hore o rile ebile e tla tla e bulwa ke Ntate Mahumapelo le jaanong o santse a e bula ntlo eo, ga ke e bone.*

We have a problem, I have a problem, I stay in a house made of planks that is leaking, I put dishes and big bowls but when Ntate Ramaphosa last visited here he took a picture

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of me and he saw how bad my house is, he took a photo and said I will be built a house, it was that time of Mandela, Mandela's birthday. Just think it was last year and to this day I stay in a house that is leaking and have not heard anything. I see nothing good that is being done in Boitekong, when I ask how it is that you said it will be opened by Ntate Mahumapelo, is he still opening the house; I don't get an answer.

*Ke bolawa ke dipula, ke a sokola, ha ke na bana ba ba tonna, ba na ba ka ba tlhokafetse ba ba tona, ke dula le bana ba bana, empa ke a sokola, maara ANC e , ha e sale ke thomolla ANC e toma Boitekong, ke le women's league go fitlhelela gona jaanong ntse ke le women's league, ebile ke tshegwa ke batho, ga ke apere malebonke ba re o aparetseng mosadimogolo o wa setlaela, bona rona re dula mo matlong ena ha a na ntlo maara ke women's league. A ke tsona tse le tshwanetseng le etse batho jwalo ha ba tsofetse, ba batsha ke bona ba kreiya dintlo ha re itse hore a ba patela, rona ka gore le banna a re sa na bona ba tlhokofetse, gongwe di a patelwa dintlo sa Boitekong. Ke bua fela ka fella ha ke batle go bua thata.*

The rains are killing me, I am struggling, I don't have older kids, all of them have died, I stay with small kids but I am struggling; but this ANC, I started with ANC when it first started in Boitekong, I was a member of the Women's League up to this day I am still a member, people even laugh at me when I am wearing ANC regalia saying "why is that stupid old woman wearing that"; they say "look at us staying in houses and she doesn't have a house yet she is an ANC women's league member. Is this what you are supposed to do to old people; the young ones get the houses, we don't know if they pay; because our husbands died; maybe Boitekong's houses have to paid for. I am just saying this briefly, I don't want to talk too much.

**Thulani Tshefuta:** We request that all speakers should introduce yourselves before you speak, please say your name and where you come from, all speakers please.

**Mpho Bogatsu:** *Ke bua...lebitso la ka ke Mpho Bogatsu, ke dumedisa baetapele le baagi ba rona fa. Ke ema jaana ka pelo e botlhoko re sa bolo go lwela ANC; re sa gole*

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*re le di Ward committee tsa President Thabo Mbeki. Ga re na dintlo ko Boitekong, se se botlhoko, se ke se tletseng fa, ke gola pension R1 500, e be re ga ke reka motlakase wa R200 ke be ke kreiya 85 units wa R100 e be e nna 41, wa R50 e be e nna 16 unit, ko jang ke patele di society ka eng tse ke di kolotang gore di mpereke ka gore masepala wa rona, ke gogelwa metsi mo motlakaseng ba le bosutlha, ga pipe ba re ba tima e thubega o fetsa ngwaga ba sat lo tima, ba feta fela ba kwala se ba se ratang*

My name is Mpho Bogatsu, I greet the leadership and our residents. I stand here with a saddened heart having worked for ANC for a long time, without pay, as Ward committee members under President Thabo Mbeki. We do not have houses in Boitekong and that is sad. What I came here for, I get pension (*social grant*) of R1 500 and then when I buy electricity worth of R200 I get 8 unit, R100 I get 41 units, R50 then becomes 16 units; what am I going to eat, how am I going to pay the societies that I owe so that they can work for me because our municipality..... The take water levies/money from the electricity in secret, when the pipe bursts you can spend a whole year without the problem being attended to, they just pass and write whatever they like.

### 2 March 2017: Afternoon Session

**Thulani Tshefuta:** Welcome back from lunch, you may be seated. We asking for mic stands to be brought back. Welcome back from lunch, I hope we all have enjoyed lunch to get all the energy we need. I do wanna advise that we have cameramen who are doing a great job, from experience when people are from lunch they like going around and catching people who are sleeping. We actually live on TV on channel 408, DSTV so you do not wanna be caught napping on TV. Before we note hands there are people who were noted before lunch who were kind enough to agree we go to lunch and we come back which we asked to take the mics after which we take extra hands. I have the name of Dibaba Mkhwanazi, Elizabeth Mosala, Eva Thebe, Richard Ndlovu and Balchi. We invite them to come and address.



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**Dibaba Mkhwanazi:** I would like to say thank you for this opportunity and would like to say all protocol observed. My name is Dibaba Mkhwanazi, I am from Moses Kotane from the village Mahobeskraal (Sp) under traditional of Bakubung. My point is youth unemployment, why do we have so much youth unemployment when we have the leadership in SA. Why this youth use drugs as we have leadership? Why this youth fall to the young teenage pregnancy? Why this youth get addicted to drugs? What I realise is that, the most youth in SA *ke bana ba eleng gore ba tlhokofaletswe ke batsadi* (are kids that their parents have passed on) some they are not having any income every month. *Ba bangwe ke ba eleng gore batsadi ba ba rejectile, ba bangwe ke ba eleng gore* they are influence of bad friends that's why youth unemployment in SA is very high. Some are rejected by their parents and some are because of the bad influence from friends that is why you unemployment is very high.

*Secondly I would like to talk about ka di artists' tsa rona tsa mo SA. I am one of the artists in North West rural. It's very hard to save our heritage as the Constitution of SA say so but what I have realised for us to be there is that we have to go out, re tshwanetse re tswe re ye ko di plekeng tse dingwe tse eleng gore art or any development e eleng gore re ya e batla rona basha re a latella ko teng. Why I am saying this I created dilo tse different mo community trying to develop the community but because I am gangster, ke tswa tronkong the community tell me so.*

Secondly I would like to talk about our artists in SA. I am one of the artists in North West in rural. It is very hard to save our heritage as the Constitution of SA say so but I have realised that for us to be there is that we have to go out, we have to go out to other places have art and any development that we want and follow it there. Why I am saying this is because I have created different things trying to develop the community but because I am a gangster I was in prison before, the community tell me so.

You influence the community as the justice and the law is doing something in the prison trying to give us lessons or programs so that you can change and come back to the community. As I realise from Nelson Mandela he spent 27 years in prison when he was

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thinking about the world so even us when we are in prison so that when we come back to the community we must give back something to the community but the community reject us. Also the government do not want to help us in the development that we are doing.

*Thirdly, rural development in the rural ga re kgone go dirisa lefatshe le re nang le lona because we are under traditional and the government. Ha re lebeletse government re utlwa ba land claim ba claim mafatshe through mo o ne mafatshe ao ra kgone go bona le rona re le di local artist tsa mo gae that we can do something from there.*

Thirdly, rural development in the rural we can't... the land that we have because we are under traditional and government. When we still waiting for the government we hear from land claim some are claiming the land that through the same land we as local artist see that we can do something there.

Look at Rustenburg we have got beautiful mountains there is no games that they are playing in the mountains but if you can come with the idea of doing something in the mountains but they are gonna tell you are smoking zol (*marijuana*) there is nothing you can do in the community as you are trying to build something in the community.

So the government have tell us to form ourselves in a group so that we can start NGO and NPO, yet we have started that things and started to volunteer in the community while we are involved in the community, community is not responding because councillors and traditional councillors and leadership of community are failing us. WHY? As we have leadership that is looking for us, look at we got NGO like SETA and NYDA is trying to help the youth but because of the development that delaying the in the community those people don't have any chance to get through to us as artists tsa mo gae (local).

*Last but not least, the schools. Go na le dikolo tse e leng gore government gone jaanong e di tsweetse why e di tsweetse? Ba kopanya bana mo sekolong se one. Rona*

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*re le di NGOs re tryile gore re berekise dikolo tseo but the leadership and the traditionalists are the one who say they could not work because of 1 2 3 we don't know.*

There are schools that the government right now has closed, why did it close them? They combine children in one school. As NGOs we have tried to use those schools but the leadership and the traditionalists are the ones who say they could not work because of 1 2 3 we don't know.

The last thing, I was the chairperson of Mahobieskraal CPF and I was arrested and sentenced to 4 years in prison while I was a chairperson trying to do something better to the community but I asked myself if we volunteer for the community and the community don't protecting us as we are trying to do something. Look at now in North West how many children are there in the street selling their bodies, how many children are there in the street smoking nyaope. Why do we have those children as we have the NGOs, the NGOs are trying to do something in the community but the leadership is failing us? Thank you Mr Motlanthe.

**Elizabeth/Lizzy Mosala:** *Ke a lo dumedisa bagolo ba botlhe. Ke rata ke dumedise rre Kgalema Motlanthe. Ke rata ke bue ke sosologile ka bongwe jwa pako ke ntshe sello sa ka bagolo. Ka 2004 ke be ke agelwa RDP, masepala wa rona wa Rustenburg a ba bua gore ntlo e o sa idira sepe go fitlha 5 years e fitlha. O buang o ke Lizzy Mosala ko Ward 20. E be ke dula jalo ke sa idire sepe after 3 months ke ha e thubega bo sesame, 6 months ha e tle go fitlha ga e sale crack ke phatlha o kgona go tsenya seatla mo teng. Ke ile ka tsaya matsapa ke ya ko office ya rona ya boitekong ko go berekangNtateJacob teng ga ke tsena ko rre Jacob a ba nthomela ko ga masepala. Ga ke tsena ko ga masepala e be ba re o tsenya appointment ba be ba nromela ko officing tsa housing, ga ke ya ko housing e be le gore ba re mayor o kreile accident. Ka 2004 after 6 months ka dula jalo ntlo e ntse e crackile bagolo. Bo go tla go agiwa mine gaufi le rona wa Murray and Robert, mine ga ba ntse ba survey go a ga mine e be go tla rre wa leburu le mo khanselara o ne re na le ene ka 2004 .*

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I am greeting you all. I would like to greet Mr Kgalema Motlanthe. I would like to speak as freely so I can be able to give you my complaint elders, in 2004 I built a RDP house in our municipality in Rustenburg, they said I must not do anything to the house until 5 years. The one talking here is Lizzy Mosala from Ward 20. I stayed like that without doing anything after 3 months the house slightly cracked and then 6 months later it was no longer a crack but it was now broken and you can put a hand in it. I made an effort to go to our Boitekong offices where Mr Jacob is working when I got there Mr Jacob then sent me to municipality. When I got to municipality they then told me that you have to make an appointment then they sent me to housing offices when I got to housing they told me that the mayor was in an accident. In 2004 after 6 months I stayed in a cracked house elders. A mine was then going to be built near us, a Murray and Robert mine when they were surveying to build a mine then came a boer man and the same councillor we were with in 2004.

*Ga ba ntse ba tsamaya be ba tsaya ntlo di photo ba re ba tsaya ntlo e ngwe le ngwe e crackileng di photo go dira ditletlebo tsa gore go na le mathata mine o eme ka maoto. Jaanong bagaecho ke lla sello sa gore boetapele jwa rona jwa municipality go na le komang ka nna mokhanselara o tsena a tswa ntse ke nna mo ntlong e weleng. Maloba jaana la bona ne go na le dipula tse di maatla tse nang ne go na le motho gate ke Dineo ba mo tseetse boyfriend, Dineo o bagaecho ga ke dule ko gaka ke dula ka letswalo gape ga e tla go na bana ba lela, diphefo di a foka bana ba lela ba re a mme ntlo e tlile go re wela mama ka re ka lebitso la Jesu e ka se ka ya re wela modimo o mogolo. Ka re ntlo e ga e ne e sena madi a morena jesu mo teng e ka be e le kgale e wele. Ka re dulang fela modimo o teng o tla re tlhabanela ka re go ya go wa dimension ntse re le hela jaana. Bagaecho ke re Rre Motlanthe ne ke botsa gore e tla re ke agelwa ntlo ke ha e setse e nkwetse go tla ditente di ema fa le banake e nna e ne bokhurumeditse go sena ope o tla ntshang lefoko la gore boetapele ba rona bo bua fela ka molomo maar ga ba diragatse dikeletso tsa rona ha di fitlha ko go bone ga ba diragatsa mafoko a bone.*

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As they were walking they took pictures of the house saying they taking every cracked house to make complains that there are problems that the mine must now stand up. Now my people I am complaining that our municipal leadership has bo komang ka nna (people who use people to promote themselves), the councillor comes and goes while I stay in a house that is broken. Just recently we had heavy rains there was a person called Dineo that they took her boyfriend, this Dineo my people I don't stay at home I live with fear and my children cry, the winds are blowing my children cry and ask if the house is it going to fall on us mama and I said in the name of Jesus it won't fall on us, God is great. I even said if this house does not have the blood of Jesus it will have fallen a long time ago, I told them to just relax and stay calm the Lord is great and he will protect us and I said mansion will fall and we will be just the way it is. My people, Mr Motlanthe I am asking will take them a broken house that fell on me for them to build a house for me when they are tents standing there and my kids are under them and there is no one to say that our leadership are just talk shopping but they do not consider our wishes when they get to them rather they do not honour their word.

