

# There is water

A traveller's view of the Xhariepean community in transition

## LUT TECK

Translation by Jeanne-Leanne Smit



PROVINCIE  
ANTWERPEN

*sb*





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*Landscape of the Xhariep*

LUT TECK



Translation by Jeanne-Leanne Smit

*There is water*

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# DEDICATION

*Aan Kas Deprez (+ 17/12/2000),  
mijn man en wapenbroeder die mij heeft geleerd om te vechten  
voor een nieuwe wereld voor iedereen.*





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DONT KILL  
THE MEERKA'S

From the N1 *en route* to Sprinfontein

# ACKNOWLEDGEMENTS

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Then there is Chrismi Loth, my invaluable assistant who planned and organised and worked wonders when things seemed impossible. Thank you Chrismi; you were my sister-in-arms during an exciting journey and you have turned it into a wonderful experience of the heart and the mind, which I will never forget.

Lut Teck

2013



## INTRODUCTION

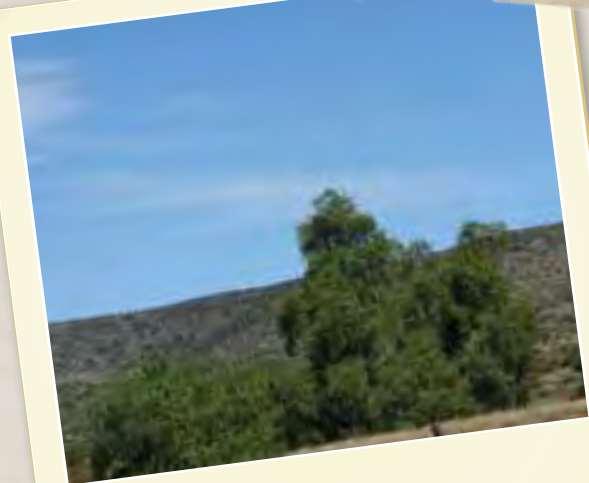
At the MIDP IV (Multilingual Information Development Programme) Seminar of 2008, the steering committee decided to broaden the scope of the original contents and purpose of the project. The discussion of Multilingualism and Exclusion would be extended with a review of the communities in the Xhariep District and an account of the efforts undertaken by the government and private institutions to set up development projects. The results would then be published in a brochure, distributed and made available in whichever way to the people of Xhariep. It is a contribution to all Xhariepeans who live and exist in an actual and mental landscape we felt we had to explore.

The task turned out to be greater and harder than I could ever have imagined. During the fieldwork I became overwhelmed by a sense of isolation and feelings of hopelessness and empathy. When listening to the tapes, I was struck by the beauty of the language and the intensity and sincerity with which people live their lives. I remember thinking that this was the first time in my life that I even began to understand what existentialism could mean. The writing process turned out to be even harder. I was confronted with the notions of 'authenticity' and 'respect': was I being honest enough towards the people and myself?

I turned to a poem by T.S. Eliot to express what I feel: "The Waste Land" in which the people of Xhariep live, is the waste land in which we all live. Yet, after this process of listening, thinking, writing and doubting I tend to disagree with T.S. Eliot's conclusion that 'there is no water'. That is thanks to the people of the Xhariep.



*Rain in the Xhariep*



*Xhariepean greenery*

*If there were water  
And no rock  
And also water  
And water  
A spring  
A pool among the rock  
If there were the sound of water only  
Not the cicada  
And dry grass singing  
But sound of water over a rock  
Where the hermit-thrush sings in the pine trees  
Drip drop drip drop drop drop drop  
But there is no water*

(From: "The Waste Land" by T.S. Eliot)



*The Xhariep's beautiful skies*



MAP







# SETTINGS

*Landscapes and places*



Cypress trees just outside Philippolis

## Xhariep District Municipality

We travelled around extensively in the Xhariep District. The towns where we held interviews or attended meetings are indicated on the map below:



Demarcation of the Xhariep District



The openness of the Xhariep

This sign was not there when I visited the region in 1993. It was my first visit to SA. I had never seen a *veld* before and I was overwhelmed by the vastness of the landscape and the beauty of the skies.

### What is the Xhariep District Municipality?

*The Xhariep District, an area of unfound diversity*

(Official slogan of the District Municipality)

The Xhariep District Municipality was formally established in 2001 when all areas of the former local government were re-demarcated and new municipalities were created. The district is made up of three local municipalities: Kopanong, Mohokare and Letsemeng. There are 17 towns in the district. Trompsburg is the capital.

The Xhariep District is situated in the southern part of the Free State Province. It has abundant natural resources and is home to the Gariep Dam, the largest dam in southern Africa. Three national roads pass through the district, making the region easily accessible.

The Kopanong Municipal area has the largest surface area of the three local municipalities. It has a population of 54 000 people. The nine towns situated in Kopanong are Trompsburg (municipal head office), Gariep Dam, Springfontein, Bethulie, Philippolis, Jagersfontein, Fauresmith, Edenburg and Reddersburg.



## Philippolis

I love Philippolis. There is a sense of history and rural nostalgia pervading this small town.

Philippolis has a rich history. It is the oldest settlement in the Free State and served as a station of the London Missionary Society in 1822/1823. Philippolis was also a centre of the Griqua captaincies from the 1820s until the 1860s and a conflict zone in the Anglo-Boer War.

Just outside Philippolis the landscape is particularly beautiful, dotted with cypress trees and green shrubs.



Previous library, Philippolis



Cypress trees just outside Philippolis



Rural landscape outside Philippolis

### Who are the people of Xhariep?

*We still have monuments. We know where they are. You will find the monument of the chief. There is a power station, opposite the post office, there that yard. It's established there that he was staying in the house. In the south of the monument, we still have the wall of the house there. And these graves are not so far. Near the site of the resort we still have kraals there and we still have houses, half walls. It's where the animals were drinking and they were getting water for the vegetation.*

(Mr P. Tshegare, Bethulie, teacher)

There are a little more than 135 000 people living in the Xhariep District. The population nowadays consists of four different groups. Almost 75% are African/black people, a little more than 16% are coloured people, 9% are white and 0,04% are of Indian/Asian descent (SA Census 2001). They are a young population: 52% of them are younger than 25 and only 8,6% is older than 60 (SA Census 2001).

## Springfontein

Springfontein is a quiet place. The town was established in 1904 on the farm Hartleydale, which was part of the farm Springfontein. The name Springfontein stems from the existence of a spring on the farm.

The picture was taken along the road between Springfontein and the N1.

During the Anglo-Boer War, there was a British concentration camp at Springfontein. Seven hundred and four women and children died there during the severe winter of 1901. Their graves can be seen in the concentration camp cemetery.

We spent several days in Springfontein and talked to many people. Frans Raadt lives in the coloured township of the town, not far from where the picture was taken. He mentions the fountain in his interview.



From the N1 en route to Springfontein



Concentration camp cemetery, Springfontein



Most people living in the Xhariep District attend church or belong to one or other denomination. There are 24 different types of churches in the district and only 3,6% of the people say they have no religion. The Dutch Reformed Church is the largest religious group with 28,10%, followed by the Methodist Churches with 12,8%, the Christian Churches with 12,3% and the Apostolic Churches with 11,8% (SA Census 2001).

The people of Xhariep speak different languages: 38,8% of them speak Sesotho, 34,3% speak Afrikaans, 20,8% speak isiXhosa and 4,8% speak Setswana. Not many people speak English, only 0,45%, but English is used by the government in official documents and meetings. Most people also speak Afrikaans as a second or third language (SA Census 2001).

The people in the Xhariep District have come from very different places in Africa and in Europe.

*You understand, I'm more than 50 years old, so I've grown up under Sotho and Xhosa. But it's not so easy for other people to accept [my Tswana identity]. We have to go and find out the whole history from our origin in Thaba 'Nchu. For example, I want to do my praise singing, what should I say? I want to practise my culture, what should I do?*

(Mr P. Tshagare, Bethulie, teacher)

The original population of the area were San tribes who later mixed with Khoikhoi settlers, now called Khoi-San. They had a traditional rural culture that was passed down through storytelling. Some people in the Xhariep District have Khoi-San roots.

*When you go and investigate exactly who was around here, there were the Koranas. The Koranas, they were the descendants of the Khoi-San people. I am a Korana and this is a history going back to the old days. I have done some investigation about who I am. As I looked into my grandma's sisters, all these grandchildren are descendants from the Koranas. You can tell by their last names.*

(Mr F. Raadt, Springfontein)





# VOICES

*People, their voices and stories*





## Reddersburg, Wednesday 15/10/2008

### Mr ENDU BOIKANYO

*Student at the Centre of Education and Training (Department of Health): Community Development Practitioner*

Endu and Josephine worked with a team of home-based workers at the clinic. They helped people in the clinic and in homes, assisted with transport and offered moral support. Endu was receiving training as a Community Development Practitioner at the time. He was involved in the Community Policing Forum (CPF), which is an instrument to combat crime. He also supplied information and helped with forms. Endu was passionate about his work and felt that the community respected him very much. He was convinced that a lot had changed since 1999 and that people were interested in community service, although not all of them actually did it.

Next to the clinic, there was small plot for a vegetable garden. Local government provides the seeds and volunteers of the community take care of the garden and grow the vegetables.

We found vegetable production projects in many places, at Springfontein, Philippolis, Trompsburg and Reddersburg.



*Endu and Josephine in front of the clinic, Reddersburg*



*Community vegetable garden, Reddersburg*



In 1743, a group of coloured people coming from the Cape Colony settled north of the Orange River under the leadership of Adam Kok. They called themselves 'Basters', because of their mixed blood, but were later renamed Griquas. It is known that a substantial proportion of coloured people in Xhariep have Griqua roots and Khoi-San ancestors.

*There are still Griqua people in Bethulie who call themselves Griqua, but they are not a separate group. But there are also other coloured people who don't say this. I still have the old identity of Griqua.*

(Mr S. Goodman, Bethulie, soup kitchen volunteer)

In 1820, a first group of white British settlers arrived, followed by large numbers of indigenous black tribes who had been forced to migrate due to a long period of warfare throughout most of south-eastern Africa. During the 1830s and 1840s, the first groups of 'trekboers' arrived in the region and started farming on a large scale. In 1867, the first diamond was discovered near Hopetown. Gold was also found at a later stage. This caused a massive influx of people from all over the world, including large numbers of black indigenous people looking for work and a livelihood.

Since 2001, when the Xhariep District Municipality was formally established, the people living in the Xhariep area have officially become Xhariepeans. Becoming a Xhariepean has changed their daily life forever. The people and their communities are represented in figures in research and statistics. They fill out forms, read documents and settle their administrative problems via the Municipal Council. They are seen and heard in meetings. They can decide about their future.



## Reddersburg, Wednesday 15/10/2008

*Team of HIV volunteers: Mediclinic Reddersburg*

*Home-base(d)care: Raleboha Home-based Organisation*

*Luncheon club (elderly)*

*Khatelopele Women against Abuse*

*HIV& Aids Organisation*

This team of HIV volunteers consisted of eleven home based workers who helped people in the clinic, in homes, assisted with transport and offered moral support. They are volunteers who worked every weekday from eight until twelve together with the social workers. They had started five months earlier and felt that they had a duty to save their community for the sake of the children. They also tried to convince other people to join, but to no avail, as young men, for instance, are notoriously difficult to mobilise.

### **What is a 'Xhariepean'?**

***Where the big hearts, friendliness and sheer willpower of the people lead to prosperity.***

([www.commonwealth-of-nations.org](http://www.commonwealth-of-nations.org))

A Xhariepean is more than an individual living in the Xhariep District. Xhariepeans have an identity of their own and are different from the people living in other parts of the country.

*When you know Xhariep, you would easily know that this is a Xhariepean [points to himself; general laughter]. The language people speak here, Afrikaans. In Xhariep, he or she may only be speaking Afrikaans, although he or she is a Xhosa. He or she is South-Sotho by birth but cannot speak Sesotho. You will only find that in Xhariep. And then, of course, the poverty here makes you a special person. I say, coming from this area where there is nothing, Xhariepeans, when once exposed to the outside world, chances are that they are negatively affected.*

(Mr L.T. Tladi, Koffiefontein, Director of Social Development of the Xhariep District Municipality)

Identity is a complex mix of the different roles that people play in their lives. *Personal identity* consists of the things that make an individual unique when compared to other individuals. Every man or woman has an idea of who they are, all individuals have their own personality, their own past, their own background, their own dreams. *Social identity* means that all of us think of ourselves as playing a well-defined role in our communities. Most people are well aware of the fact that they belong to a certain group: 'I am a young black farm worker'; 'I am a middle-aged white shop keeper'; 'I am a coloured pensioner with a pension grant'; 'I am a young girl still attending school' ... For some Xhariepeans their cultural roots have made them into the persons they are now. They have been influenced by the history of their forebears, they have gone looking for the remnants of old rituals and old monuments, for their native languages and ancient bits of storytelling. All this is part of what is called *cultural identity*. The sum of these three identities makes up a person's total identity.

*We want to revive the Tswana community because we are the original people of the place. Because we find our roots in Bethulie. What happens all the time, we have been dominated by the Sothos and the Xhosas, we've been brought up in Sotho and in Xhosa. Now we have this democracy and we should go this point of identification for this group in the community.*

(Mr P. Tshegare, Bethulie, teacher)

## Springfontein, Thursday 16/10/2008

### Ms MOKATE

CDW (LGH), Mapodi (Springfontein township)

Community work comes naturally to Ms Beauty Mokate. She joined the Youth League and worked for Victim Empowerment before she became a CDW.

Ms Mokate's heart goes out to small children who cannot go to school or who have been abused:

*Children are our greatest challenge. We must look after them.*



*And there is some enthusiasm for a Griqua revival ... There is Springfontein, Philippolis, Bethulie, Smithfield, Orange River, there were Griqua people. These things took place in the past and now, the people from the 19th century are already dead. Old people, like those who were born in 1909, they still know stories.*

(Mr S. Goodman, Bethulie, soup kitchen volunteer)

*We used to slaughter sheep, and when we slaughtered sheep, we talked to our ancestors: 'We have gathered here as one family. We are here now and have come to spill a little blood for you and we are here to sit together to eat. We want you to come closer to us. If there are complaints, we ask you to come and listen to what we're saying.' The big issue in our culture is that we ask our ancestors to listen to what we say and solve our problems.*

(Mr F. Raadt, Springfontein)

Since the arrival of democracy in South Africa, many people have become aware that they are South Africans and that the roles they have played in their country have changed fundamentally. All are convinced that their lives have been transformed since 1994. They are proud to be South Africans, although they know that all is not always well in this country. However, they do know that they are different than before and that they have a strong South African identity. This clearly illustrates that a person's identity may change with time and circumstances and can go through the turbulent stages of an identity crisis.

*We were actually involved in the democratic transformation and we could vote for the people we wanted to represent us. President Mandela was appointed president and that was a very good thing. He told us we had to live together, live hand in hand. This is what we also prefer, live hand in hand. We must work together so that we can build a new South Africa. This was the path we took.*

(Mr F. Raadt, Springfontein)





## Springfontein, Thursday 16/10/2008

### Springfontein new Mediclinic: High Transmission Area (HTA)

*HIV team, six members: volunteers with stipend*

This team was a group of six young women who had been working in Springfontein in cooperation with Youth Development for three years. They received three days' training.

They explained to people what HIV is about, what the symptoms are, what the dangers are, etc. They gave presentations and workshops but did not know any HIV patients personally because many people keep quiet about their condition.

They had noticed that there were more people coming to their meetings and that more questions came up than some years ago. They felt that their friends and peers appreciated what they did for the community and would eventually join.

#### **What is a community?**

*We know that most of the people who are unemployed, if they do nothing, they will think of crime. So that's why, every morning we try to give some - we don't say it's high hope - but there's something that we say there is hope for these people. It is mostly unemployed people who come to the meeting. At least we have that community, if there is no community, it won't work for us.*

(Mr P. Kulumane, Bethulie, Community Development Worker)

When a group of people lives in a common place with common values, common interests and shows a desire of wanting to live and work together, this group of people is said to form a community. Some communities are not based on people living in the same place, like religious communities for people with the same religion, language communities for people speaking the same language or cultural communities for people sharing the same cultural background.

We are more than just our own selves are; we are also members of a community. Being a member of a particular community can influence or even change one's personality. People living in a disadvantaged community for instance may feel that they are lazy or stupid, just because they have not had enough money or opportunities to be successful.

*It's decades of work to create a community in South Africa. There isn't overt hostility, that's the amazing thing. It's just that the social structures are so divisive in terms of whites behaving in a certain way and blacks behaving in a certain way and coloureds behaving in a different way, obviously from years of apartheid. And it's engrained now.*

(Dr D. Atkinson, Philippolis, Karoo Institute)

Communities in the Xhariep District consist of four main groups: Sotho-and Xhosa-speaking people, Afrikaans-speaking coloured people, Afrikaans-speaking white people, farmers and farmworkers who live on the surrounding farms.

But what is 'our community?' For many people their community is the place where they live: 'I am from Poding', or 'I live in Maphodi', or 'I live in Bergmanshoogte' or 'Trompsburg is my community'. These are names of places, where people live together. However, do people really feel that they are a community, that they have things in common, and that they care for each other? Most people answered: 'yes, we know each other, we know each other's daily routine', or even 'yes, we care for each other; we know each other's problems'. However, some also say they feel isolated and have little contact with their community.