*Ne ke batla go itse gore ka gore mine o le o ka se ke wa itlhome fela fale, o bo o surveyiwa o be o itlhome and nou jaana wa bereka. Ko ke nnang ke nna gaufi le mine wa Murray and Roberts ko Boitekong, lefatshe le na le go roroma and ga le roroma o utlwa mo di room divideng di galase di tsikinyega kana ke risk nako e ngwe le ngwe ntlo e tshwana le ele ga o fologa ha le, ne ke ibitsa ntlo ya di operation jaanong ga ke tlhole ke bitsa ntlo ya di operation ke ibitsa bridge ka gore ha o fologa taxi wa bona ntlo e la ya crack e wele maar fela ga e se e we go ka se diragale sepe.*

*Fo ke nnang teng lebone le ke nnang gaufi le lone ga le bereke go lefifi. Ngwanake o ne a bereka ko KFC eseng wa ka fela e ne re ha a tsena a 3 o'clock ne ke sa tshware boroko ke robala ka 9 maar until 3 o'clock a fitlha mo ntlong ke be ke sa robale until a tlogela mmereko a re mama lebone le le lefifi ga e sale le senyega ga le tseelwe matsapa ape. Bagolo se sengwe gape mo strateng se ke nnang teng ga re sa tlhole re na le ditsela, dikoloi di tsena ko matlong a rona ka ntlha ya gore ditsela tse di mesima. Bagolo ga ke batle go bua thata tsatsi le ka phirima.*

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I want to know that because that mine cannot put itself there, surveyed and put itself there and right now it's operational. Where I stay is near the Murray and Roberts mine in Boitekong sometimes there are land tremors and when this happens, you hear glasses in the room divider shaking and it's a risk at any time when you live in the house like that when you get off the taxi, I used to call it an operated house but now I don't call it that anymore I call it a bridge because when you get off a taxi you see a house with a crack that fell but as long as it has not fallen nothing will happen. Where I stay the street light is not working, it's dark. My child that used to work at KFC not her only when she went to work at 3 o'clock I couldn't sleep going to bed at 9 but until she gets home at 3 o'clock I couldn't sleep until she stopped working there saying that mama ever its dark and since the light stopped working, they are not making an effort to fix it. Elders the other thing is that we do not have roads; cars get into our yards because roads have potholes. Elders I don't want to say much, it will take the whole day.

**Eva Thebe:** *Dumelang bagolo, ke a utlwala? Dumelang bagolo ke dumedise le ketapele e fa pele gaka. Yo a buang fa ke Eva Thebe ke tlhaga ko Koster ko Reagile location Ward 5. Ntate Motlanthe, re na le mathata le bothata ba high school ya ko Koster. Bana ba rona ko rona ko Koster ke primary tse 2 tse e leng gore di tshololela ko high school e one. Bana ba ba dulang ko di plaseng ba tsena sekolo mo high school e 1. Sekolo sa Mphebana se tletse ebile sa tshologa, puso e ntshitse di container. Di container tse puso e di ntshetseng ga di na difensetere bana ba tsena ka foo ko re go bollo or go maruru bana ba mo situation e 1. Ne ke e kopela mo ketapeleng e gore a ko le re ageleng high school e ngwe ko Koster bana ba le ba kgone ba lekane. Gone jaanong go agiwa primary ko Koster, primary e e na le 2 years e agiwa ga go tle gore e fele e tla fela leng? Sekolo ga se ka ke sa agiwa sebaka se se kana, RDP tse 100 ha di agiwa di tsaya fela 6 months e be di fedile maar the way sekolo se agiwang sebaka ka teng ko re ke a ipotsa se tlile go fela leng?*

Hello elders, am I audible enough? Hello elders, I greet the leadership in front of me. The one speaking here is Eva Thebe I am from Koster in Reagile location, Ward 5. Mr Motlanthe we have problems and high school problems in Koster. Our kids in Koster,

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there are two primaries that only dump in one high school. Children from farms also go to the same high school. Mphehana high school is full it's even over filled, government issued containers. These containers that the government have issued do not have windows, children attend in there whether it's hot or cold the situation is the same. I am asking from this leadership that you build us another high school in Koster so that those children can fit. Right now they are building another primary in Koster, that primary is been 2 years since they started to build it they can't seem to finish building it, when will they complete it? A school cannot be built in such a long period, when they build 100 RDPs it take 6 months to be completed but they take so long to build the school I ask myself when is it going to be completed?

*Kopa le tsereganye kgang eo. Ke tsena mo kgang ya clinic ko Koster e eleng gore e nnyane thata and e tsaya batho botlhe ba ko Koster e tlhakantse le batho ba ko Derby, batho ba Derby ba tla clinic ko Koster. Clinic e le e nnyane, re tlhoka clinic e nngwe or le oketse or le busetse Gateway. Go ne go nale Gateway ne go le betere ha ne Gateway e le teng. Batho ba bangwe ne ba ya ko Reagile ba bangwe ba ya ko Gateway gona jaana re kgobogana ko clinic e 1, tshwanetse ka 3 ya bo o beile letlapa go bontsha ke wena wa ntlha. Wa bobedi a fete a beye letlapa, ga pula e na bagolo ba rona ba fola line ko ntle ba nelwa ke pula go serame go ntse jang bagolo ba rona ba lala ba fodile line ko re o lala o fodile gore phakela o kgone go nna number 1. Bagolo kopa le tseyeng dilo tse dingwe serious, dilo tse dingwe tse di ya re tshwenya di tshwenya le bagolo ba rona. Nka seke ka ntsha motsofe wa 60years gore a ye go tsaya treatment, ka 6 phakela a ye go baya letlapa ko tlilining maar puso e le teng. Kopa le tseyeng bagolo ba rona le tseyeng le bana ba rona serious. Re kreiya jang education bana ba rona ba pitlagane mo sekolong se se one ka container e senang fenstere? Kelebogile bagolo.*

Please resolve that issue. I am going into the clinic in Koster that is too small and it accommodates everyone in Koster together with people from Derby, people from Derby come to the clinic in Koster. That clinic is small, we need another clinic or extend it or return Gateway. There was Gateway and it was better when there was Gateway. Some

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people would go to Reagile and some will go to Gateway right now we squeeze in one clinic, by 3 you're supposed to put a stone there to show you are the 1<sup>st</sup> one and the second one will also put a stone there. When it's raining our elders queue outside in the rain whether it's cold or however it is our elders queue up that means you stay up all night queuing so that you can be number 1. Elders can you please take some things serious, some of these things worry us and they also worry our elders. I cannot take a 60 year old elder to go take treatment by 6 in the morning she, must go put a stone at the clinic but there is government. Please take our elders and our children serious. How do we get education when our children are compressed in one school with a container that do not have a window? I am thankful elders.

**Speaker 4 (speaks Sesotho):** *Bagolo ke a le dumedisa, ke a lo dumedisa bagolo! Segolo ke dumedisa Ntate Motlanthe e leng moetapele wa rona. Dumelang bagolo, se se nkemisang fana ke tswa ke le lefatsheng la Boitekong. Re na le mathata a magolo ha re lefatsheng la Boitekong. Ga re na police station ka hare ha motse, police station e ntse re na le yona e ntshitswe e beilwe sekgweng ka hare motse o re dulang go o na re le basadibagolo re ntse jaana. Ga re tlhagelwa ke mathata bosigo re pallwa ke hoya o fitlha police station because ha re ntse re tsamaya ba re donnora le gore donnora before o tsena police station o dula o ntse o donorilwe o tswa ka hare ha ntlo ya gago. Se re se llang ke police station, police station ga e boele mo motseng. Ga modimo a go thusitse o kgone go fitlha police station o tla utlwa gotwe di van ga di yo e mpa ga o re o kgotlela morago gae o bona van e eme spotong. Clinic gape ke ntho e re llang ka yone. Clinic ya rona e tshwana le fabric because ka 4pm ya tswalwa jwale ka rona re a lwala re batho ba di sugar diabetes and jwale ha ke tshwanetse ke nkuwe ka koloi ke isiwe Tlhabane hobane clinic ya rona le ambulance ha e yo.*

Elders I am greeting you, I am greeting you my elders! I am mostly greeting Mr Motlanthe who is our leader. Hello elders, what brings me here as I am from Boitekong? We have big problems in Boitekong, we do not have a police station in the village the police we had have moved to the forest in the village we live as old as we are. When there are problems at night we can't go to the police station because as you are going



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you get beaten up before we even get to the police station, you always get beat up just leaving your house. We plead that the police station be returned back to our village. By the grace of God if you get to the police station they tell you there are no cars but when you go back you see one by the tavern. Clinic is the other thing that we complaining about, our clinic is like a *fabric* (firm or business hours) it closes at 4pm but because we are sick we have sugar diabetes and now I am supposed to be taken by a car to Tlhabane because our clinic does even have an ambulance.

*Ga kena tshelete ha ke bereke. Bothata bo re naleng le bona ha re ha Boitekong. Sa bobedi, ha o fitlha mo tliniking ba tla go botsa gore... nako e ngwe re na le bana ba ba imana, ngwana o tshwanetse gore tsa gwe di fetile tsa sesadi ga ke tsebe ke tshwanetse ke etseng ka ene gobane le bona bana ba rena ba iketsetsa dintho ka o rata clinic e kwetswe tshwanetse ke lebe Tlhabane kopa ke lebe Phokeng kapa Sunrise ke bosigo ha ke na ntho ya go palama. Clinic e kwetswe le motshegare clinic ha e na ambulance. Bothata bo bongwe bo ke llang ka bona ke gore ke dula ntlong ya ma planka e nkile ka ropiwa ka gore gotwe ke ntlo e eleng teng ko America kante ba re ropa ba re agela matlo a maplanka a reng ha ke robetse ka hare ho yona batho ba strateng ba mpona ke hula slop emere ba mpona ke le ka ntlong ke ntlo ya leplanka e ke dulang ho yone. Jwale ha o bona le dipula di nele ha bohloko, bohlokohloko jaaka hong jwale ha o letho le sa bulang ka ntlong dikobo di metsi, disofanyana tsa ka tsa makgasa di fedile ho ba metsi a ne a kena mo a ratang ko re ne ke ntse ke reNtatemo dimo solanka o sireleditse tlhogo ya ka. Ke a leboga.*

I don't have money, I am not working. The problem that we have in Boitekong. Secondly when you go to they will tell that... sometimes our children are pregnant, a child is about to give birth I don't know what to do because our children also do as they please and the clinic is closed, I am supposed to go to Tlhabane or go to Phokeng or go to Sunrise it's late and I do not have transport fare. The clinic is closed but the clinic does not have an ambulance. The other problem that I am complaining about is that I stay in a wooden house that I was cheated with by people saying it's a house that is in America and actually they were just cheating us by building us wooden houses that even when you

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sleeping inside them, people can see you from the street when you pull the night pot when I am inside the wooden house that I live in. As you can also see that there were massive rains just like right now there is nothing that is not damaged in the house, the blankets are wet and my worn out sofas are finished because water was getting in everywhere in that house actually I was just saying as long as the Lord has protected me. Thank you.

**Goitsemodimo Gaborone:** *Dumelang bagaecho. Yo o buang o ke Goitsemodimo Gaborone o tswa ko Motlhabe village under municipality wa Moses Kotane. Nna ke tlile ka dilo tse mmalwanyana ka gore batho ba buile go tletse seatla. Ke tla ka health le education le human rights. Ne ke kopa gore bo Ntate ha le bo mme fa le ba high Panel, ke tsholwa ntse ke utlwa ba lla ebile ke godile le nna I am an adult ntse batho ba lla. Ne ke kopa gore High Panel jaaka e bua e re “make your voice heard...the constitution” le boeleng le dire se freedom charter e se dira. Ne le latella batho le ba botsa gore ba batla eng maar today ga le dire se batho ba se batlang. Act tse di leng teng mo Constitution di siame ka gore di a re akaretsa tsotlhe. Re bua dingongorego bagaecho ke kopa implementation mo go lona, ke kopa go nne le tiriso dilo di tsene mo tirosong ke se ke se kopang cause re lwa e le se rona e kare ga re bana ba motho or ga re bana ba mmala wa se Afrika. Rona ko plekeng ya rona ko Moses Kotane ko ward ya ka ya Motlhabe ke lla ka clinic sentle sentle ha ne e launchiwa ka 1997 ne gotwe ke health centre, masepala o ne o changile that thing o e dirile Motlhabe clinic e eleng gore e bereka 12 hours and Motlhabe is village e leng gore ya gola tsatsi le letsatsi.*

Hello my people. Speaking here is Goitsemodimo Gaborone from Motlhabe village under Moses Kotane municipality. I am only here for a few things because people have spoken a lot. I am coming with health, education and human rights. I am asking that the men and women here of this High Panel, since I was born I have been hearing them complaining I am even grown to be an adult and still people are still complaining. I am asking that as the High Panel is saying “make your voice heard...the constitution” go back to what the freedom charter was doing, you used to go to the people to ask them what they want but today you are not doing what people want. Acts that are in the

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Constitution are fine because they consider us all. We tell you about our grievances my people, I am asking for implementation from you also asking that they be applied it's all I am asking because we fight as us like we are not of the same person or we not of the African soil. At our place in Moses Kotane in my ward in Motlhabe I am complaining about the clinic, when it was launched in 1997 it was called a health centre, municipality has changed that thing and made Motlhabe clinic that works 12 hours and Motlhabe village grows on daily basis.