*In Philippolis I had interviews with the different living areas and one of my questions was 'describe me your community'. And then, when I was in Bergmanshoogte, they described Bergmanshoogte as their community. Then I asked 'what about Philippolis?', 'ja, we are part of Philippolis, but Bergmanshoogte is our community'. And I had the same experience in town,*

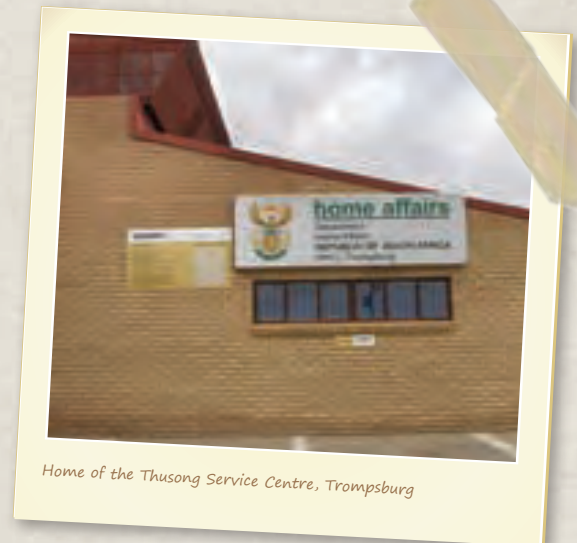
## Trompsburg, Thursday 16/10/2008

### Official at the Thusong Service Centre

Thusong Service Centres were set up to bring government closer to the people, particularly in rural areas.

The brand-new Thusong Service Centre in Trompsburg houses several government departments, a state-of-the-art telecentre, an electronic library, a health friendly clinic, a children support centre and the South African Football Association!

We were given a tour by some friendly guides and could talk to a very enthusiastic young man who worked for loveLife and organised learnerships and empowering programmes for youngsters in schools.



in Poding-tse-Rolo and on the farms. Some of the farms will see their own farm as their little community. I think that is due to the fact that in Bergmanshoogte, that's a fact from the apartheid state, mainly the brown people or Griqua people are staying there. In Poding there are Sotho and Xhosa people. And in the new development that is part of Poding, there you also get a lot of Griqua people. And then in centre town you mainly get white people, Afrikaans speaking people and a smaller group of English speaking people.

(Dr R. du Plessis, Philippolis, Khula Xhariep Partnership)

When I say 'our community', I mean Bethulie. Bethulie – black, white, everybody. I can see it here, at the soup kitchen. White people come here and black people. All kinds of people come here to get soup and bread from the soup kitchen.

(Mr S. Goodman, Bethulie, soup kitchen volunteer)

It may seem strange that very few people answered they belong to the white, black or coloured community. They do not seem to live in terms of colour or race when they think of a community. Colour and race are the facts of life in South Africa. During



## Trompsburg, Thursday 16/10/2008

### Mr RAMOKHOTHANE

*Youth adviser at Trompsburg High School*

Cush Rhamokhotoane is young and full of life. He works for a private organisation that offers coaching and advice to young people and had recently started working at Trompsburg High School. He is confronted daily with a troubled community that has little to offer to the young.

His work, he says, is an essential part of community development – preparing young people for life and teaching them life skills shapes the future for the community.

The website of the funding organisation: [www.kohin.co.za](http://www.kohin.co.za)



apartheid, the people were forced to live in places allocated by the government, forced to live together with people from their own 'race' so to speak, with people of the same 'colour'. Nowadays one can still see that there are black people living together in the township; that coloured people live in a different township together with other coloured people, that white people mostly live in the centre of town or stay on their farms. However, things are changing. More and more communities become mixed, slowly but surely. Communities in South Africa are not different from other communities all over the world in this respect. Everybody knows that the communities of South Africa have a history of their own.

'Do the different communities work together on projects, talk to each other to solve common problems, make plans together or occasionally celebrate together?' This seemed to be a somewhat awkward question. Many people agreed that there is very little contact with other communities on the level of daily life. They do not travel much and tend to stay in their own places, leading their own lives and solving their own problems within their own communities.

*There is very little sense of community anyway. People know each other, people greet each other, it's very much at the interpersonal level, but you don't challenge the social hierarchy.*

(Dr D. Atkinson, Philippolis, Karoo Institute)

*You know, everyone wants to belong somewhere. The communities, they do get some incentives, and then they work together, they are committed. But at the end of the day, they do nothing about it, they simply disappear because of lack of management and lack of commitment.*

(Ms Lolly Mogoere, Bloemfontein, Community Development Officer UFS, Khula Xhariep Partnership)



## Fauresmith, Thursday 16/10/2008

### Mr TSIBANE

*CDW, Fauresmith municipality*

Mr Tsibane has never been outside Fauresmith. He is a tall, soft-spoken man who is dedicated to his work. He speaks with great conviction and love for his community. However, he is worried, especially about the young men and women who cannot find jobs and have to sit around waiting for things to happen and hoping for an opportunity to get on with their lives.

### ***What are the problems in the communities of Xhariep?***

*Social problems are the most basic issues in this school. Poverty is still an immense issue. When they come to school, sometimes they have not eaten at all. Sometimes the family structure has fallen apart and this presents a very serious challenge to them. Divorce and parents that are not living with one another, it has a very serious impact on the self-esteem of children, it affects them, they're withdrawn.*

(Mr C. Rhamokhotoane, Trompsburg High School, Youth Coach)

The problems in the Xhariep District are primarily national problems: poverty, unemployment and crime. These problems are connected with each other. High unemployment leads to poverty and poverty leads to crime, for instance.

All communities in the Xhariep District Municipality are rural communities and farming is the most important source of income. Rural areas are often among the poorest communities in a country. They suffer from a high degree of unemployment and lack of resources, such as lack of funds, a lack of skills and a lack of infrastructure (such as roads, water supply and electricity). As a rule, there are not many entrepreneurs in a rural community and very few, if any large industries. Limited services are also part of the problem. It is often very difficult for people living in a rural community to find suitable transport, for instance, or to solve administrative problems simply because they live far away from the central government offices.

*The biggest challenge is the communities of Xhariep are very rural, very very rural. Stats SA is saying that we are not the poorest district municipality in the province. To me, when you tell me that there are communities that are poorer than Xhariep, I say 'no, you don't know what you're talking about'. Stats SA says that Qwaqwa is poorer than Xhariep, but I say 'no, it can't be'. There are industries, people are working there. But here there are no industries, there are shops, there are farms ... So to us, there is a lot of poverty here.*

(Mr L.T. Tladi, Koffiefontein, Director of Social Development of the Xhariep District Municipality)

The level of poverty in the Xhariep District Municipality is alarming: 64,71% of the people in the district have no income at all and 15,2% have a monthly income between R1 and R400 (SA Census 2001). In 2004, 49,5% of the people lived in poverty and Kopanong had a poverty rate of 55,5% (Global Insight 2006). Everyone agrees that poverty is the major problem in the region. Indeed, some go hungry and can hardly afford one meal a day.

*Poor people, children for instance, often eat only once a day, in the morning. I've applied at the Department of Social Development for food parcels for these people, because the people don't get anything, no grant, nothing.*

(Mr L. Tsibane, Fauresmith, Community Development Worker)



## Fauresmith, Thursday 16/10/2008

### Mr BRITZ

*Social worker since 2003*

*Church Community Service (CCS Ring Fauresmith)*

*NGO under DR-Church with government subsidy*

Mr Britz had been a full time social worker since 2003 in Fauresmith and Luckhoff. The NGO he was working for received government subsidy for several programmes including prevention schemes for families at risk, a soup kitchen programme and home based care with HIV support group.

As a social worker Mr Britz is convinced that community development is of the utmost importance. It is vital to liaise with the local population, the police, and the relevant department for local development.

According to him, child neglect and abuse and sexual violation are the main challenges. When asked about the attitude of the community he said that the communities were extremely fragmented.

*I'm sure that the people need the social grants, but it is very much a culture of entitlement: 'at the end of every month I should get my chunk of money'. You don't have to perform, you don't have to work for it. If you get your social grant, you don't have to take your kids to the clinic or put them in school or anything. That money you can spend as and how you wish. Also, people are not expected to build their own houses, they are not assisted, they are not encouraged. What goes along with it, is a culture of grievance, because you can never have enough. And there's no sense that if you work and apply yourself, you can get yourself out of the problem. And what's more, the people, they are not in a mental framework of modernity. They are in a mental framework of a culture of poverty. If you have never been in a modern institution, if you don't know that eight o'clock means eight o'clock, if you don't know telephone etiquette, if you don't know all sorts of things ...*

(Dr D. Atkinson, Philippolis, Karoo Institute)

Unemployment is said to be the second major problem. The actual unemployment percentage in the district was 34% in 2004 (Global Insight 2006), which is somewhat lower than the percentage for the Free State as a whole but still very worrying. Research conducted by the University of the Free State in 2004 and 2005 revealed that the actual unemployment rate in Philippolis, Jagersfontein, Springfontein and Trompsburg was 66%.

*I just want to say in the first place that our community is very poor because there are no jobs, and especially the young people, those who passed matric; there are a lot of them without jobs.*

(Mr S. Goodman, Bethulie, soup kitchen volunteer)

*A lot of people are working on the roadworks now, but in another year's time the roadworks will be over and where will they be then? They had a sewerage project, just temporarily, and a house-building project. But when that is gone? You should bring something that is permanent for the people, something that the people know 'I've got a future in this', a factory, a farming thing, whatever.*

(Mr A. Brown, Springfontein, retired teacher)

*There is a problem because of the high unemployment rate. In every household you will find that there is only one person who's working. And how much does he or she earn? The money that they get from the children's grant feeds the family. You will find that the children do not go to the crèches because the money that is supposed to take the children to the crèches is spent elsewhere.*

## Jagersfontein, Thursday 16/10/2008

### 'EMMA'

#### *LEBEBE Dairy Project, Jagersfontein*

Lethoteng Thomas Tladi, head of the Department of Social Development in the Xhariep District, mentioned the LEBEBE Dairy Project in Jagersfontein in his interview.

We arrived at Jagersfontein in the late afternoon and talked to Emma, who had been working on the farm for several years. The project started in 2001. In all there are nine people working for the farm, four women and five men. The project also monitors and employs students for practical work.

LEBEBE is funded by Local Development and Social Development. They also make their own money by selling dairy products, mostly milk and butter, to the townships and shops. Occasionally they donate products to crèches and poor citizens in the townships.



*Lechabile farm where LEBEBE is housed, Jagersfontein*



*Some elderly people have no IDs and without an ID you can't apply for a grant. Big families are living in shacks, if one person is infected with TB, the other children can get the disease.*

(Ms Lolly Mogoere, Bloemfontein, Community Development Officer UFS, Khula Xhariep Partnership)

As for crime, South Africa's high level of violent crime sets the country apart from other crime-riddled societies. In Xhariep, there is not much evidence of organised crime or gang crime as in large urban areas such as Johannesburg or Durban. However, there is 'petty crime', like burglaries, assaults and rape incidents. In many cases, people steal or break in because they have no or very little income. Some criminal offences in the district seem to be related to drug or alcohol abuse in particular.

*Bethulie is a poor community, but the crime rate is not so high in the countryside as in the cities. Many people do things and do not realise what the consequences are. As I said, alcohol and drugs often play a role. Sometimes it's just mischief. Peer pressure is another problem.*

(Mr D. Compaan, Bethulie, Rehabilitation Office, Bethulie Correctional Services)

In all, most people seem to be very much aware of what is going on around them in their communities. Many agree that HIV/ Aids has become a grave problem and that drug and alcohol abuse are on the increase, especially with young people.

*On payday there are those people that made a lot of debts during the month, they go and want liquor without having money. At this day people come and get the money when they just get out of the gate, they just come and get the money like that. They don't have insurance, they don't buy food, during the month they don't have anything to eat. So the administrator just helps those people, she settles the bill with those people they owe to. She'll take the money and maybe pay R100 until the bill is settled. The administrator, she explains to them. Maybe during the month they don't have anything and with small children. The children*





## Bethulie, Friday 17/10/2008

### Mr KULUMANE

CDW, Bethulie Municipality

Phakamile Kulumane has lived in Bethulie all his life. Since 2004, he has worked as a Community Development Worker for his community day and night, weekdays and Sundays. Phakamile Kulumane was born in a water tank and lived in this shack with his family when he was a young boy. According to him, the orphans and vulnerable children gave him his drive.

It was payday in Bethulie. We met Mr Kulumane at the entrance of the municipal office. Everyone knows Mr Kulumane, everyone greets him, and everyone smiles at him. Mr Kulumane spoke quietly but with great intensity about his life. He works non-stop, from early in the morning until late at night. In 2007, he was nominated as Best Performer of the Year.

This picture was taken in front of the municipal hall after an intensive interview that lasted for more than two hours.



Lut and Phakamile, Bethulie

*... maybe are going to school, when there's nothing at home then there will be problems because those children will want to give up on school and go to the N1 and make money.*

(Ms B. Mokate, Springfontein, Community Development Worker)

*There is need for practical support and emotional support. Last week there was a meeting, I'm going to start this [HIV] support group. We need people who can motivate and encourage them and people who can also speak about their status, people who can go publicly and say 'this is my status'.*

(Mr P. Kulumane, Bethulie, Community Development Worker)

Many people also show great concern about the lack of education among the population. If one looks at the figures of school attendance of all persons between the ages of five and twenty four, one can see that 14,54% of the children do not attend school at all, 1,25% attend pre-school and 26,08% attend school, but not all children are able to reach matric. Less than 1% of the youngsters actually enjoy one or other form of higher education and for 58,90% of the people the question was 'not applicable', meaning that one simply does not know if they have had any education at all for various reasons (SA Census 2001). Some people, especially older people, find it difficult to read and write because they could not finish school. Lack of education and lack of training have far-reaching consequences for communities. Young people cannot find suitable jobs that can provide a decent livelihood or, even worse, they cannot find a job at all. They cannot gain any experience, they cannot find their way in the modern communication media, they do not learn how to solve problems, they forget what it is really like to work. In the end, they may lose all ambition and self-respect because they will feel that they do not mean anything in their community and simply give up. Some people also pointed out that there is considerable 'brain-drain' in the Xhariep, meaning that well-trained and well-educated youngsters leave the district to find work in large urban areas such as Bloemfontein or Cape Town.

## Bethulie, Friday 17/10/2008

### Mr TSHEGARE

*Teacher at a local school; member of the Tswana community, Bethulie*

I will never forget Pula Tshegare's passion for the history and the culture of his people, the Tswanas. He started a small group of Tswana friends and supporters of the Tswana cause: a committee called 'Ipeleng', the Tswana word for 'pride'. The committee tries to revive the language and restore some of the cultural practices in Bethulie. They want to locate the old tribal monuments and put them back in place. There is great enthusiasm and good will, but little or no money.

Pula Tshegare is a gifted artist as well. He makes jewellery from animal horns. We bought earrings and a necklace, treasured memories of a beautiful day.

This picture with Chrismi and Pula Tshegare was taken in front of his house in the township.



*Chrismi and Pula, Bethulie*



*There aren't enough educational resources, there are schools, yes, but talk about tertiary, there is nothing. Anything beyond matric, you don't find in Xhariep.*

(Mr L.T. Tladi, Koffiefontein, Director of Social Development of the Xhariep District Municipality)

*Also, the levels of literacy are very low. I would say that on the farms there are a significant number of people that are partly illiterate and people with low literacy levels that have been to school for three, four or five years. In town it's better, but still, the older people who are like in their forties, their literacy levels are also low. You will find not more than one or two people with matric. But the younger ones, they are better educated, there are more of them that can read and write. There are a lot of them with matric and without jobs, that passed matric but with very low marks.*

(Dr R. du Plessis, Philippolis, Khula Xhariep Partnership)

In many of the interviews, it was evident how much people worry about their children. Children are at the heart of the problem of any community in distress. The happiness, health and moral well-being of the young people seem to be on everybody's mind. Some wonder how they can keep the children away from drugs and alcohol. Some worry about gangs and crime, about HIV, about child abuse. However, most of all, people worry about how they can give their children some direction in their lives; something to live and care for. Life sometimes seems pretty desolate and chaotic for young people when old values are being undermined by a sense of futility. There were heart-breaking stories of how family life is being destroyed by the spread of HIV and divorce, how careless sex and early pregnancy ruins the lives of young girls and wrecks their futures.

*The other thing is, there is this thing of orphaned children. They are children who don't have parents, who don't have a family. Both parents have passed away. Sometimes they are left with uncles. The uncles are always insulting the children, saying 'your mother died with Aids' and all those things. For instance, there are two young boys. The one is thirteen and the other one is nine.*





## Koffiefontein, Monday 20/10/2008

### Mr TLADI

*Director of Social Development, Xhariep District*

Lethoteng Thomas Tladi is an incredible source of information and an extremely busy and hard-working person with an important function. When we finally got hold of him, he turned out to be an exceptionally cordial man who talks enthusiastically about his department. Mr Tladi used to do social work in the field and he knows what is going on.

Development, he says, is in the heart. We cannot develop our communities if we do not care.



*The thirteen-year-old one has to look after the nine-year-old one. So this one has to see how the other one gets food. Sometimes he must go and get food. Sometimes they go to school, sometimes they don't go to school.*

(Mr. P. Kulumane, Bethulie, Community Development Worker)

*Many of them will leave this area because there is no future for them here, because of this discrimination. Some others will say: 'what can you get from going to college? Nothing. I will stay to my lifestyle and enjoy life, sex every night, go to the taverns ...' And if the parents tell them 'you will get Aids', they say 'if it comes to me, I don't worry, there is no future for me anyway'.*

(Dr R. du Plessis, Philippolis, Khula Xhariep Partnership)

*Moral fibre, you know, is very low across all three communities and that's a big problem. Originally the people used to stay around the town, somewhere. Then, when the railway expanded here, they built Maphodi because they needed something like two thousand or three thousand black workers that they used locally and brought in from Transkei and elsewhere. Then, in the beginning the coloured and the Afrikaners were together but somewhere in the sixties, they divided them as well. This moving from where they were living to another place, taking them up again and moving them to another place, I think this has a lot to do with the hopelessness of the future. They don't see a future. Even though governments have changed, not much has changed in their lives. There is that feeling that other people will not help. I'm afraid that that has been coming on for almost a century.*

(Mr A. Brown, Springfontein, retired teacher)

*The young people nowadays have no respect for us as a consequence of one of the many laws that forbids us to beat a child, and I'm not talking here about a child that is being abused. And this is the story: if you beat someone it is because you want to teach him a lesson, to teach him to show respect and to honour someone. When Mandela came he talked to the children, he said we should be kind to the children. Now the children have 'rights', there is a 'children's rights day'. And do you see what the result is now? They smoke dagga, they drink, and they steal. In our history, I wasn't allowed to marry before the age of 28. I first had to work, build a house and get the house ready. And then I talked to my uncle before I could start with that kind of things. But look what is going on today.*

(Mr F. Raadt, Springfontein)



## Philippolis, Tuesday 21/10/2008

### Dr ATKINSON

*Karoo Institute, Philippolis*

Dr Doreen Atkinson is a prolific talker and a great storyteller as well as a prominent political scientist. She investigates the workings and mechanisms of local government and she has written several books on the subject. She also plays an active role in her community, making people aware of what is going on and convincing them that it is important to engage in community organisation.