*As I speak now re bua ka more than 5 000 population and the clinic ya rona e dira more than 20 more villages. Moses Kotane ke municipality o e leng gore o run 101 villages, 1 district e e leng gore ke Madikwe motsesetoropo wa rona le Mogwase tse e leng gore le tsona ga di betere maar re fiwa budget. Bagolo ba rona ba gogelwa di tax ebile e se kgale tla be e okediwa. Bagolo ne re kopa e re dillo tsa rona ga re di tlisa mo go lona le di sekegeleng tsebe. Nna tota ke lla ka health e ke tswang ko yone cause ga re run fela 1 village re run 20 villages and di village tsa rona tse e katologile and its more than 35kms and batla ko go rona e be tswalwa e bereka for 8 hours from there e tswetswe. Ne re kopane le councillor last year a re re lla ka clinic ya rona a re di graduate tsa ngwaga o ba tla re romella ma nurse gore e tle e kgone go bereka 24 hours seo ga e se se diragale. Ka mantaga ne re tshwere meeting le mo councillor o starta dilo from scratch, the promise e na a e dira ele ga e sa le teng mara people are suffering. Re na le batho ba ba tshwereng ke ke di sugar diabetes le di high blood pressure ba bangwe ke ke di chronic disease ba tlhoka attention. Ga o le molwetsi o lwala o tshwanetse o patele R1000 go ya Moses Kotane maar re ne re na le government. Re kopa goreNtateMotlanthe re kopa le monithare di masepala tsa rona ke a feta mo eo.*

As I speak now we talking about more than 5000 people and and our clinic also services more than 20 villages. Moses Kotane is a municipality that runs 101 villages, 1 of district is Madikwe and our township is Mogwase that are also better but we are given a budget. Our parents' tax gets deducted not too long ago it will be increased. Elders we are asking that when we bring our complaints to you, you must pay attention to them. I am actually complaining about the health where I come from because it does not run 1

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village only it runs 20 villages and the surrounding villages are about 35kms coming to our clinic which only operates for 8 hours then from there it's closed. We met with the councillor last year complaining about our clinic and he said nurse graduates from that year will be sent to us so that it can operate for 24 hours and that hasn't happened. On Monday we had a meeting with the councillor, he is starting things from scratch the promise he made is no longer there but people are suffering. We have people that have sugar diabetes and high blood pressure; others have chronic disease and they need attention. When you are a patient you are supposed to pay R1000 to go to Moses Kotane but we have government. Mr Motlanthe we ask that you monitor our municipalities, I am done with that one.

*Tla ke boele mo education, education le gore sekolo sa rona se tla se run metse e le 9. High school e 1 ko ward ya rona ko ward 6 maar metse e le 9. Bana ba tsoga ka 3 am ko metseng e mengwe ka 5 o'clock gore a kreiye education ya sekolo se se tlleng go tsena ka 8 o'clock. Kgale re lla ka di school bus ga re ise re thusiwe and re batla go tswella pele. Ne ke kopa gore le mo dikolong go nne le security gore e re ga re lla ka education go be go nale security e sereletsang bana ba rona cause last year ne re utsweditse di computer. This year gape ga utswiwa di tablet tse ne di tlisitswe gore bana ba ithute ga rena security ko dikolong tsa rona. Beke e fetileng ka Friday go o utswitse dijo tse di fiwang bana ka motho sa le a tsogile ka 3 o'clock a ile go emela bus ya 6 gore a boele gae o tsena ko gabona ka 9, ka bo 3oclock gape wa tsoga. So ne re kopa gore le lebelleng dilo tse dintse jalo. Ke bue gape mo education, ke bua ka disability ke tla lebella thata deaf people. Mo South Africa re na le batho ba go se bue le go sa utlwa, bana bao ga ba fetsa sekolo ba nna mo gae because their dreams are shattered because ga gona ko ba ka yang ko teng.*

Let me go back to education, education and that our school services 9 villages. There is only one high school in our ward in ward 6 but there are 9 villages. Children wake up at 3 am, at other villages at 5 o'clock just to get education from a school that will start at 8 o'clock. We have been complaining about school buses, we are not getting help and we want to move forward. I am also asking that in schools we have security that when we

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complain about education there is security that protects our children because last year they stole our computers. This year again they stole tablets that were brought so that the children can learn; we do not have security in our schools. The past week on Friday, food that is given to the children because they have since woken up at 3 o'clock and wait for the 6 o'clock bus so that he can get back home and he gets home around 9; at around 3 o'clock he is up again; so we asking that for you to look at such things. I will talk about education again; I will talk about disability looking mostly at deaf people. In South Africa we have deaf and people who can't talk; those children when they complete their dreams are shattered because there have nowhere to go.

*We only have two institute e leng gore e ko Gauteng province e ngwe ke utlwelela ko di province tse dingwe tse ke sa tsamayeng ko tsona. Bana ga ba fetsa sekolo sa level 2 ka gore ga gona ko batho ba ba rutang teng ne ke ikopela mo government gore e ba rute di skill jaaka ne ba prometse 2% gore ba tle nna ba tsenya mo department maar ga re fitlhle selo seo ne ke kopa gore ba ba dirile skill tse eleng tsa bone ba ba provide ka mmereko cause ga a fetsa sekolo, primary to secondary o boela back to square so ke tsona tse ke di kopang mo education. Thank you very much.*

We only have two institutes which are in Gauteng province and another one I hear it's in some provinces that I don't go to. When children complete level two school because there is nowhere where these children can learn, I was asking from the government to develop their skills like they promised that they will contribute towards the Department because they didn't complete school and they only did primary to secondary which they are going back to square one that's what I am asking on education. Thank you very much.

**Speaker 6:** His Excellency former President and the honourable Panel, Good afternoon. *Bana ba mmala wa sebito* (black children/people/ nation), *bo mme le bo rre ke a dumedisa* (I greet you all, women and men). His Excellency I want to make you aware that the land is the mother to unemployment and the younger one is poverty so we have a problem with service delivery in and around Rustenburg more especially

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around public sector. For example the speaker is here for North West, the municipality manager and other accounting office are not present to listen to the people they have to serve and what our grievances to their organisation they are heading. Those are public offices, they are here for the public not for their personal interests. That's a fact, I am sorry but that's a fact and then again I think you will agree with me honourable former President. The agriculture and manufacturing are the two sectors that can address the issue or solve the problem of unemployment and eradicate poverty.

The other one... there is a Department of Public of Land Reform in Rustenburg and the public here, I think they are not aware that here are state farms that are up for leasing in that Department, the ones that are very very difficult to get. An ordinary person cannot lease that farm. The procedure there is stressful if you want to raise your high blood go to Land Reform. I am requesting that farmers, emerging must also be included in the board that makes decision in Land Reform for allocation of or leasing basis on those farms for transparency sake. There is no transparency. They have stolen our cooperative business idea for animal production, last month President Zuma was talking about it for the for the winner production to sell red meat to china... so many chance. So we asked Mr President the owner of the farm who was selling it, those people are claiming that the farm is? He said it's owned by a certain group, they are phoning Mr President behind our back they want the farm so should we trust those people?

I think we need the High Panel to look at this thing in the public sector we are victimised by the who are paid by us, we are the tax payers we need them to serve us and then again you will find that there is a farm 100 HA they give it to the doctor or the medical doctor the people who have salary at the end of the month. People who are working and when you get there you find out that the farm is not 100% utilised its utilised only 25%, 75% its remained, let's consider people who work in groups for those farms or if it comes to a push let's share the farms and I will request you his Excellency the former President this land issue is burning and its very very very sensitive.

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I want to set an example the Zimbabweans issue it started with the land and it's very very important on the approach. I have been listening to our people and now you can hear that no no no they are not fine. They have been waiting for so long, let's do something about it let's improve our public service. I think policies are there but I think the problem is the people who are not implementing them, the administrators those people is a problem but they are educated they have PhD, masters, junior degrees they call themselves doctors. If you have a PhD you are called a doctor that's the highest qualification that you hold but they are failing to help us, we will remain poor and poor until I don't know when and another thing I will request your Panel; honourable Panel you are aware that Rustenburg the bulky part or the chunky part of Rustenburg belongs to the mines. They are the landlord, they have title deed but what I am requesting before the honourable board talk to them, talk to the Cabinet, call the management for all these mines so they can lease all the land for R50 per month so we can do agriculture on the land. They must use land underground and we use land on top of ground cause there is a problem of land we can't do anything.

**Neo Thebe:** Good afternoon everyone, my name is Neo Thebe. I am from Moses Kotane at Sifikile village; I won't point the problems that we have in our village because the problem is all over it's the problem of the country. Number one the project from the government to the society like RDP houses, pavement roads and all that the process in which they are handled I don't think it's worth it for the community. You will the paving road is not up to standard when it rains it becomes a pool and RDP houses when they come to count the people in the village they will start from house number 1 to house number 50 but when they build, they build from house from house 1, house 5, house 6 they always jump.

They do not build numerically and that delays the process of service delivery and those people... those contractors they do that and run away with the money. The government should look into that and focus into that because they are not helping us and you find that the contractors from Gauteng or Cape Town come here to North West to come

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build RDP houses for the Rustenburg community of which they do not know what are the risks related to this village or when it rains how does the place look.

Number two in education I have a problem with the language, Grade 2 or 3 books I have a problem because in Setswana books you will find English words in Setswana books of which I do not understand English in Setswana books come in, I think in my mind if grade 2 or 3 children read English words in Setswana books it becomes a problem to them when they get to higher grade. Can somebody please take a look into them, the books that are written into Setswana? Setswana is fading away, our kids fail our own mother language can somebody please do something.

The other issue with related to language when you go to the police station when you wanna write an affidavit in Setswana they will laugh at you and ask you where you coming from but Setswana is official language but they will tell you the affidavit is written in English but our language is an official language. Please look into that. The other issue is skills development, the agencies are based in town there are nowhere to be found in rural areas. It costs us to come in town for the skill development or to apply for grant at the NYDA. In the past two years I requested I requested the grant from the NYDA here in Rustenburg until today I didn't get a response.

I am an entrepreneur, not working I am trying the best way I can to build myself up but the resources that our government is giving to us ends up at certain level it is not reaching the people on the ground level and I would like to ask officials please, please look at the roots of the grass; the grass is greener but underneath something is wrong down there. Our officials they don't come to the people. If you request or if the community request the councillor to come to the village they will come with excuses and I don't know what reports they take to the government to the Parliament when they refuse when they refuse to meet with the community. They are failing on a high note. I will thank you.



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**Richard Ndlovu:** *Ke a leboga ebile ke a dumedisa. Ke dumedise baeteledipele, the High Level Panel, ke dumedise le audience. Ke nna Richard Ndlovu ke tswa ko Madibeng Ward 24, Klipgat. My concern ke service delivery e poor gampe mo area'ng ya rena, re na le di project tse di tlang tsa metsi le tsa di ditsela but ga di fele di project tseo di no stop in middle the and ha di stopile jwalo ha o tla dipula dilo mang mang damage e ba e kgolo e feta e la e ne e le teng mathomong. Re kopa gore le re chekele gore ke eng e tshwarang progress ya di development gore di re tswelle pele. Concern ya ka ya bobedi ke youth development mo youth development ke bona community ya ka go na le youth e ngata e e naleng potential e enang le di ideas tse viable but ga a ba kreiye tsebe di utlwelang le support e tshwanetseng so ne ke batla go suggest ko NYDA gore maybe e ka forma di agent mo diplekeng tseo tse di disadvantageded gore di kgone go linka le main office gore ba kgone go kreiya information e proper and then second 1 gape ke lack of information re adressa jang.*

Thank you and I am greeting. I am greeting the leadership, the High Level Panel and the audience. I am Richard Ndlovu from Madibeng Ward 24, Klipgat. My concern is very poor service delivery in our area, we have water and road projects that come but they never get completed they just stop in middle and when they stop like that when it runs the damage becomes bigger that from the beginning. We ask that you check what is delaying the progress so the development can proceed. My second concern is youth development in youth development I see in my community there is youth that has potential with viable ideas but they do not get people who listen attentively and proper support so I want to suggest to the NYDA that maybe they can form agencies in disadvantageded places so that they can link to the main office to get proper information and again the second one is lack of information, how do we address that?

*Go na le di public library ko Brits le ko Bapong and ko mo rena ha e teng and di pleke tse di under municipality o 1 but tsona di close, tsona di area tseo di ka berekise service e 1 mo area'ng e 1 so re kopela gore le rena ko Ward ya rena re nne le di development tse di progressive and ke batla go suggest to the local leaders ga di in touch le the community. Local leaders di mo level e mo godimo and then community e mo fatshe so*

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*ha ba kgone go adressa di issues because ba lack di leadership skills le leadership values. Ke a leboga.*

There is a public library Brits and Bapong, we do not have and these places are under one municipality but those two are close. Those areas should use one service in that are so we ask that also in our Ward to have progressive developments and I want to suggest to local leaders they are not in touch with the community. Local leaders are on a higher level and the community is on a lower level so they cannot address issues because they lack leadership skills and values. Thank you.