Dr Atkinson's conclusions may be disturbing to some, but are highly valuable if we want to understand why certain things are difficult and why it is that we seem to make so many mistakes.

#### *What can the Government do for the communities?*

##### **BATHO PELE – Putting People First**

(Official government slogan)

The most important task of government is to look after the citizens' material and mental welfare. But one cannot see or hear 'government' like one can see or hear other people. The government works through structures, government departments, municipal or provincial representatives, committees ... The government works with programmes in which they describe the steps that are needed to reach a certain goal.

The government's over-all **Action Programme** concentrates on economic growth and development, infrastructure and poverty, on education and training programmes, healthcare, crime and strengthening government structures and international relations.

One of the best-known and most successful national programmes is the **National Community Development Workers Programme (CDWP)**. This programme was launched by President Thabo Mbeki in his State of the Nation Address of 14 February 2003. The programme is meant for the poorer segment of the population who have no knowledge of the government programmes and do not know how to make use of the services that the government has made available for them. Since the start of the programme over three thousand CDWs have been recruited nationwide and are active in some two thousand wards in all nine provinces. The programme is managed by the Department of Provincial and Local Government in the province. Community Development Workers or CDWs are public servants who deal directly with the people and support them in their daily struggles. They often work in rural areas and townships, which are poor, isolated or marginalised. CDWs have a great variety of tasks. They make a community profile in which they describe their community and the people who live there. They visit the homes of the people to talk about their problems, assist them when they need help from the government or cannot get access to services that are offered by the government. Besides helping community members to find their way to government services, CDWs also work in and with ward committees and municipal councils. CDWs are also involved in the Community Development Forums. These forums are meetings in which all community-based organisations and all national and provincial departments that work in local development are represented. For a CDW it is important to communicate with both government programmes and all community development organisations.

A second important national programme is the **Early Childhood Development Programme (ECD)**. These programmes offer physical, mental and emotional support for children between birth and nine years old in crèches and preschool education. They help parents and caregivers to become actively involved in the development of their children and provide training, support and advice.

*One of the most delicate and important government initiatives is the Early Childhood Development Programme (EDP). We help communities initiate crèches because we believe that children need a socialising environment. We have identified people*





## Philippolis, Tuesday 21/10/2008

### Dr DU PLESSIS

*Khula Xhariep Partnership, Philippolis*

Dr Retha du Plessis worked as a lecturer of Social Work at the UFS. She had also supervised the Khula Xhariep Partnership since the very beginning of its activities in Philippolis. She shows great insight in the dynamics of the communities and strong determination to define the problems and deal with the solutions.

Talking to Dr Du Plessis means talking to the people of the community. For this meeting she had invited two women from the coloured community and one woman from the black community.

Dr Du Plessis is convinced that academic commitment is not enough. Everybody must feel responsible and become involved in development.

*that are undergoing training as ECD practitioners to become crèche personnel later. It's very important that, maybe in five years' time, we have qualified people to work in the crèches. ECD used to be an informal sector. After training, the practitioners will be responsible for the management of the crèches.*

(Mr L.T. Tladi, Koffiefontein, Director of Social Development of the Xhariep District Municipality)

The **Home Community-Based Programme** provides health and social services to vulnerable people in their homes, and trains formal and informal caregivers. Home-based carers help orphans and disabled people and nurse chronically ill people. They assist unprotected and poor families, care for people living with Aids and give support to unemployed people.

The government has also launched several **skills development programmes** that provide opportunities to young unemployed people to give them the skills they need to find permanent employment. They also support projects teaching business skills to people who want to start their own small businesses. One of the best known programmes is the **Adult Basic Education and Training** programme (ABET). ABET is available to adults who want to complete their basic education and provides basic learning tools, knowledge and skills with nationally recognised qualifications. In 2006, the programme reached more than 200 thousand adult learners all over the country. There are several ABET centres in every province.

In 2005, the government set up the **National Youth Service (NYS)**. The programme is a youth development initiative that encourages young people to take part in community development activities and acquire new skills. In this way it will be easier for them to find employment and improve the quality of their own lives.

Many government departments play a role in development. The Departments of Social Development, and Provincial and Local Government, in particular, are directly involved in supporting the communities.

*We also have people specialising in community development in all our offices. I think in the district we have about 20 Community Development Practitioners (CDPs). CDPs work for the Department of Social Development, not for the Department of Local Government. As CDPs they have to work with structures. I know that there are other forums that are doing development: the Community Development Worker from the Department of Local Government, the South African Police Service (SAPS) has its own wing of community development, and all these other organisations that are involved in development, NGOs, CBOs ... Our CDPs are working with all of them.*

(Mr L.T. Tladi, Koffiefontein, Director of Social Development of the Xhariep District Municipality)

## Philippolis, Tuesday 21/10/2008

### OUMA NAN, OUMA MIETA AND EVON (HOME-BASED CARER)

*Representatives of Khula-Xhariep*

This was the second part of a meeting with Khula Xhariep. We asked the women to comment on some community issues. Evon is a home-based carer who takes social work students to HIV patients and organises the catering for the students. She lives in the township called Poding-Tse Rolo. Ouma Nan and Ouma Mieta live in Bergmanshoogte and take care of the students (they clean and cook for the students). They told us about the soup kitchen that is organised by the church and is supported by some white people. They mentioned the luncheon club.

When asked about the Griqua descendants in Bergmanshoogte and the existence of a Griqua identity they felt that the Griqua issue does not really play a role in the community.

In the last part of the interview, all three women started talking about the problems with their children and with young people in general. Things had become really bad, they said. Children and youngsters have no place to go to, have no one to turn to and get involved with alcohol, drugs and crime. The stories are heart breaking and the women are extremely worried and pessimistic about the future.



*From the [government] departments, we have most of them here: SAPS, Correctional Services, Justice, Agriculture ... We cooperate with them. We go to those people who have finished school and we introduce them to different departments. That's my role as CDW.*

(Mr L. Tsibane, Fauresmith, Community Development Worker)

*Last month on the 11th, the MEC for Social Development was here and then a hundred people were given food parcels and 100 to 250 people received seeds to go and plant. The Department of Agriculture is doing this food security project. And last week we started this, they call it the wood co-operative, to make things like cupboards, chairs and all those things. We're still in the process of registering, we're waiting for the Department of Labour to respond for training.*

(Mr P. Kulumane, Bethulie, Community Development Worker)

*There is this programme we call 'Masupatela'; it means 'road-markers'. This is a programme for young people who are being trained to help and who are going to be given skills. It's a ten-month training programme after which these youngsters would be ready to be absorbed by governments, departments or the private sector. It's actually an empowerment programme. About 300 participants have already been identified. We take these young people from those that have already volunteered on the ground. This is part of development, with that number of young people being trained, we are definitely investing in the future of the district. This is what Social Development is doing. The Department of Health has taken a lot of young people that were involved in home-based care. They're undergoing nursery training now ... The Department of Water Affairs has taken on a lot of young people for a three-year project in Jagersfontein. They're busy putting up pipes. Water Affairs has also started a public works project in Jacobsdal and Petrusburg. A lot of young people have been recruited.*

(Mr L.T. Tladi, Koffiefontein, Director of Social Development of the Xhariep District Municipality)

Last, but not least, the government has developed a highly visible and successful **Housing Development Programme**. The number of informal settlements in Xhariep was relatively low compared to other district municipalities in the Free State (12,5% in 2001, Statistics SA, 2003), but it is the intention of the provincial housing department to replace these settlements by new sites with new homes by 2014.





## Philippolis, Tuesday 21/10/2008

### Mr KOK

#### Itemoheng Youth Centre

Itemoheng Youth Centre started an HIV support group in 2004 that was registered as an NPO. In 2006, the group was revived and it is still working with volunteers. In 2008, a new group was started under the supervision of the Department of Social Development. The group received training in capacity building and counselling overseen by the Department of Labour.

This new group focuses on identifying abused children and helping them to deal with their problems. They assisted children in schools by organising training for sports activities and extramural activities. They try to build constructive attitudes with the kids before it is too late. For this, they received training from the National Development Agency. They are paid a monthly stipend by SD.

The interview took place in the 'office', which was actually little more than a poor shack, but something positive was definitely going on: there were children's books, toys and a teaching and story-telling place. In a later interview, we learned that Itemoheng cooperates with the local library.



Multilingual warning in Philippolis



However, the government has also mounted programmes on the provincial and local government level.

Local Government consists of the municipalities, their mayors and municipal councillors. They are responsible for taking care of the basic needs of the communities and for promoting the development of the communities. Municipalities are assisted by ward committees and the ward councillor. Ward committees represent the communities in the affairs of the municipality. The ward councillor and the ward committee members are the spokespeople of the community members in the Municipal Council. They ask their questions and discuss their problems; they make sure that everybody's voice is heard. This form of participation is necessary to develop the communities. It is extremely important for every citizen to participate in making decisions on all levels to make sure that everyone gets the same opportunities and that everyone can decide about their own lives in their own communities.

*I work with offenders and try to bring them back in the community. We cooperate with Community Correctional Services. It is my job to get them there and see if there are potential employers. What kind of work experience has this person, can I use him as a gardener or can I send him to a farm or to a shop so that he can get back on his feet. Community Correctional Services try to get this man back in the community and monitor him. The man is still under prison regulations but he is 'outside'. When he is rehabilitated, he goes back to his community to serve his community.*

(Mr D. Compaan, Bethulie, Rehabilitation Officer, Bethulie Correctional Services)

Every municipality needs an **Integrated Development Plan (IDP)**. With this plan, municipalities make sure that all aspects of a development plan for the communities are taken into account before decisions are made and before the plan is actually



## Philippolis, Tuesday 21/10/2008

### KXP meeting with board and stakeholders

#### Agenda

- (1) Opening
- (2) Attendance List
- (3) Apologies
- (4) Way forward – forming section 21 company (Rev Kiepie Jafta)
- (5) Feedback: UFS visit in August 2008
- (6) Feedback: CS summit (Anita Muller)
- (7) Appointment with the rector (Rev Kiepie Jafta)
- (8) Feedback: students intervention 2008 (town representatives)
- (9) Placement of students 2009 (Dr Retha du Plessis)
- (10) Gala function
- (11) Urgent matters
- (12) Closure

This meeting was well organised and extremely interesting. It was preceded by a lunch during which the board and stakeholders could discuss some preliminary information and do some socialising. As for us, we were introduced to some of the key players of the partnership.

What struck us most was the overall goodwill and commitment of the Philippolis community. Yet some members were critical of outsiders and academics that visited the project but did nothing in return to help the project and the community.



carried out. The IDP should also make sure that all levels of government – local, national and provincial – cooperate with one another to be as efficient as possible.

The Department of Provincial and Local Government has also mounted a **Local Economic Development Programme (LED)**. Every municipality has an LED to stimulate local economic growth, create employment to reduce poverty and support all initiatives for local economic development. One of the most important tasks of the LED is to assist provincial and local governments with economic development initiatives in the province and in the district.

Most people are prepared to admit that the stakes are high and the funds are low and that building a new society takes a lot of time and a great amount of courage. They do not always understand what the intentions of the government are when plans are made and decisions are taken. However, in a young democracy there are things that do not work well altogether. People are not sure exactly what the ward committees are doing. Some have complaints about the services the government has failed to deliver like electricity and water problems, others mention corruption, discrimination and arrogance ... There are also complaints about lack of management, long waiting lists for houses and political favouritism from angry people and communities who feel frustrated that government, local government in particular, have not kept their promises.





## Bethulie, Wednesday 22/10/2008

### Mr GOODMAN

*Volunteer at soup kitchen, Bethulie*

Sydney Goodman and his team serve soup, bread and meat (if there is any) to 500 people of all creeds and colours, from Monday until Friday. He has established 43 stations in town and in the township and feeds the children in the secondary school. The church started the soup kitchen in 2004. Later Social Development came in to help with funding but there is never enough money. When we arrived, the containers with soup were lined up against the wall. I could not help thinking what a powerful image this line-up is of the plight of the desperately poor people.

Mr Goodman was not there the first time we went looking for him. He had gone to a funeral and would be away for several days. When we finally met him, he was busy working in the soup kitchen with several other volunteers. He came straight to the point and told us the sad story of the funeral, how a young girl had died in his family. It was a moving moment.

Mr Goodman is a friendly and compassionate man. Sometimes he is an angry man as well, but not a frustrated man. He finds his strength in the Lord.



*A row of soup containers at the soup kitchen, Bethulie*



*Volunteers at the soup kitchen, Bethulie*

*The level of marginalisation of the whites, I cannot get my head around it. There is this whole structure of the ward committee, precisely meant to make it inclusive and participative and whites do not know one thing. All they know is that the municipal office is in Trompsburg, because that's where you pay your bills. White people don't know what an Integrated Development Plan (IDP) is, they don't know what a ward committee is, they don't know who and where the councillors are ... they have no idea. They are officially living in an ungoverned place. In terms of local government, whites are completely and absolutely inert and they've made no effort to change that.*

(Dr D. Atkinson, Philippolis, Karoo Institute)

## *Bethulie, Wednesday 22/10/2008*

### **Mr COMPAAN**

*Bethulie Correctional Services, Community Integration*

Dani Compaan works for Correctional Services in this building. He is a rehabilitation officer at the Bethulie police station. He is responsible for bringing back convicted criminals into the community and guiding them through the rehabilitation process. Mr Compaan had worked in Bethulie for four years at this time. He has a lot to say about crime in his community.

Dani Compaan is not the sort of police officer one sees on TV in crime movies. He is firm but talks with respect about his 'clients', obviously concerned about their well-being. He knows that crime is not only the problem of the criminal; it is also a community problem that has failed.



*Corrective Services, Bethulie*



*The brown people here are a minority. They often have the feeling that all is going to the majority, that they're being neglected. The people of these language groups, they are from a different origin. Even the Xhosa and the Sotho people have their differences. And in rural areas it seems as if people are more traditional.*

(Dr R. du Plessis, Philippolis, Khula Xhariep Partnership)

*But everybody, all are complaining about the services. For instance, coming in here are a Sotho-speaking and an English-speaking social worker. Some of them can't even understand Afrikaans, but they must serve the Afrikaans-speaking people. You can see it's difficult for her, it's difficult for the people.*

(Dr R. du Plessis, Philippolis, Khula Xhariep Partnership)



## Springfontein, Wednesday 22/10/2008

### Mr BROWN

*Former teacher, Springfontein*

Alec Brown has lived in Springfontein all his life and, being a teacher, he knows what he is talking about. Mr Brown has always been a community man. He joined Khula Xhariep from the very first day; he does community work, goes to meetings, talks to people.

Mr Brown is an idealist but not an optimist. He is anxious about the future of the young and deeply concerned about the loss of moral values and community spirit.

### *How can communities be developed?*

*And I know development is in the heart. I used to operate on the ground and it was very difficult.*

(Mr L.T. Tladi, Koffiefontein, Director of Social Development of the Xhariep District Municipality)

In a rural district like the Xhariep District, government has one priority, namely to 'develop' the region and the communities, in other words, to improve various aspects of life for the people living in the Xhariep communities. The towns in the Xhariep District Municipality – and this include the towns and communities of Kopanong – are in great need of development. They are poor, they have been disadvantaged, and they lack opportunities.

Government as well as private organisations have undertaken community development action programmes to empower individuals and groups of people and provide them with the skills they need to improve their own lives and bring change in their communities. What the government or the private organisations do has been carefully planned, studied and discussed before the programme takes form and is actually brought to the communities. They have spoken to the local politicians and discussed the problems with local people during hundreds of meetings. They have written countless reports and drawn up numerous drafts and plans. In some cases, they have asked for the advice of experts at the universities and from foreign countries.

In order to develop a community, a rural community, one must first find out what the problems are and draw up a list of priorities: what is it that we primarily have to do? Some may think that they will have to solve the material problems in the first instance, namely work, income, livelihood. That is true in one sense, but there is more, much more. If one wants to develop one's community, one needs people, especially young people, who have been well trained, one needs healthy people, one needs self-respect, and a stable family life ... The list is endless. More important still, one needs a heart for development, love for the people and strong motivation to carry on in difficult times.

*When we talk about community building, I think it is important that we get out all those young ones. But then, you must have something to offer them. You can do leadership programmes now which will be wonderful, but somewhere down the line they should benefit from it.*

(Dr R. du Plessis, Philippolis, Khula Xhariep Partnership)

It is impossible to describe all of the development programmes and initiatives in the region. There are those initiatives that have a direct impact on the communities and are clearly visible in the district. These initiatives were brought to life because there are people who take these initiatives to heart, work for them, even fight for them in some instances, and know what real development means to the families and the communities.

The Free State has a **Tourism Enterprise Programme (TEP)**, which is vested in the development of tourist sites and job creation in the tourist sector. The **Small Enterprise Development Agency (SEDA)** offers information and advice on how to start a new enterprise and make it a success.

## Springfontein, Wednesday 22/10/2008

### Mr RAADT

*Korana community, Springfontein*

Frans Raadt tells us he is not a Griqua but calls himself a Korana, a 'Bushman'. He has been studying the history and culture of the Koranas since 1996, but the interest in his own history goes back to 1982 when he realised that he had been treated unjustly in his own country.