**Speaker 9 (speaks Sesotho):** *Dumelang bagolo, ga gologolo ke lebisitse mokuetsa wa ka goNtateMotlanthe ha e le gore ke itumeletse go bua le ena maar ke na le tumelo ya gore tsa rona tse thata di tla kgona go loka. Go na le ntho e bitswang age limit, above 35 o godile below 35 wa hiriwa. O fomana gore o hodimo ga 35 ga o sa kgona go khomana bana gore le wena o ka iphedisa ka tshelete ya grant. Ha o qualify gore o khomane tshelete ya batsofe o monnyane. Ha o qualify gore o ka sebetsa gore o itshebeletse then rona ro phela ka eng. Point number 2 re ile ra volunteer as police officers for 10 years ne go na le ntho e na ya special duty re tsamaya gotlhe mo na ne re patelwaa ka yona tsela eo, ha nako e ntse e ya se re tsofetse ga re sa hiriwa re sebeleditse lefela ne re kopaNtatele re thuse. Go na le ena ya di nurse, wa ithuta mola bo nursing mola wa ithute mme ga o hiriwe o swela godimo le teng o tshwanetse o struggle. Go na le ena ya eskom batho eskom gotwe ba utswetswa motlakase, ga gona motho a ka tswa ko ntle kwa na a tle go utswa motlakase ke bona batho bana ba o sebetsa eskom ba utswang motlakase ba re tlisetsa ona, akere ga o na tshelete ha ba o fa wa dumela.*

Hello elders, mostly I am greeting Ntate Motlanthe even though I am happy to talk to him but I believe that these difficult issues will be resolved. There is this thing called age limit, above 35 you are a grown up and below 35 you get hired. You find that you are above 35 you can't get a child so that you can also find a way to make a living from the grant. You do not qualify for elderly grant you are still young. You do not qualify to work then how are we gonna survive. Point number two we volunteered as police officers for

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10 years for special duty going around and that's how we got paid, as time went by we getting old and they are not hiring us so that means we worked for nothing, please help us Ntate. There is this one of nurses, you go to nursing school and learn then you do not get hired. The Eskom issue, Eskom complains about electricity fraud. There won't be any outsider who will be able to do fraud, those people that work in Eskom are the ones able to commit electricity fraud and they bring it to us because you do not have money you will take it.

*How can o tla utswa motlakase o sa itse computer e tsamaya jwang. Ma ne Khuma ne re le rich haholo re na le di mine, di mine tsa kwalwa so corruption ya ba godimo. Batho ba utswa ba utswetswa eskom ko re ntho e ngwe le e ngwe e corrupt. Fa kampa ra thusiwe di mine tsewa di a bulwa bonyane re kgone re fomane mosebetsi. Point number 3 re na le sepetlele se o hothweng ke sa mine ha o re o followa taba tsa teng hothwe ke tsa mine, e di mine di kwetswe then ke eng re sa nkilwe pleke eo ra sebedisa as a hospital because ha re na sona sepetlele re na le di clinic fela. Ga ke batle go ya lololo ke tloga ke senya ditaba.*

How can you steal electricity when you do not even know how to operate computer? We were very rich in Khuma, we had mines so mines were closed and corruption went up. People steal and they also steal from Eskom, everything is just corrupt. If we could be helped they reopen those mines so we can get jobs. Point number three we have a hospital that is said to be the mines hospital, as mines are closed why they don't take that place for us so we can use it as a hospital because we only have clinics. I do not want to speak too much I might just mess up.

**Thiba Moroke:** *Ka tlhompō le boikokobetso, ke dumedisa Rre Motlanthe le cabinet ya gagwe. Ke tsena gangwe mo selemong sa ka, baagi le mponeng ga ke wa ka mokgo o ke utlwileng botlhoko ka teng lo nkatumeleng ka pele. Rre Motlanthe re na le selelo. Ke moagi wa Boitekong, ke Thiba ka leina sefane ke Moroke. Rre Motlanthe re tla re lela ga o bona re tla re raletse e sale re tsena fa mo mesong. Re gopotse fela gore re tlo bona Rre Motlanthe ko re ya ko teng a tle a re rarabolele bothata jo bo mo Boitekong.*

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*Bothata jwa ntlha ga esale ke tsena ko Boitekong ka '92 mme ga ke na title deed, ba ba ngata bakhanselara ba ba fetileng mo la ke kgale re kgobokana re ira digrapa re re gongwe ga re ira digrapa e tla re ha ba tsena ko ba nnang teng ba tla gakologelwa grapa ela ba ba tle ba boele gape mo go rona mme ga gona sepe sa molemo sa title deed se se tlhagellang. Ke kopa gore Rre Motlanthe e seka ya nna lefela jaaka re le fa jaana ha go setse go buile dibui tse setseng di fetile fa di bua gore le a itsi bothata jo re tlileng ka bone fa mme ga gona sepe se se ka diragalang, o dire sekai ka rona ka 2017 e re mo go yone.*

With all due respect and humbleness, I greet Rre Motlanthe with his Cabinet. I am gonna go once into my complaint, residents please be on the look out in case I faint the way I am so hurt please get to me quickly. Mr Motlanthe we have a complaint. I am resident in Boitekong, I am Thiba by the name and my surname is Moroke. Mr Motlanthe we come here with complaints as you see us coming here traveling so far so early in the morning. We were only thinking that we will get to see Mr Motlanthe where we are going so he can resolve the problems that we have in Boitekong. The first problem we have in Boitekong is that since I moved there in '92 I still do not have a title deed, too many councillors that have come and gone and we will have gatherings and make jokes thinking that maybe if we joke when they get home they will remember the joke and return back to us but there is nothing worthy happening about the title deed coming up. Mr Motlanthe, I am asking that as we came here can it not be for nothing like other speakers have also said that you know what problems we have but nothing is happening.

*Ke ledile ka title deed ke tswa mo go yona. Ga o ka lebelela Rre Motlanthe baagi ba Boitekong ba lla ka sello se le sengwe, ba lela ka go tlhoka clinic le go tlhoka police station. Baagi ba Boitekong, assemblief o re utlwa o re utlwisise re tlile go lela re ikiditse dilo tse di ntsi re tlile go wena ga ke boeletse mafoko a ba buileng mme fela o utlwile gore re lla ka sello se le sengwe fela. Ke tsena mo e tla reng e ka nna saka sa bofelo. Botlhoka tiro jwa bana ba rona, Rre Motlanthe ke na le ngwana o tsene sekolo mo fire e mo Rustenburg e. Ke ne ke patela R800 ka kgwedi ke mo tsenya sekolo gore a kgone a*

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*pase di course tseo. O nkuntlwe sentle rra e re ga o le kwale o tle o nkgopole o re thuse re wela mo mollong ga gona letseno mo re nnang teng. Ngwana o ne ke mo patelela R800 ka ngwaga o gopole gore ke tse kae, ne a tsena sekolo mo fire ngwana irile ha ba fetsa mo course ya gwe ba berekile only two months erile after two months ba re ba tla tla ba ba bitsa ba ya go nna ko fatshe masepala a re o tla tla a ba buelela gore ba tsene ko fire le motlhang wa kajeko jaana ga e se ba boele ko mmereko.*

I have complained about title deed and I am leaving it. When I am looking at Mr Motlanthe that we complain about the same thing, they are complaining about not having a clinic and a police station. Boitekong residents...please hear and understand us we came here to complain we deprived ourselves a lot coming her, I am not going to repeat what they have said but you heard that we have same problems. I am going to the last one, our children's unemployment. Mr Motlanthe I have a child that went to school at fire that is here in Rustenburg. I was paying R800 per month taking my child to school so that he can pass all his courses.

Listening properly Mr so that when you there you can remember me so you can help us we are falling in fire we do not have any income. I was paying R800, you can imagine how many are they are a year. He attended the school at fire by the time when they completed the course they only worked two months and then after two months they stopped them and told them they will call them. They left and municipality said he will put in a good word for them so they can get work at fire up until today they haven't gotten back to work.

*Ne ka tswa ka tsaya mogwanto nna e rile ha ke tsena ka re le hela ha le nka mpha o gotweng masepala ke lelela gore a bua maaka a re o tla ba a tsaya a ba isa ko fire, ne ba le 68 bana ba mo classing le motlhang wa kajeko ga e se a bereke. Ke lelela bana bao ebile ke lelela motlakase wa Boitekong e leng gore ga o rekile wa R200 be ba tsaya wa R100 ba go fa wa R100 ka re hela ha le ka mpha masepalanyana o wa lona oo ke tla siama le gone jaanong ga se ke itse masepala wa Rustenburg gore ke mang. Ha go*

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*te masepala go tewa eng ka gore bana ba rona ga ba kreiye mebereko ka baka la ga masepala a bua maaka ka bona, le tla intshwarela.*

I then protested when I got there I said if you can only give me the one called municipality, complaining that he lied that he will take our children to fire. The 68 children in a class up until today they are not working. I am complaining for those children and electricity in Boitekong that if you bought electricity worth R200 they take R100 and give you a R100 worth, I then said if you can just give me that Rustenburg municipality of yours I will be fine even now I do not know who the Rustenburg municipality is. When they say municipality what do they mean because our children do not get jobs because of the municipality telling lies about them. You will have to forgive me.

**George Bobby Mayer:** *Dumelang bagaecho, a ke tseye tshono e ke dumedise Panele. Ke botsa ka legislature ya Bokone Bophirima. Yo o emeng moo ke George Bobby Mayer (sp) ke tswa ko sedikeng sa Dr Ruth Segomotsi Mompati ko sub region ya Kagisano Molapo kwa Morokweng Ward 10. Ke eme mo pele on behalf of the khoisans ba Bokone Bophirima, the Namas (sp) in particular. Chairperson ke tseile liberty ya go bala tokomane e ke nyaletshe le di Acts tse di moo. As a young Nama man ka bona gore di Acts tse di mo ga di re thuse ka sepe re le morafe wa Manama. I had the opportunity to go through the document ka fitlhela go na le dipotso ka mo morago mo. I believe gore those questions were supposed to be the order of the day so I have structured my arguments in relation to tse di leng ka mo morago tse. In reaction to di issue tse di faesileng Manama a Bokone Bophirima chair. Inequality, poverty and unemployment.*

Hello my people, let me take this opportunity to greet the Panel. I am asking about North West Legislature. The one here is George Bobby Mayer (sp), I am from around Dr Ruth Segomotsi Mompati in the Kagisano Molapo sub region in Morokweng ward 10. I am here on behalf of North West Khoisans, the Namas in particular. Chairperson I took the liberty and read the document and compared it with those Acts. As a young Nama man I see those Acts that are not helping us with anything with the Nama tribe. I had the

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opportunity to go through the document I have found some questions at the back. I believe that those questions were supposed to be the order of the day so I have structured my arguments in relation that are at the back. In relation to the issues that are facing the Namas from North West, chair; inequality, poverty and unemployment.

*Ga go molao ope o eleng gore o effective go change matshelo a Manama in relation to this Act, racism has only become a norm chairperson in which khoisans have been left out and taken out to public meetings whereby their views which may become solutions to this triple challenge issues has been overlooked and questioned. Chairperson go na le di entities tsa government like bo NYDA, yes I agree gore they have been productive for some of the people ba eleng gore they are aligned with government officials primarily because those people have relationships with government officials so ke bone ba eleng gore ba tseelwe ko pele with di benefits with regards to those entities. They are youth entities mo North West tse eleng gore the intention is to eradicate unemployment le poverty but a young Nama man dilo tseo mo go rona ke ditoro hela ga re di bone di entities tse wa, re le morafe wa Manama di tlo go re naya opportunity e eleng gore di e naya merafe e mengwe gore ba tswe mo kgatelelong e leng gore ba mo go yona.*

There are no laws that are effective to change lives of the Namas in relation to this Act, racism has only become a norm in which the Khoisans have been left out and taken out to public meetings whereby their views which may become resolutions to these triple challenge issues has been overlooked and questioned. Chairperson, there are government entities like NYDA, yes I agreed that they have been productive for some of the people that are aligned with the government officials primarily because those people have relationships with government officials so they are the ones that are put forward with the benefit to those entities. There are youth entities in North West that the intention is to eradicate unemployment and poverty but a young Nama man those things are only dreams we do not get those entities, as the Nama tribe they will provide opportunities for us that are given to other tribes so that they can get out of the oppression they are under.

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*Chairperson, many of the disadvantages of marginalised groups including the Namas has been to resorting to having many children based on the motive that the government will give child grant for survival of the family. Bontse jwa nako ke sone se re se bonang re le Manama bontsi ba bona ga ba na di skills. The are no programs tse eleng gore di a ba tsaya di a ba capacitate gore at the end of the day ba ka hiriwa le bone. The Namas have degenerated to an unimaginable class of people not only are they poor chairperson the laws of South Africa and Parliament in particular have intrigued the Namas and the Khoisans at large. The South African code of arms chairperson prides itself to the world with the writings of the Khoisans people not only do they pronounce unity in diversity but who is in unity here chairperson, all the khoisans people are scattered around some are in Namibia, some in Botswana and some are in South Africa.*

Chairperson, many of the disadvantages of marginalised groups including the Namas has been to resorting to having many children based on the motive that the government will give child for survival of the family. Most of the time that's what we experience as the Nama tribe, most of them do not have the skills. There are no programs that take them and capacitate them so that at the end of the day they also can get hired. The Namas have degenerated to an unimaginable class of people not only are they poor chairperson, the laws of South Africa and the Parliament in particular have intrigued the Nama and the Khoisans at large. The South African code of arms chairperson prides itself to the world with the writings of the Khoisans people not only do they pronounce unity in diversity but who is in unity here chairperson, all the Khoisans people are scattered around some in Nambia, some in Botswana and some are in South Africa.

Our culture and tradition is being used by the South African law makers to advance themselves in the world. As the descendants of the khoisans, Namas in particular we are not united in diverse chair. We are scattered all over, we are here to plead with this High Level Panel to take several measures to recognise the Namas and the Khoisans in particular. In relation to the question that was raised earlier *mo tokomaneng e ka* (on



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this document) visibility *ya legislation* (about legislation visibility) chairperson. The legislation has been visible through public participation meetings which is in slow responding to the issue *tsa* (of) Makhoisans in implementing laws which may liberate unique nation from this programmed slavery amongst the improvement which must be made in liberating the Khoisans people to consider cross-cutting issues which we as Khoisans and Namas in particular have raised throughout the engagement of with the department of Rural Development and Land Reform.