Frans Raadt lives in the coloured area of Springfontein. His house had just been vandalised by young burglars and was nearly empty. However, he refuses to give up. He has never forgotten what the past has taught him. His message is pure, simple and clear:

*We must not despair; we must accept the terrible things of the past, forgive and live for the future.*



Apart from the government, numerous other organisations help and support the people and the communities. They are called **non-profit organisations (NPOs)** because they are not commercial and do not intend to make any profit from their activities. Some of them are **non-governmental organisations, (NGOs)** because they do not work for the government, some are **community-based organisations (CBOs)** and some are **faith-based organisations (FBOs)** that work in the context of a church. However, not working for the government does not mean that they do not work together with the government. In fact, they often do. These organisations run hundreds of programmes throughout the country. Kerklike Maatskaplike Dienste (KMD) is one of them. They actually work in the poorest and most vulnerable communities of the Free State. They are situated in Reddersburg, Edenburg, Fauresmith and Luckhoff. They offer a wide range of programmes and services such as HIV/Aids prevention, poverty alleviation programmes, safeguarding of children (abuse, molestation, rape), life skills and parental skills programmes, foster care supervision, soup kitchens etc. NPOs also often run Youth Centres. There is a branch of loveLife in the Trompsburg Thusong Centre that works with youngsters in schools, where they organise drama and dance programmes. They teach young people about taking responsibility and raising their self-esteem and they have learnership programmes to improve the lives of young people. Philippolis has a small youth centre that works with children in school and after school to prevent them from landing in trouble. They concentrate on vulnerable and abused children and try to strengthen them.

What about 'projects'? A project is group of people who get together to plan and execute a series of activities with a well-defined goal. Every project needs a careful plan that is described in several steps. Every step is discussed and measured before going on to the next step. A project needs a tight budget. A project needs a strategy that says how one can best reach one's goals. A project needs a responsible team and a trained project manager. The ultimate goal for community development projects is that the result of the project must make the community stronger and improve the lives of the community members.

The government has dozens of community development projects running in the district; NGOs and other kinds of private organisations have their projects; churches have projects. Some projects are very small; other projects are big and are spread over several years. Some projects are subsidised by the government, other projects work with private money, or are funded by foreign organisations. Many government projects in the district have been successful and have been able to create employment for the community. In Bethulie, for instance, there is a thriving fishing project funded by the Department of Social Development and a food security project that distributes food parcels and seeds. It is funded by the Department of Agriculture. Also in Bethulie, the Department of Tourism in the Free State and in the Eastern Cape started a Lake Xhariep project to develop a nature reserve in the area. There are smaller projects in Bethulie as well, such as the poultry project and a car wash project that have started only recently. Jacobsdal has a flourishing vineyard, Jagersfontein has a dairy project that is doing well and there are vegetable production projects in Springfontein and Philippolis.





## Trompsburg, Thursday 23/10/2008

### Mr VAN ROOYEN

*CEO of Siyanqoba HIV and Aids Support (CBO)*

*Meeting with a team of community 'leaders' and volunteers, altogether some 20 people*

*Madiketla (Trompsburg township)*

Jan van Rooyen is the CEO of Siyanqoba HIV and Aids Support (CBO) in Trompsburg. He had invited a group of volunteers and some local representatives of different organisations, including one reverend, one manager, one assistant manager, one co-ordinator and one professional nurse. There were about 30 people packed in the office, mostly young girls, but no young men. Mr Van Rooyen presided over the meeting. Some of the girls were very shy in the beginning. One girl told us she liked to help children with reading and writing. The nurse added that the people are really suffering nowadays, more than before, because hospitals are closed and health services are very poor.

Everybody agreed that the organisation is a great help to the community and that they really make a difference: they care for sick people, they do household work, and they teach people about hygiene. At the end of the meeting there was a very lively 'photo session'. The girls became very enthusiastic when pictures were taken and I nearly lost my camera in the process.



*Volunteers at SINANQOBA, Trompsburg*

*Most of the projects come from the community itself. The community would actually come to us with the idea 'we have these skills', for instance furniture-making skills – because it's one of the projects we have – 'help us'. This is where the profiling comes in, looking at the possibility of a market, the existence of a market, the viability of such a project in the area. And once we're convinced that it is viable, we may fund or find funding from somewhere.*

*(Mr L.T. Tladi, Koffiefontein, Director of Social Development of the Xhariep District Municipality)*

*We have the youth group, luncheon club, HIV support group of the home-based carers of the clinic, we have a group for people who care for children without parents, orphans, they visit every house when there is not enough to eat. The luncheon club operates under the Department of Social Development. There's a meeting every day of the week from 10am till noon where the ousmas meet, where they do different things. They make things they can sell. They've started doing this to encourage the other adults to participate also. There's also the sewing project – they make clothes for the uniforms of the school children. I think Social Development pays them a grant. There are two or three people involved in the project.*

*(Mr L. Tsibane, Fauresmith, Community Development Worker)*

*All kinds of people come here to get soup and bread from the soup kitchen. Social Development gives us a subsidy, but it is too little to buy all the kinds of food because you have to buy the ingredients and they just give us R21 000 a month. First we got paid R24 000 to R26 000 a month but they've cut it. We have to pay the electricity, the food and the people who work here, we have to buy vegetables and soup ingredients. For the bread alone we pay R10 000 to R12 000 a month.*

*(Mr S. Goodman, Bethulie, soup kitchen volunteer)*

## Trompsburg, Thursday 23/10/2008

### Ms MARITE

*Acting librarian at Trompsburg library*

Keke Marite is a dedicated librarian. She started working for the library as a volunteer and she has undertaken several initiatives to make the library accessible, interesting and informative for the whole community. The library looks clean and well organised; it is a 'nice' place to be in. She particularly works with children and youngsters and tries to motivate them to pick up a book and read. She organises reading sessions for them in their free afternoons.

Ms Marite is also a worried citizen. She told us about the political tensions in Trompsburg, as well as about how the infighting between the councillors had affected the people. However, she still felt that Trompsburg is 'one' community with a good primary school and high school.



There is one particular development initiative in the district that many people are aware of because it has really made a difference in the lives of many. It is often called, almost affectionately, 'the university' because the University of the Free State plays a vital role in the organisation. The official name is **Khula Xhariep Partnership (KXP)**. In 1999 the Department of Welfare in the Free State, the Kerklike Maatskaplike Diens of the DR Church and the University of the Free State formed a partnership to do development work for the communities in the Xhariep District Municipality. Since then, final year students and a lecturer in social work have done social work twice a week in the community. Khula Xhariep was officially established in 2005 and now works in three communities: Philippolis, Springfontein and Trompsburg. Most people know about the partnership because one can see the students visit the homes of people to talk to them and help them in different ways. Social work students render services to families, vulnerable children, HIV and Aids Patients, elderly people and young people. Physiotherapy students treat patients who suffer from different ailments. They accompany home-based care workers when they visit TB and Aids patients at home. The students from nutrition and dietetics give support to those who need advice on food and special diets and assist with the luncheon clubs, school-feeding schemes, feeding schemes for Aids patients and with laying out vegetable gardens. Nursing students do home surveys and promote healthy eating habits. The students work in homes, in clinics, in old-age homes and on the farms under the supervision of their lecturers or a social worker. All the services are free. Khula Xhariep also does research projects on health and eating habits, HIV status and alcohol abuse and the needs of families in the communities. They also give mental and spiritual counselling to people in distress who suffer from HIV or are desperate for relief.

In addition, Khula Xhariep supports, coordinates and initiates various projects with students, organises and supervises research projects and cooperates with projects monitored by community based organisations and individuals. In 2006, they started a youth project with social work students to combat alcohol and drug abuse under young people in Philippolis. The aim of the project is also to fight challenging behaviour, prevent HIV and Aids, crime and teenage pregnancy. They have established vegetable gardens at the local schools and at the homes of residents. They are running an HIV/Aids awareness and preventative programme on farms in the Philippolis area with group discussions, information sessions and counselling. They provide meals for children and the elderly in the communities of Madikgetla and Noordmansville in Trompsburg. Khula Xhariep is firmly rooted in the communities. Philippolis, Springfontein and Trompsburg have their own representatives in both the Interim Management Committee and the Interim Executive Committee. Decisions are taken in monthly meetings where the representatives discuss and decide democratically. As such, the organisation is a very modern and professional body in which all members take equal responsibility. However, at the same time, Khula Xhariep is very human and compassionate in its approach. It involves people from the communities to feed and support the students during their stay, employs local people for various tasks and occasions, recruits and assists trainees to do research and fieldwork, cooperates closely with the municipal councillors and with the other private or non-profit organisations in the area. Most of all, Khula Xhariep has a moral and





## Trompsburg, Thursday 23/10/2008

### Ms BOOYSEN

*Sewing club, Noordmansville (Trompsburg coloured township)*

Sarah Booysen is a member of a craft club, i.e. a sewing club of five women who gather every now and then. They get their material from a white woman who also teaches them to sew. They do not gain any money from their sewing. On Mondays, they also work with children in the afternoon and teach them to 'make' things.

There were three people sitting and talking in the cramped little kitchen/living room. They told us how poor they have become and how the quality of life had gradually gone down. The young people cannot find jobs and are losing courage. However, But they still felt that there was a strong sense of community.

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spiritual mission that underlies all its activities. It shows that self-respect and respect for others are the basis of any community and that there is no future if one does not care.