Better improvements of Namas and Khoisans will come when considering the resolutions chair which were raised in Kimberly second dialogue. There is a need chair to consider the resolutions which continuously are raised by different Khoisans in different public meetings, they include equal participation and representation in various government structures like any other traditional tribes *di neilwe setilo* (are given a chair) in various government structures in relation to the issue of land, Land Reform and Retribution.

The land advocating for restitution and retribution is a reality to some tribes, some tribes *ba* (are) lucky they have been considered their claims, claim *tsa bona di amogetswe* (their claims are accepted) but some groups the Namas in particular their claims have been side lined *ha re itse gore ko mokgo o ntse eng jang* (and we do not know how). Many claims chair have been lost with enough historical evidence that shows that our forefathers and ancestors have lived there, the process of giving Khoisans the land is a challenge to South African government. This shows chair that those who are in power are only there to advance their tribes' interest and not all of the affected South African tribes. We as the Namas still say to High Level Panel investigate the claims which the Namas of North west have lost, prioritise our needs as those who have been benefiting from government policies. I thank you.

**John Letswalo:** *Ke rate go leboga baeteledipele ba ga Rre Motlanthe le High Level Panel, nna ke John Letswalo ke tswa Madidi. Rona ko Madidi Rre Motlanthe re*

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*lebetswe, it's a rural area re lla ka clinic e eleng gore ratio ya teng ya di nurse was supposed to be 1:38 now it 1:100. Nurse e one tshwanetse e checke batho ba 100, 4 o'clock ga o sa na nurse tshwanetse o spend R300 to the district clinic whereas re nale clinic mo Madidi so that means clinic e short staffed ne ke kopa Rre Motlanthe a checke. Gape ke boye ka Broad Based Black Empowerment Act of 2003 e eleng gore puso ya rona was supposed to address inequalities by providing equal opportunities to black individuals from disadvantaged communities ga e re direle Mr Motlanthe, re ko magaeng ga re dire sepe le seke la re lebala ga re kreiye support from the government only batho ba surviving ke foreigners ka dishopo from around there. Youth ke e ntsi e unemployed.*

I would like to thank Mr Motlanthe and his leadership on the High Level Panel, I am John Letswalo I am from Madidi. Mr Motlanthe you have forgotten us in Madidi, it's a rural area we complaining about a clinic that its nurse ratio is supposed to be 1:38 now it's 1:100. One nurse is supposed to check 100 people and at 4 o'clock there is no nurse and we are then supposed to spend R300 to the district clinic whereas we a clinic in Madidi so that means clinic is short staffed, I am only asking that you check it, I will then go to then Broad Based Black Empowerment Act of 2003 that our government was supposed to use it to address inequalities by providing equal opportunities to black individuals from disadvantaged communities it's not working for us Mr Motlanthe. We are in the rural areas we are not doing anything and you should not forget us, we are not getting support from the government only people surviving are foreigners with shops around there. There are a lot of youth that are unemployed.

*So ke tle ke botse gore ko di officing... go na le di office tse we are supposed gore go nne le di seminar like this mo eleng gore re tshwanetse re raise our frustrations ba re workshop at least. Not even once ga e se batle so re tlile go nna re ntse re lwa le di foreigners re re ba re tsela mmereko, we are trying re bule di business... no support from the government, Rre Motlanthe. Ga e re erile sepe, nix. National Empowerment Act is just e documentile, ke tse ntsi di Bank Act 66 of 1990. O kreiya jang loan o sena title deed, o tswa magaeng ga o batla go bula business so ne ke kopa Rre Motlanthe a*

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*di... re eteleng Rre Motlanthe. Ko magaeng rena o spend R100 go ya toropong it's a lot. You are unemployed whereas ba re o tsamaye o ye go batla info ko toropong o tsaya kae R100 wena each and every month, every week. O tshwanetse o ye go batla R100 e ngwe o lebeletse grant ya mme ko jarateng ya koko, so a ko le thuseng Rre Motlanthe Rre Motlanthe mo mabakeng a jalo. Ke a leboga.*

So I wanted to ask at the offices... there are offices that are we supposed to have seminars like these where we are supposed to raise our frustrations or at least call it a workshop at least. Not even once, they never came so we will always fight with foreigners saying that they are taking our jobs, we are trying to open businesses...no support from the government, Mr Motlanthe. It is not doing anything for us, nothing! National Empowerment Act is just a document there are lot of them like Bank Act 66 of 1190; how do you get a loan without a title deed, you are from the villages when you want to open a business so I am asking Mr Motlanthe a di... re e eteleng Mr Motlanthe. At villages we spend R100 to get town, it's a lot. You are unemployed whereas they say you should go and get information from town, where are you gonna get R100 each and every month, every week. You are supposed to go get another R100 and you are expecting it from the granny's social grant so please Mr Motlanthe please help in such issues, thank you!.

**Speaker:** *Ke dumedise batlotlegi ba fo pele ga ka ba bantle. Batlotlegi ba ka ke re go utlwisa botlhoko le utlwile dingongorego tso tsotlhe tse di tlhotsweng di buewa. Jaanong ke re Rre motlotlegi Kgalema Motlanthe ke gopole leina le ya borelelong jaaka o le Kgalema jaanong ke kopa o Kgalema jaaka o le Rre Kgalema Motlanthe. Ke tlile go bua ka mafatshe a sa boeleng beng ba ona, Rre Kgalema Kgalema. Ke bue ka thuto ba setse ba buile ka yone jaanong go na le dikolo di tswile di pleke tsa magodu kgotsa basenyi kgotsa batho ba re senyetsang, ba ba senyetsang batho ba ba bangwe. Rre Kgalema, Kgalema. Go setse go builwe ka di traditionals councillors ba sa kgotsofatseng batho ba motse. Rre Kgalema, Kgalema. Go dilo gatwe ke di CC, mo go hiriwa batho ba gore ye go dira ditsela o Makala tsela e dirwa for 2 years, within 2 years' time tsela eo e na le potholes. Rre Kgalema, Kgalema. Ke tlile go bua ka metsi,*

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*metsi ke selo sa botlhokwa mo lefatsheng le le ka kwano ke selo se se botlhokwa se tlhodilwe ke modimo ka sebele.*

Let me greet the beautiful class in front of me. My leaders it hurts, you heard our grievances that we have been putting in during the day. Now I am saying Honourable Kgalema Motlanthe, you must remember that you must live up to your name like your name is Kgalema now please Kgaleme (*reprimand*) like your name is Kgalema Motlanthe. I am talking about the land that is not returned back to its owners. Mr Kgalema, Kgalema. I will talk about education even though they have spoken about it, there are schools that have been turned into thieves' place, or thieves or people that ruin things for us or people who ruin things for others. Mr Kgalema, Kgalema. They have already spoken about the traditional councillors that do not serve the residents. Rre Kgalema, Kgalema. There are things called CC (sp) where people are hired to fix roads you get shocked the road is developed in 2 years, within 22 years' time that road has potholes. Mr Kgalema, Kgalema. I will talk about water, water is an important thing in this world it is the most important thing it was created by God himself.

*Jaanong o kreiya motse e le sememitlanyana sa motse mme metsi ga a teng a tlhokega go gaisa lapa le lengwe, Rre Kgalema, Kgalema tuu. A ke bue ka di mine tse di le mo metseng ya rona mo o hitlha go ja ba rileng, ba rileng ba sa je. Rre Kgalema, Kgalema. Selo se se tla ntsayang sebakanyana ke se, selo se se botlhokwa mo lefatsheng ke bophelo ba motho ke bua ka health mo go tlhokegang dipetlele. Mo dipetlele o fitlhela di sa direle batho, mo dipetlele o fitlhela di sena di tools tse tlhokegang le mororo madi o na a tswile a tsentswe mo bag'ng e ntshonyana. Rre Kgalema, Kgalema. Ke a leboga ga le mphile tshono e.*

Now you get the smallest village of all but there is no water and it's needed in more than one household. Rre Kgalema, Kgalema please. Let me talk about mines that are in our villages where certain people benefit and certain people do not benefit. Rre Kgalema, Kgalema. Something that will take some time is this one, the most important thing is life I am talking about health where we need hospitals. Where hospitals do not service people, hospitals do not have necessary tools and finances but the money was given to

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the hospital but they put them in black bags, Rre Kgalema, Kgalema. I am grateful for this opportunity.

**Mathapelo Sarah Setlhabane:** *O emeng fana ke Mathapelo Sarah Setlhabane, ke tswa fo Derby mo Redirile location Ward 8 fo tlase ga masepala wa KgetlhengRivier. Ke dumedisa Rre Motlanthe le kgotlha kemedi ya gage le ba tsaa karolo ka kakaretso. Nna ditletlebo tsa me ke di latelang, rona baagi ba Derby ga re na poso ga o tshwanetse o dire dilo tshwanetse o ye Koster kgotsa o tle fa mall kgotsa o tle toropong. Ga rena le mobile police station kgotsa police station ka bo yona. Ba ER ga ba batliwa ba tsaya nako go tla. Clinic ya rona e nnyane, e nnyane thata ebile ke mobile. Dikago di teng e eleng ya clinic e teng fela ke mobile ga e tle everyday e tla go lebetswe ebile ba simolola go ja pele wena sa o le o kokometse foo, wena ga o tsena bona ba mo lunch'ng. Sa bo 4 re kopa high school ko Derby, bana ba ba ntsi ba patela di skof ba ya Koster. Go tswa bese tse pedi di ya Lesela ko Setlamo, go na le bana ba ba ntsi thata re kopa high school.*

Speaking here is Mathapelo Sarah Setlhabane, I am from Derby in Redirile location Ward 8 under KgetlhengRivier municipality. I am greeting Mr Motlanthe with his Panel members and those taking part. I have the following complaints, Derby residents do not have a post office when you suppose to do things you have to go Koster or go to the mall or go to town. We don't have a police station or a police station itself. We you need ER services they take long to come. We have a small clinic, it is so small it's even a mobile clinic. We have buildings for the clinic but it's still a mobile clinic, it doesn't come every day it comes when we least expect it they even start off by eating and you have been waiting there and they go to lunch when you arrive. The fourth thing we do not have a high school in Derby, a lot of children pay transport to go to Koster. Two buses take children to Lesela in Setlamo, there are a lot of children we ask for a high school.

*Location la rona la ko Derby ke la kgale la 1998 maar matlo a teng agilweng a 200+- from 1998. Se seng gape ke botlhoka tiro, botlhoka tiro bo bontsi thata mo plekeng ya rona mo eleng gore bana ba bo mme ba berekang di kitchen ba thuba teng ko ba*

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*berekang ko teng e botlhoko, e utlwise botlhoko le puso jaaka e encourage gore re ye sekolong o ya sekolong ga o tswa foo ga o hiriwe. O tla bo o etse eng sekolong gotwe go hirwe batho ba go fitlha ka mo 35 jaaka ausi o le ne a bua then wena o etse eng sekolong? Jaaka lo re encourage gore re ye sekolong re kwale matric ro pase are hiriweng re bontsha gore re ile sekolong, re dirile dilo tse ne gotwe re di dire ga ra sokonyetswa re tsene sentle. Sello se se tona se ke tlleng go lla thata ka sone from 1998 mo lekeishene la rona re berekise di toilet tsa mosima mo eleng gore ha pula e na jaana di a elela, di a tshosa tse dingwe di bulegile o ka seka wa anega washing phakela ka 5 mo thoko ga yone go nkgga sebedu se sengwe ga o itse gore go swetseng fale.*

Our location in Derby is old but the houses built are +-200 from 1998. Another one is unemployment, the rate of unemployment is high in our area in such way that children of the woman who work in the kitchens go and break in there, that's how painful it is. The government also encourages us to go to school, we go to school but you don't get hired. Why do you have to go to school when they say only people up to 35 years will be hired like that lady was saying then why do we go to school? Like you encourage us to go to school, we write our matric and we pass it hire us to show that we went to school. We did what we were supposed to do we were not passed through we did it properly. The biggest concern is that since 1998 in our township we have been using outside toilet with a hole that when it rains they leak, some are scary they are open you can't even hang your laundry in the morning at 5am next to it smells so bad like something has died in there.

*O tshoga gore le bana ba tla wela mo eleng gore fa nako e ntsi e tsamaya bana ba yang ba gola ba ima ba sa ikemisetsa ba tlo latlhela masea ka fale, puso ya reng ka selo se cause ga o lla o re bathong re kopa go flusha ga rena di toilet ga twe puso ga e na tshetele. Jaanong ra go llela ko ga mang puso e sena tshetele ka gore puso ke yone e tshwanetse e re emelele akere re ya e voutela. Re kopa di toilet tse di flushing. Masista ya re fitlhela maar ya flush so le rona re kopa go flusha, re batla go tshwana le bona mo eleng gore mo clinic ya rona ka mogare di nurse di a flusha maar ko ntle ke ya mosima. Jaanong rona re tseiwa jaaka bo mang maar ra vouta. Go llewe ka gore ga re*

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*duele metsi, ga re bereke bontsi jwa rona fine le rona ra e bona ke phoso. Jaanong ne re re ge a go busetsweng system ya di tag ke gore motho o mongwe le o mongwe ga go na gore o sa patela metsi akere o tla be wa a rekile fela jaaka motlakase. O mongwe le o mongwe a patela, ga e itse go re system e tla boela go tlhakana le meter cause metsi a rona a tswa mo fatshe ga e na running system rona a gogiwa go tswa ko fatshe. So ba lla ka gore machine tshwanetse e servicewe ka tshetele tsa rona tsa community, fine then a ba dire gore batho ba botlhe ba kgone go patela yone eo ya di tag eo ba cancel batho ba eleng gore ba patela ba ba fokolotse metsi ka gore ba bangwe ga ba bereke. Metsi a tsamaya ka di R13 thousand ba ile go e ntsha kae ba sa bereke. Ke a leboga mmusa kgotlha.*

You get scared that children will fall in there even as the time goes by children that will get pregnant by mistake will throw their babies, what is the government doing about this thing cause when we complain that we need flushing toilets they say government does not have money so where are we gonna go to when the government does not have money because the government is the one that's should represent us because we vote for them. We're asking for flushing toilets. Masista is a new place that was developed after us but they are flushing so we also want to flush, we want to be like them where by our clinic has an inside flushing toilet for the nurses and we have an outside toilet. How do they take us but we vote. They have complained that we do not pay for water bills, most of us are not working fine we do find ourselves at fault also. Now we are saying lets implement the tag system so that each person can pay like the same system when you buy electricity. Each one of us will pay, we do not know if it will be able to go to the tag system will they able to connect it to the meter because our water comes from underground. They complain that the machine needs to be serviced with our community money, fine then they should implement that one where people can pay for tags and cancel people who have to pay for water and they reduce their water supply because some are not working. Their water bill is about R13000, how are they gonna pay for it when they do not have a job. Thank you Programme Director.

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**Masocha Bento:** Good Day, this is Masocha Bento speaking. I live in Boitekong and I have been leaving there ever since 1996. We facing problems that actually begin from the powers that actually lead the people, I am talking about Parliament senates. I am very sure we have the practice of perjury going on. We have this President that is committing wrong things we may say corruption. Who is resolving? And when no one is resolving, who we can rely on ?

And another thing is application of the norms; there is passing on and making laws that happens each time, what I want to know is if norms are made to govern the people and we have powers with senates that is so unparliamentary or what do we have? Will people have their power back, are we going to be heard each time we elect people to stand for us, to stand with us. People in locations have been waiting for title deeds. They need to be titled to where they reside, people are facing crime issues. Who is resolving? But we have the police service, the SAPS are not doing anything in the townships, not only my town. And we are forgetting that in politics we have different political parties - we should think first.

When we have political parties and they are different and they are influencing people in society and communities with their differences and whatever they convince the people with, obviously their differences, they will convince the community and society to split differently. People serve different parties with their procedure and they handle things differently. When they come to townships this is what they do. For instance EFF or ANC they want to be voted for. They come to townships bribing people, how can you ask for people to vote for you and you promise alcohol or you come with food convincing people they will get to eat when they get to the meeting just for you to get votes. This obviously violates people's rights, we are violated, we are taken for granted and that's an insult.

The way things are handled in Parliament is the way will always be handled in municipality and wherever policies, services are delivered from. In the education sector we should at least consider observing curriculums to at least enhance things that are

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going to help not prejudice anyone, at least help those who aren't literate,, those who have things that are able to not say, those who are unsound or need special schools. At least they should experience things in school and secondary sectors that will help them to provide for themselves, to obtain things that they will be able to live with. For example many people here do art. Who considers art seriously in schools? Who considers other things or anything that the government, education policies consider serious? Who considers those things serious?

Demand of land, most people are demanding land and when they demanding land,I am definitely. Most of them don't know how to handle those lands. We are not demanding anything with force from the state. We just need to be provided for. When you live well, we the people who in turn elect you should live good. We elect you to stand with us, again, first respect. We elect you to stand with us not for us. Treat us as equals. Thank you.

**Thulani Tshefuta:** We note hands from the far left; we note hands from the left. There are no hands this side ok. Those two yes.

**Nomzamo Zibanze:** (*sign language*) *Dumelang bagolo* (Hello elders), *ke Nomzamo Zibanze ke tswa Matlosane community* (I am Nomzamo Zibanze, I am from Matlosane community). *Re le batho ba Matlosane* (As Matlosane residents) there is a lot of human trafficking from Nigerians and justice are doing nothing about that. One of our concerns, my heart is broken when I think about it majority of our disabled especially the deaf community.

We realise that we don't have access to of RDP, yes government is giving us disability grants but with the disability grant we cannot buy a house, clothes and food. So if they are expecting us to go far, we want electricity, resources that are accessible for the deaf. We do not have that. We want help even when you build us RDP. We want those flashlights because when someone is knocking at a door we cannot hear them that's

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why we want flashlights. Lot of hearing impaired people are accessing RDP and us deaf communities and other disabled people, we don't get access to RDP houses and they are accessible. I thank you.

**Meleko Diale:** *Dumelang, ke Meleko Diale go tswa ko Koster Ward 5. Ntate Motlanthe, ke a itumela go go bona tsatsi la gompieno ntlha tsa ka ke tse di bikinyana ka gore batho se ba buile dilo tse ntse ne ko di covera. Sa ntlha se ke se batlang go bua ka sone ke gore jaaka ntse ke utlwa community ya the Namas ntse ba complain gore ga ba recognised. Ke batla go gatelela issue ya... e ene ke utlwa maloba ko dikganyeng gore go tlike go rutiwa ka leleme la mandarin, ya machina. I fail to understand gore go tla jang gore re kgone go adopt di language tsa the foreign countries re palelwa ke go recognise di language tsa rona as local South Africans, ke point ya ka ya ntlha eo. Ne ke ra gore nna ke le Diale ka sebele ga ke dumalane le gore re tseye the mandarin language re rute bana ba rona dikolong. Issue ya ka ya bobedi the influx of foreigners in our country, ga ke xenophobic but go ya ka nna e kete molao wa rona wa South Africa ga o gatelele ga o tla ko go gongwe o bulegile thata mo goreng ke na le letshogo thata mo dingwageng tse di tlang re tla iphitlhela thata re etelediwa pele ke motho a tswang ko ntle ka gore ba tla be ba feletsa ba re feta as South Africans so ne go tla nna jang ge government ya rona e ka lebesisa ntlha eo ka gore go ya ka nna the south Africans ga ba bantsi kwa mafetshong a kwa ntle go na le ba ba tlang ka kwano. Hello.*

I am Meleko Diale from Koster ward 5. Mr Motlanthe I am happy to see you today. I have a few points because people have spoken a lot of things that I was gonna talk about. The first thing I am going to talk about is that I heard the Nama community complaining that they are not recognised. I want to emphasise on this issue...the one I heard the other time on the news that they are gonna start teaching Mandarin language, the Chinese one. I fail to understand that how can we adopt foreign countries languages and we can't recognise our local South Africans language, that's my first point. I am actually saying that I am Diale in person, I do not agree that we take the Mandarin language and teach our children at school. My second issue is the influx of foreigners in our country, I am not xenophobic but according to me our South African law does not

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enforce rather it is more open that I am even scared that in years to come we will be led by a person from outside because they will be more than us South Africans. So will our government look at that point because, there are less South Africans at other outside places than people who come here.

*Ko tsena ka issue ya unemployment e eleng gore ke tlhoba boroko jaanong mo nageng ya rona. Ha re lebelela go nale di old buildings tse e ne le di firm tsa Bophuthatswana tse eleng gore ha puso ya rona e tsena mo pusong e ba ba di tswala. Ke nagana gore ha ne di ka dirisiwa di building tseo botlhoka tiro ne bo ka se nne ko godimo jaana, ga tlholwa ditiro bana ba rona ba kgona go bereka koo. Ke buisiwa so ke gore go tlhola go na le learnership tse di tlholang di nna teng mo government ya rona tse di tlang ko setshabeng go tleng ga tsona bana ba di apply'ela kgotsa re a di apply'ela, bana ba ya sekolong kgotsa re a sekolong go boeng ga rona koo ga di re fe sepe. O iphitlhela e le gore o spend 2 years or 3 years o le mo learnershiping ho o tswa koo wa re wa market'a ga o hiriwe ga o sa hiriwe jalo o neela jalo mo di substances o nna o nwa bojalwa or o etsa di out. SoNtateMotlanthe ne ke kopa mo go wena jaaka ke go bona kajeko ke re re naganeleng ha go tla koo, ke victim ya learnership ga ke employable at all ga o tsena o re o isa CV gate di level tsa gago di ko tlase kgotsa ga o na skill but o ne o isitswe ke government gore o acquire skill but ga o tsena ka yone e workplace ga ba recognise that thing. Ya ka ya bofelo e tlo ya ko department yaNtateAaron Motswaledi (sp) which is health.*

I am going to the unemployment issue that is really serious in our country. If we look at things there are old buildings that were Bophuthatswana firms. When our government took over, they closed them down. I am thinking if we used those buildings to create jobs so that our children can have jobs then unemployment rates won't be so high. I am saying this because there are government learnerships that are available to the society, the children or we apply then the kids go to school or we go to school and when we get back they don't benefit us. You find yourself spending two years or three years on a learnership and then you market then you don't get it hired and when you get rejected you get yourself hooked on substances, you drink alcohol or you do uncalled for things.

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So Mr Motlanthe I am asking from here as you are here today, please think for us when it gets there. I am victim of a learnership, I am not employable at all. When you submit your CVs they say your levels are low or you don't have a skill but you went through government learnership to acquire the skill. But when you go to workplace they do not recognise that thing. My last issue goes to Mr Aaron Motswaledi which is health.

*Re na le bokgaetsedi ba rona ba eleng gore kgale ba volunteer as di... ba thusa batho ba rona ba ba lwalang ko malapeng, home base nurses, ke dingwaga-ngwaga ga ba kreiye permanent employment under the government. O ka se ke wa volunteer for more than 10 years it's an insult and then ke nagana gore ba bangwe ga ntse ba thusa batho ba o ga re itse gore ke molwetsi a feng a ba fitlhelelang mo go thuseng batho bao. Ga re itse gore a ba covered or are they just doing the job for the love of it. Ka mafoko ao ke re ke a leboga.*

We have our sisters that have been volunteers as... they help our people that are sick at homes like home based nurses. It's been years since they volunteered but they are not getting permanent employment under the government. You can't volunteer for more than 10 years. It's an insult. And then I think others as they are helping they don't know what illness or diseases those people have. We do not know if they are covered or they are just doing the job for the love of it. With those words, I say thank you.

**Letlhogonolo Seabelo:** *O buang fa ke Letlhogonolo Seabelo go tswa ko masepaleng wa Kgetlheng mo Ward 5. Santlha ke dumedisa Panel e mo pele ga ka e, le wena Rre Motlanthe le baagi ka kakaretso. Ke nagana go re dibui di buile Rre Motlanthe se baagi ba se batleng ke Panel ya lona go ka engage more often le municipalities cause issue tse eleng gore di ntse di raisiwa ka bontsi they are in a local level so ke nagana gore your Panel ga e ka try to engage more often le di masepala in order to reach di concerns tsa the community. I thank you.*

Speaking here is Letlhogonolo Seabelo from Kgetlheng municipality, ward 5. Firstly I would like to say hello to the Panel in front of me here and also Mr Motlanthe and residents at large. I think speakers have said a mouthful. What residents want is your

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Panel to engage more often with municipalities because most raised issues are in local level so I think that your Panel should try to engage more often with the municipality in order to reach community concerns. I thank you.

**Thapelo Rampe:** *Dumelang bagolo, yo o buang ke Thapelo Rampe go tswa ko Bakwena ra Modimo a emeletse Kgosi LM Rampe. Nna bagolo sa le ke tshimolola go bula kgwebo ke le 26 years ka 2008. This year ke 2017 ke 35 ko re ka mokgo go tloga re sa le re sokola ka teng ke na le di certificate di ka nna 5 tsa enterprise from different mining houses. Di company tse tsa di mine di a tla fela fa go tshimolola go llewa di tla go tick fela that score card ya gore re tlile re file batho ba le di skill maar ga ba sena ba re fa di skill ba tsamaya and then ga re ba botsa gore di company tse di dirang business mo go lona ge o bitsa motho a tswa Gauteng a tla go cut tlhaga ko Rietvlei jaanong ga o botsa dilo tsa go tshwana le tseo ba re batho ba Rietvlei ga ba na skill. Jaanong skill se jaaka re tsamaisiwa ko bo di enterprise development ya be e raya gore ga re trainilwe re katisitswe re filwe di certificate re siame re bo Rra kgwebo re ka nna ra go leka kgwebo mme mine o santse o bitsa batho ba ko Gauteng le batho ba ba tswang ko di province tse dingwe re le teng re le mo.*

Hello elders, the one talking here is Thapelo Rampe from Bakwena ra modimo on behalf of Chief LM Rampe. I started my business when I was 26 years old in 2008 my elders. This year is 2017 I am 35, the way we have been struggling... I have about five certificates from different mining houses. These mining companies only come when we starting complaining, they only come to tick in their score card that we came and we gave those people skills but after they give the skills they go and then when we asking them about outside companies that you do business with are from Gauteng to cut grass in Rietvlei now when you ask such things they say Rietvlei people do not have the skill. Now that we were taken to enterprise development meaning that we are trained, issued with certificates as business men so we can try do business but the mine still calls people from Gauteng and people from other provinces and we are still here.

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*Sa bobedi ke ka LED, re na le bothata ba gore ga rena Local Economic Development ga go na tshelete e salang mo gae tshelete e yotlhe ke ya di company tse di tswang mo bo Gauteng. Company tse tsotlhe tse di dirang tshelete mo Rustenburg ga se di company tsa mo Rustenburg. LED ga e na matla o utlwa gotwe go na le committee e gotweng ke ya Maseco (sp) e chairwang ke mayor e e buisanang le di mine. Rona re le community ga re kgone go fitlha jaanong ke ipotsa gore jaaka LED e se na capacity, mayor ene a le one le office ya gagwe o tla kgonana le di service delivery le go godisa economy ya Rustenburg ka gore ke mmereko wa LED o batho ba LED ba tshwanetse ba be re direla ona. The only thing LED e re direlang sona ke go re biletsa di workshop, ga ba re biletse di opportunities ga ba re kopantshe le di companies tsa mine go re bolella di opportunities tse di le teng tse re ka di exploiting le go re train go re re kgone re sustain and re sustain plek ya rona.*

The second issue is about LED, we have problems because we do not have Local Economic Development. We do not have money that is for our community, all the profits go to companies from Gauteng. All the companies that make money in Rustenburg are not from Rustenburg. LED does not have power, you hear that there is a committee called Maseco (sp) that is being chaired by the mayor that discuss issues with the mine. As the community we can't even get there now I am asking myself that if LED does not have capacity, the mayor alone with his office will he be able to handle service delivery and developing the economy of Rustenburg because it's what the LED is supposed to do. The only thing LED is doing is calling us for workshops not opportunities. They do not get us together with mining companies and let us know of the opportunities that are available that we can exploit and be trained so we can sustain ourselves and our places.

*Bagaetsho ga re ka se ke ra ema ra go thanya e le gore ga go tlhole go na le sepe. Ko plek e tshwanang le bo Carletonville ga ba tlhole ba na le sepe, it's a ghost town. Ke plek e ne e flourisha go na le tshelete e ne e nale dilo tso tsohle, di mine di phela maar jaanong ka gore di mine ne go run batho ba di company tsa kwa ntle le ko di provinceng tse dingwe plek yone e dira sengwe go kampana ga dirwa museum wa di mine go*

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*bontsha gore mine o ne o le teng. Ga se selo se sentle Bagaetsho. Se sengwe gape ke molao wa IPLRA and gantsi melao e ra e bona e kwadilwe e teng maar ga re kgone go re re interpret ka gore ka nako e ngwe o kreiya re na le mafatshe jaaka re na le mafatshe maar ga o re wa go bua le batho ba di mine ba botlhe ba go ra ba re ga o sena title deed, o sena pampiri ga go sepe se o ka se buang. Jaanong re batla go tlhaloganya gore IPLRA e e re protect go fitlha bo kgakala jo bo kae? Ka gore re tsewa jaaka di consent group wa tsamaya o feta o kopa mine gore batho ba rona ga bana metsi, mine wa tsena o tsenya skontere.*

My people if we do not stand up now we will wake up and it's too late and we have nothing. A place like Carletonville no longer has anything, it's a ghost town. It's a place that used to flourish, they had money and everything and mines were operating but now those mines were run by the companies from outside provinces. They'd rather have a mine museum to show that they had mines. It's not a nice thing my people. The other issue is the IPLRA law and mostly we are aware of these laws like we have land but when you go talk with mine owners they tell that if you do not have a title deed and you do not have documents you can't say anything. Now we want to understand how far will IPLRA protect us? Because we are taken like consent groups you go and ask the mine that people do not have water, they go and get us a tar road.

*Jaanong dilo tse di tshwanang le tseo ke dilo tse tshwanetseng ra di tlhokomela. And then nna molao o mongwe ke sa o utlwisiseng ke wa BBBEE gore goreng o le motho o montsho tshwanetse wa proof gore o motho o montsho. Akere ra bonala Bagaetsho goreng makgoa e sa nneng bona ba ba e proof'ang, dilo tse di re cost tshetele re patetse tshetele tse di ntsi go tloga ka yone 2008 ke patetse di BEE tse kae go proof gore ke montsho ke sa kreiyé business. Ke patella mang? Gape ke verifaewa ke di agency tsa makgoa gape. Ke dilo tse dingwe tse e leng gore a ko lo tle le re thuseng bagaetsho ka gore ke na le go tsaya penny ya ka bofelo re fe makgoa e be re sa kreiyé dikgwebo mo godimo ga mo. Jaanong ne re re melao e e tshwanang le eo, a ko e target gore batho ba bantsho ba ba tshwanang le rona jaana e kgone gore e ba thuse le gore*

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*di mine tse di tlogela go tla e be ba tlatse score card ba re re ba trainilwe gosiamo ba tsamaya.*

Now such things need to be attended to. And the other law that I do not understand is the BBBEE. Why should you prove that you are a black person? You can clearly see that we are black. Why do [ ] prove that they are [ ]? These things cost us money, we paid a lot of money since 2008 I have been paying so much for BBE to prove that I am black and I am not getting business. Who am I paying? I am also verified by white agencies again. Those are the things that we need help with my people because I sometimes take my last penny and give it to whites and then we do not get business on top of that. Now we have laws like that, let them target black people like us so it can help us and mines to stop coming just to fill in their score cards and they say they have trained us and they leave.

*DMR e boele ko bathong gore batho ba kgone gore ba tlhaloganya... ka gore mine wa tla o fiwa licence, after o fiwa licence o wa tsamaya o tla ka maaka gore ra go ke hira le batho ba mo le bana ba mo gae after that o tsamaile o ile re tlo go utlwa gape go tla consulting company e tla be e tla e batla go dira environmental assessment kgotsa mine e tla gape e tla o batla licence. Batho ba puso le DMR ba tla ba tla go re gatelela ka maaka, ka nako e ngwe go ntshiwa di licence ka bo gunyata. Community e sa dumalane. Jaanong puso ne re re re kopa gore le nne le bo nnete mo go rona jaaka re le tlhopile, ke ka mo ke felelang ka teng. Tanki bagolo.*

DMR must go back to the people so people can say they understand...because the mine comes and it's issued with a licence, after they get the licence they leave and lie to us saying they will hire our people and our children after they have left. The next time we will hear about them is when a consulting company comes and conducts an environmental assessment or the mine comes back for another licence. Government members and DMR come and oppress us with lies, sometimes they give out the licence fraudulently without the community agreeing. Now government we asking that you be honest with us, as we have elected you. That's how I am closing. Thank you elders.



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**Moses Philander:** *\*Speaks khoisan\** Ke a le dumedisa gape batlotlegi (I am greeting you again, leadership). I am Moses Philander (sp) from the Korana Cultural Heritage Arts Council. My written submission refers to the Culture Promotion Act 35 of 1983. We the Korana Cultural Heritage Arts Council have been planning with the Provincial Government of North West, Department of Culture and all the stakeholders in commemoration of our last fallen leader Masoul (sp) Ray (sp) Tabois (sp) aka Pharatlhatlhe in Mamosa. We have been planning with the North West government the erection of a tombstone, a wall of remembrance for our fallen hero and his 388 warriors who were murdered at Wessel dam Mamosa by captain Schweizer and Veldt (sp) Corne(sp) Reneke(sp) in 1885. After planning with the North West for 3 years nothing has materialised. We also asked the minister *\*unclear\** to return the title deed of Mamosa 1 and 2 to the eldest of the Koranas and also this never materialised. The question is why the government never implemented this after so many meetings which amount to wasteful expenditure. How can we promote our Korana culture when there are blockages everywhere? I am not speaking about tourism in *Bokone Bophirima* (North West). We also ask the government to return the old colander (sp) hostel to the community as it was used as a multi-purpose cultural centre before it was taken away from the community by the present government. We pledge with the government that our multi-cultural communities need so many resources. I thank you.

**Catherine Malethule Sentle:** *Dumelang bagolo, ke a le dumedisa yo o emeng mo ke Catherine Malethule Sentle go tswa ko Moretele Ward 18. Santlha ke kopa go bua ka ward ya me ward 18, ke ne ke kopa gore puso e re thuse ko ward 18 re na le di section di le 6 ko section 8 re tlhoka motlakase le metsi ga o. sa bobedi mo di Act tsa lona, ke eme fa go amogela Act ya section 52 ya 2000 ya adult education re ne re re re a e amogela challenge ya ke gore go tlisiwa fela batho ba ba feditseng matric ba tla go re ruta seo se compromise higher education. Sa bobedi re kopa Special Planning and Land Use Act of 2013 be implemented to avoid informal settlement and evictions that causes death and destroying peoples properties. Ke a leboga and re le Bokone Bophirima re itumelela gore puso ka gangwe le gape e aga e tlike mo go rona re re*

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*tswelelang pele le tsetsepele Bokone Bophirima ka fa tlase sa ga baeteledipele ba ga Supra Mahumapelo le botlhe ba ba moferefereng. Rre Motlanthe, ruri o tshotse masole mo Bokone Bophirima tlhoka pelaelo. Bokone Bophirima e tsitsipetse. Re a leboga.*

Hello elders, I am greeting you and speaking here is Catherine Malethule Sentle from Moretele Ward 18, firstly I would like to talk about my ward; Ward 18. I am asking the government. At ward 18, we have 6 sections, at section 8 we need electricity and water. Secondly, on your Acts I am here to acknowledge Act of 52 of 2000 of Adult Education but the challenge is that they only get us people with matric and that compromises higher education. Thirdly we would like Special Planning and Land Use Act of 2013 to be implemented to avoid informal settlements and evictions that causes death and destroying people's properties. Thank you and as North West we are happy that the government every now and again they come to us, please continue and carry North West under the leadership of Supra Mahumapelo and all those around him. Mr Motlanthe, you really have soldiers in North West don't despair. North West is holding on. Thank you.

**Brenda Henry: (speaks Afrikaans at 01:35:45 to 01:38:12)**

**Thulani Tshefuta:** Thank you very much, I will allow the last speaker and then we invite the chairperson of the High Level Panel. I think with the greatest respect a chair needs to close a meeting of people not of chairs so allow me to rule in that way. Thank you very much.

**Angie Baloyi:** *Baagi ba Bokone Bophirima ke a le dumedisa. O buang moo ke Angie Baloyi go tswa kwa Moretele mo Ward 3. Speaks Afrikaans for a few seconds- ka gore Moretele e na le dikhuti, Moretele ke motsana wa di ward tse 26 ka motsana e 72. Mo Moretele Bagaetsho re itemogela matsapa a magolo tota-tota. Mafapha a otlhe a Moretele a nale matsapa, Rre Kgalema le Panel ya gagwe ke dira boikuelo ebile ke dira boikopelo gore le re tseyeng tsia ga le tloga moo le yeng go dira le tsetsepele ka ntlha*

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*ya gore ha ke lebeletse mo lefapheng la tsa pholo. Re na le di clinic mo Moretele, di clinic tseo tota bagaecho ke matsapa ga di dire le eseng di dira fela di ura tse di rileng ga gona clinic e dirang di ura di le 24. Di clinic di tswalelwa ka bo 4 oclock tse dingwe di clinic di tswalelwa ka 7 oclock. Mo weekend o fitlhela fela ba re ba amogela di emergency. Re na le clinic e agilweng e eleng gaufi fela le masepala wa rena e eleng gore le ha ke bua ke le jaana ga e dire clinic eo ga re itse gore matsapa di a tsaya kae tota ga ke itse gore a ha ne budget e tswa gotwe go agiwa clinic e be e nna gore ga e na badiri ga e dire go ne go teiwa jang.*

North West residents I am greeting you. Speaking here is is Angie Baloyi from Moretele in ward 3. *Speaks Afrikaans for a few seconds* – because Moretele has potholes, Moretele is a small village with 26 wards with 72 villages. In Moretele my people we realise that we have a lot of serious problems. All the departments have problems, Mr Motlanthe and his Panel I am asking and pleading with you to take us seriously and when you leave here please take this seriously because when I look at the Department of Health. We have a clinic in Moretele, those clinics my people are a problem they are not working and only operate for certain hours and there is no clinic that operates for 24 hours. These clinics close at 4 o'clock some close 7 o'clock. On weekends they only take emergencies. We have a clinic that is near our municipality that, as we speak the clinic is not in operation and we do not know why because they gave us the budget for the clinic and then it does not have employees. I ask myself what the intention was.

*Ka ntlha ya gore madi a tserweng a aga clinic e ntsha-ntsha ya boleng jo bo ko godimo e ne e le e nkebeng e thusitse ko di clinic tse dingwe gore di clinic tsa rona di dire di ura tso tshotlhe. Ga ke lebelela mo lefapheng la tsa sepodisi, re na le police station gape ke satellite police station e eleng ko ward 25 e eleng gore le yona e fedile e agilwe budget e tswile maar se se utlwisang botlhoko fela ke gore ga e dire re tshwanela ke gore baagi ba report ko Themba police station e eleng gore ba re e wela under Gauteng province mo eleng gore le ha o ka nna le matsapa a jang kapa a ma jang ga o kreiye thuso ka potlako\*mic went off\*. Go tlhokofetse ngwana wa 22 years fa go ne go lwewa, re a ikopela rre Kgalema le Panel ya gage re a le tshepa re a le tlotla tsamaya o dirang*

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*ka bonatla botlhe ka botswa-pelo botlhe gore a police station eo e bulwe e bereke. Madi a dirisetseweng moo ke madi ke be a thusitse se sengwe.*

Because they took all the that money to build a brand new clinic that is of such high quality, that money should have been put in the existing so they can operate all the hours. When I go to Department of Police, we have a police station that is a satellite police station that is in ward 25 that is complete, the budget is out but what hurts is that it's not working and residents report in Themba police station that allegedly is under Gauteng that when we report any issues they do not get assisted quickly. *\*mic went off\**. A 22 year old died after he was involved in a fight, Mr Kgalema and his Panel we trust and respect you so please go do your best with all your heart so a police station to open and operate. The money used for that hospital should be used for something else.

*A ke boa gape ke lebelela ko ward 3 ya Moretele mo eleng gore go na le di RDP houses those RDP houses setse di na le 17 years jaaka ha ke eme ke bua jaana. Di RDP houses tseo tse dingwe tsa tsona they are vandalised because go sena badudi ka mo. Ba ba di kwadisetseng ba tla ba nna ba tloga, ba ba nnang ba ba di tlhokang ka nnete-nnete ba ba deserve go nna moo e ba ba ntshiwa se ntja mo eleng gore tse dingwe di hirisetse batswa ko ntle tse dingwe di nna dinokwane ga re itse gore tota Bagaetsho....Rre Kgalema ra go kopa tlhe rra tsamaya o ye go dira ntate, tsamaya o ye go tsetsepela le Panela ya gago gore mathata a otlhe a ga re bua re se ke ra tlhola re boa ka one re boe ka se sengwe. Mo lefapheng la thuto, bagolo di RDP tseo di agilwe maar di RDP tseo ga di na le crèche. Crèche e eleng teng ke mokhukhu o eleng gore bana ga ba na di toilets. Bana ba ba tsenang dikolo ba tsamaya sebaka se se telle mo eleng gore batsadi ba ba ba golelang ba fetsa ba tsere madi nyana a o a grant gore ba ba nametse di transport go ya ko sekolong. Ka nnete Rre Motlanthe e ke tshotlego re a sotlega baagi ba Moretele ba tlaesega jaanong tota rre Motlanthe ra kopa tota tsamayeng le ye go dira le Panel e ya gago. Re a le kopa rra. Ke a leboga.*

Let me go back to Ward 3 in Moretele where we have RDP houses and those RDP houses have 17 years like as I am standing here talking. Those RDP houses are vandalised because they are no people who reside in those houses. Those who applied

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for those houses they stay and leave and those who live and stay there that really need and are deserving of those houses are removed like dogs from the houses. Some of those are being rented out to foreigners or are given to criminals we really don't know my people... Mr Motlanthe we asking you *tlhe rra* go and work on this issues, please you and your Panel should go and work really hard so that all this issues when we come back we should not talk about it but something else. The Department of Health, elders there are RDPs but twe do not have a crèche there. The crèche we have is a shack that does not have toilets. Children that attend school they travel longer that the parents that get their grants have to take the little amount of money and pay for transport for them to go to school. Mr Motlanthe we as Moretele residents are struggling to such an extent that we look really feel stupid now Mr Motlanthe so please go and work on those issues with your Panel. We plead with you Mr Motlanthe. Thank you.

**Godfrey Dlamini:** *Ke a lo dumedisa ba botlhe yo o buang fa ke Godfrey Dlamini go tswa ko Moses Kotane. Nna tse ke na leng tsone ke di ntlha di le pedi di le tharo fela. Ne ke kopa gore ke botse Panel fa ya rre Motlanthe ko masepala o ke tswang ko one e le masepala wa Moses Kotane re na le mathata ka procurement, procurement e na ga e sa dira mmereko wa yone reason e sa dire mmereko wa yone ke gore go na le business forum so go raya gore business forum e tsere mmereko o e ne e le gore o tshwanetse o dirwe ke procurement. Jaanong ne ke botsa re Rre Motlanthe jaaka rona re le di young entrepreneur re le willing gore re tshwanetse re change matshelo a batho ba bangwe. Go na le batho ba bangwe ba eleng gore mo lefatsheng ba eme gona jaanong ba emetse di young entrepreneur tse eleng gore di tlo feleletsa di ba hiyarile but ga o tsena ko masepala wa rona instead ya gore ba re develop ga ke itse gore ke re ke di political intervention or go etsagalang ke kopa gore le checkeng masepala wa rona wa Moses Kotane.*

Hello to all of you, speaking here is Godfrey Dlamini from Moses Kotane. I only have 2 or 3 points. I would like to ask Mr Motlanthe's Panel about procurement issues from the municipality that I am from, procurement is not doing its job and reason is not doing its job because we have business forum so that means the business forum took the job

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that was supposed to be done by procurement. Now I am asking as young entrepreneurs we are willing to help change other people's lives. There are people who are just waiting on young entrepreneurs that will end up hiring them because when you go to our municipality they don't develop us. I don't know if it's political intervention or what's happening. Also check on our municipality.

*Then e ngwe ne ke re ke botse Rre Motlanthe ke nagana gore ke ene Rre wa ko NEC, gantsi re phela re na le mathata a di project. Gantsi ga go tlhagelela di project ba bua gore system e e leng gore ba e berekise ba berekise procurement ga o tsene mo data base o tsene mo CSD then re a itse gore go na le budget e eleng gore ke ya North West so ga e ntse jalo Rre Motlanthe re kopa gore wena fa o re itsisi gore ga dilo e le tsa national a rona ya restrict na? Ke buang jalo go na le project e eleng gore ya run e run ko tseleng ya R510, go ne le mokhanselara a e leng gore project e ha e run jaana khanselara wa go bolelela gore project e ke ya ka e feta mo ward ya ka maar ga re tsaya re lebelela R510 ke national road whereby e tshwanetse e re benefit ba botlhe so ne ke rata gore Rre Motlanthe before ke boela fa fatshe ne ke kopa gore o lebelela thata ko procurement re na le mathata ke a leboga.*

Then the other one I want to ask Mr Motlanthe about, as he is part of the NEC. We mostly have problems with projects. Mostly when there are project available they tell us that the system that they are using is through procurement, and when you are on the data base and on the CSD...we know that we have a budget for North West. So if it's that way Mr Motlanthe can you please let us know if projects are for national level, are we restricted? As I am speaking now there is a project that is currently running on the R510 road and there is a councillor that is saying that is his project because it's passing through his ward but the R510 road is a national road whereby we all supposed to benefit from it. Please focus on procurement, we have problems there. Thank you.

**Belina Kobjane:** *Ke a leboga moradisi, ke a leboga tafole ya rona ya go tlhompega. Ke a le leboga ebile ke itumetse ke leboga le modimo go ba teng ga ka mo. Batsadi ba rona, leadership ya rona... ke nna Belina Kobjane ke tswa ko ward 3, ke mme o*

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*mongwe wa sebereke wa go se dule fela o a thuseng baagi mo gae o a thuseng batsha gore ba tloge mo strateng o ke le kgatlanong le di drugs tsa bana le dithobalano tsa bana pele ga nako. Ke sa le ke dira bjalo go tloga ka '94, ke raloka le bana le di majorettes. Ke kgona go amogela puso ga e theoga ko gae. Sello sa ka ke gore go dira bjalo leadership ya rona mo gae ga e re sepe ebile ga e re bone ga e re rotloetse ka selo. Ke motho gona bjanong ke dirang sports about 4 years back, sports sa teng ke fomane Lydia Monyepao from national she is my home girl o a nthusang.*

Thank you Programme Director, thank you respectable Panel. I thank you, I am even happy and I thank God for your presence. Our parents, our leadership...I am Belina Kobjane from ward 3, I am a woman that works and I am not lazy, I help our residents like keeping youth from the streets and against the abuse of substance and sexual abuse. I have been doing so since '94, playing majorettes and welcome the government when they visit us. My complaint is that our leadership is not doing anything and does not encourage us at all. I am a person who is involved in sports since 4 years back. Through that sport I have found Lydia Monyepao from national, she is my home girl and she helps me.

*Ke gona ke bonagala gore toro ya ka e ya kae ka ena, o tlike 4 years back re ntse re zama go dira tllhabologo tlhaolele mo bathong or mo batsheng mo eleng gore bjanong ebile sports se godile go fitlha mo a mphileng sponsorship sa MAVU sports development. Ge le ka ya ko internet le tlo e bona e na le di program tse e setseng e di startile about a year/ is about 6 months ba tsere contract le rona kwa ke kgone go hira batho ke kgone go fa bana ba 4 stipend ba eleng gore ba patelwa ke yone MAVU o ba direla go le jalo. Jaanong ke makatsa thata ke leadership e sa mpone or e sa nthuse ka selo. Ditlhako di fedile, di business tsa ka di eme ga ke kgone go di dira ga ke na nako ya mola le mola ke mme yo o tsogang ka 6 oclock ke rwele le bagodi re ya lebaleng la bolo. Ga rena le mo re ka ikotlisang mo teng. Di ground tsa rona bjang bo kana e kare ga re bonagale.*

It's only now that I realise my dreams because of her, we meet four years back when we tried to develop the people or youth that even the sports has grown and se also

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gave me a MAVU sports development. You will see it if you go into the internet that it has program that started about a year or 6 months ago and they also took a contract with us. I managed to hire people and give 4 children stipends - MAVU is the one paying . Now our leadership is shocking me because it's not recognising me or it's not helping me with anything. My shoes are worn out, my businesses are on hold I can't work because I don't have the time. I wake up at 6 oclock and take elders to the soccer field. We do not have a place where we can exercise and the grass is so tall.

*Ke kgopela presenter ko gae a tle a tle go bona dinepe di picture profile tse eleng gore di teng, potso ke gore ro bonagala ga go tlike eng? Ke tseya nako ya ka le matsapa a ka bontsi ke le mosetshabeng maar ke end up ka gore "Jehovah ke modisa wame, nka se tlhoke selo" ke itumeletse go kopana le lena Rre Motlanthe ke itumetse kajeno ke le mo, ke re ge fela ga representer e ka tla e tlike go bona. Ke tsere my business side ke deal di projects ka mo teng ha boima ka struggle dilo di teng di tsewa gona mo la mo pusong e be di felele mo teng. Ke a leboga.*

Can we have a presenter back at home to come and see pictures that are there. The question what will it take for them to recognise us? I take my time and put my efforts for the society but I end up saying, "the Lord is my shepherd and I shall not need anything". I am happy to meet with you Mr Motlanthe, I am happy to be here as long as you can get us a presenter to come see. I take my business side and deal with projects that I am struggling with. There are things that I can get from the government but they only end up in government. Thank you.

**Chairperson Former President Kgalema Motlanthe:***Nte ke leboge Bagaetsho ka mokgo le nneleng le tirisano mmogo le rona ka tlhompole ka lerato mme dingongorego tsa lona le dillo tsa lona re di utlwile jaaka ne ke tlhalosetse gore sa rona ke go kwala fa fatshe mme baemedi ba rona mo Bokone Bophirima le bone ba utlwile ka tsoo pedi mo dillong tsa lona tse e leng gore gwa kgonega gore ba di rarabolele pele ga gore rona re le Panel re submit report ya rona ba tla dira jalo, ba re solofeditse le rona gore ba tla dira jalo. Jaanong sa me ke go le leboga go menegane le gore ekele le ka boela kwa*

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*magaeng le itekanetse ka gonne ga re tlhoke gore le tlhagelwe ke dikotsi. Se go tlhokegang gore le rona re se refer re lebise ko mafapheng a mmuso a lebanyeng le kgang tse, re tla dira jalo re a le solofetsa gore go lo mo ne re se mo diteketong ne re utlweletse mme re lo solofetsa thata gore le se ka la nyema mmoko la wa moya la re owai re tlwaetse ba tla be ba boa ka ngwaga o mongwe gape ba tla go re botsa dilo tse ba di itsing jaaka rre o mongwe o ne a kaya phakela fa a re re botsa dilo tse eleng gore re a di itse.*

Let me thank you my people the way you have been working together with us with respect and love, we have heard all your complaints like I have already explained, we will take down everything and our representatives from North West who heard with both ears all your complaints. All complaints that can be resolved before this Panel can submit our report; they have promised us they will do so. Now I would thank you so much and I wish you to return home safe because we do not need you get into any accidents. What we need to do is to refer to all the matters to the relevant department, we will do exactly that and we promise that we were not in any celebration. We were listening and we really promise you that you must not lose hope and give up so you end up saying: *owai* we are used to that they always come back some year and ask us the same things they know. Like the some man said earlier we ask things we know.

*Jaanong ke raya tota le kgang tse tsa di title deeds jalo re utlwile le ka tsone re solofela gore ga re tla tiro ya rona batho ba rona le bone ba nne le di title deed go sa tlholwa go nna le dikgogakgogano ka taba tsa lefatshe ka gone lefatshe le metsi ke bophelo ga re rata go re re fedise bohuma re tshwannwa le gore batho ba rona ba nne le lefatshe mme ba be le metsi. Ba tle ba kgone gore le bone ba leme ba kotule lehuma le tle le fele. Ka mantswe a ma kopana jalo ke ya leboga Bagaetsho le kamoso le dire jalo. Thank you very much.*

Now I really mean this issue of title deeds. We also heard it and we also hope we do some work so our people can have title deeds, so we can stop all the quarrels about the land because land and water are life. If we want to eradicate poverty, we should make sure our people have land and also have water so they can also farm and produce to

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eradicate poverty. With those few words I thank you my people; we should do the same tomorrow. Thank you very much.