*Previously people would just go to Rural Development and do research, gain information from the community. But the community didn't get anything back from them. We do research and afterwards we deliver services so that the communities can also benefit, it's a two-way traffic. And it also gives exposure to our students.*

(Ms Lolly Mogoere, Bloemfontein, Community Development Officer UFS, Khula Xhariep Partnership)

*The impact of the project [Khula Xhariep] in Springfontein was very good, with the students coming in, you know. Our home-based carers are not many, and the students went in and out every home and spoke to the people. They are trying their best. Anyway, the feedback from the people was very positive.*

(Mr A. Brown, Springfontein, retired teacher)

*What I normally do is go to the communities, talk to the people and see what is happening. After that, I will do an analysis and then go to the different faculties [of the university]. I will contact the co-ordinators for community service at the faculties so that I can inform them and ask 'how can you help?' I also did a project audit. I went to the local communities and asked 'what is it that you do? Do you have projects here?' Then I rated them to see if they would be useful for our students ... When I have identified the need in the community, the faculty will develop the module before it can be implemented. We started in Philippolis with the social workers, we sent our social work students to go and work under the supervision of the social worker from the Department of Social Development. And we also work with the South African Police Service (SAPS), because some cases are referred to the police station. The police station will then refer the case to the student to help them. We also work with the farmers around. The students also work with the Department of Human Nutrition and Dietetics.*

(Ms Lolly Mogoere, Bloemfontein, Community Development Officer, UFS, Khula Xhariep Partnership)

## Trompsburg, Thursday 23/10/2008

### Mr GELDENHUIS

*Owner of Midway Manor (pub, restaurant en guest house), Trompsburg*

Mr Geldenhuis had lived in Trompsburg for ten years. He felt that things were getting better and that there was some job creation with the advent of the Kopanong Municipality services three years earlier. Actually, more people are coming in than leaving. Yet he complained about the quality of the municipal services, which is very poor and getting worse.

There are approximately four hundred white people and six to seven thousand non-white people living in Trompsburg.

He agreed that there is a kind of community spirit and that there is good communication across racial boundaries. When asked about community organisations, he replied that the intentions are good but that the organisations do not have time to develop real initiatives.

Yet Mr Geldenhuis complained about the mentality of the young people who treat their parents 'like rubbish'. There is some drug abuse and a alcohol problem. According to him, the government is trying hard but it lacks the necessary funds and skills. He also mentioned that they only have visions for themselves and that the country might be going to pieces as a result.

*"The only thing that can save this country is Christianity."*

### *Where can we find help?*

*South African Government Services: We Care We Belong We Serve*

(<http://www.services.gov.za>)

It is reassuring to know that there are all sorts of government programmes meant to develop the towns in the District. However, when one needs help in any way, one needs a person one can talk to, someone who can answer one's questions.

Where can one go to solve a problem with the government?

To help the citizens directly and on the spot, the government has set up special service centres, the so-called **Thusong Service Centres**. These centres offer a hub of activities and a variety of services to every South African citizen in their place of residence to improve the quality of their lives. At a Thusong Service Centre, one can contact the departments of Home Affairs, Labour, the South African Social Security Agency (SASSA), Social Development, Government Communication Services and the Department of Health. Most service centres also house telecentres, post offices, libraries, agricultural extension offices and municipal services. Community Development Workers, the South African Police Service, NGOs and community-based organisations provide services through the centres. At a Thusong Service Centre, one can also find government publications and information about government programmes and activities. There is a brand new Thusong Service Centre in Trompsburg, which concentrates on computer and business courses to young people. Trompsburg Thusong Service Centre also houses several



## Edenburg, Friday 24/10/2008

### Community organisations meeting, Oude Munisipaliteit

Chairperson: Lala de Jager

Note: multilingual debate (Afrikaans, English, Sesotho)

We had heard a community meeting would be held in the Old Community Hall in the township of Edenburg. It was a hot day, lots of dust on the road. We got lost several times and could not keep up with the police car that was supposed to show us the way to the Community Hall. When we entered the township, a group of people were gathering at the end of the road, shouting slogans. It turned out to be a demonstration against rape. Several incidents had taken place in the township lately and the atmosphere was tense.

The hall was crammed with people. There were government officials of the departments of Social Development and Health. All community organisations working in Edenburg were represented and many people had shown up. The debate was well organised. The debate was taken very seriously. It was intense, heart-rending. Tragic stories were told in simple words. It was not what one would call a straightforward, efficient meeting. Many speakers showed great concern for various issues and were clearly emotionally involved, their stories and complaints coming 'straight from the heart'.

Community and development are sensitive issues. I saw and heard the people speak and could see and hear what community building is about. They expected something to happen, soon, in the near future. It became clear that more and more people are willing to cooperate and take their lives in their own hands.

Our time was running out. This was our last event before leaving the Xhariep District. I could not help feeling lost.



Chrismi and a volunteer, Edenburg

government departments, a state-of-the-art telecentre, an electronic library, a health friendly clinic, a children support centre and the South African Football Association!

These are a lot of services and programmes but also many words. However, how does it work? What should I do if I need an application form for a new ID? Where can I find information about a business-training course? Where should I go to apply for an old age pension or a child support grant? How can I contact a home-based care worker? Who can tell me about government projects in the community? How can I find a training programme to complete my education?

The best way to go about these problems is to contact the CDW in your town or community. He or she can tell you what to do, can help you to find and fill out the documents; can give information on almost all issues that have to do with government initiatives in the communities. However, CDWs do a lot more than assist with government administration. One of the main roles of the CDW is 'to guide and support community members working on community-based projects such as small business development programmes, projects that help people generate an income, or projects that develop local assets and resources' (CDW Handbook, Ministry for Public Service and Administration, 2007). Community-based projects of this



Old Community Hall, Edenburg



Volunteers from the community organisations, Edenburg



kind are the engines of change, because they improve the lives of ordinary people. The same handbook also states that 'all community workers have a duty to ensure that they work together' and that the 'CDW programme should be linked to existing programmes'. Because of this, CDWs are actually at the heart of transformation. They never work alone but always together with other people, bodies or agencies. They refer one to the right persons and bridge the gap between the people and the government, between the people and all other organisations or initiatives that help develop the communities.

*I'm helping people. Maybe they're suffering to get an ID and I come then to get them helped. Maybe they're suffering to get a grant, a child grant or old-age grant. I'm helping with a problem at the clinic, or maybe they are giving the child the wrong medicine whatever ... I'm involved with a group of victim empowerment. They're working with women and child abuse. They get funded by Social Development. I also work with the Department of Justice. Maybe there's a problem with a case. Like children are being abused or raped, they don't want to talk about that. I call someone from victim empowerment and take him or her to that child so that the child can talk about it. And then the Department of Education. Like there was a project of work and poverty. I'm part of that project. So we make house calls and we get children that don't go to school. If you ask them the reason, they don't have any reason, so we encourage the children to go back to school. It may be they're having problems. Maybe they're older than 18 years, they can no longer go to the primary because they're too old and then we encourage them to go to ABET.*

(Ms Beauty Mokate, Springfontein, Community Development Worker)

*Like the community has a problem and someone has not been assisted, then we refer this person to the relevant department so that he can get relevant help for an ID or a social grant. The council has proposed me and the community says where I can help. If they're looking for help they come to me and tell me what they need and from that point on I will help them.*

(Mr L. Tsibane, Fauresmith, Community Development Worker)

*As a CDW we start looking for the people that are very very poor. And we also look after the children that are orphaned, for the grant. And then we also arrange food parcels. And then we arrange foster care for the different types of crime that we have. And then we have the disability grant ... We also have projects, the fishing project and the sewing project. As a CDW my task is also to monitor and assist with resources, like if they want to photocopy or fax or if they want to communicate with someone from the province. And*





## Bloemfontein, Monday 27/10/2008

### Ms M.M. MOGOERE

*Community Development Officer UFS, Khula Xhariep Partnership, Bloemfontein*

Lolly Mogoere is Xhariepan born and bred and she is very much involved in her community. We met her on the Vista Campus of the UFS. The campus was deserted but Ms Mogoere was at work in her office.

Yet most of her time she spends outside her office, talking to the people in the communities, organising projects, monitoring the students ... What she has learnt in the field she reports to the university.

Ms Mogoere is a true professional who talks about her work with passion and dedication. She represents the young generation of the new South Africa.



*we are also involved in the communities, in the Community Development Forum, so that we can discuss complaints from different departments. And then there is access to information. It is very important to give the community information. For instance, what is happening at the municipality, what is happening in the government. I'm also involved in the Community Policing Forum. Every month I have to report to the province what are the programmes to fight crime. But we don't have serious crime in Bethulie ... I am involved in everything. I also assist people with business plans, how to take minutes, attendance, a letter of authorisation, because those are the issues that are needed for people to register the co-operative ... And every day we have this meeting where unemployed people get together. Every day people can get information: 'there is this contract coming to Bethulie, this white person or farmer wants people or any other person wants people, you just go there'. It is just for 30 minutes. We make it also an information session so that people can know what is happening ... Like every month we have that meeting. There is a task, an instruction from the department that for this month you must at least do this and this. Every month we have to report and then give figures. And then they assist us in terms of statistics. As I said before, I refer and they also refer. If they can't help that person, they will refer that person to me. And then, if I can, I will make means. I'm the person that must make means, because that person should be helped, any member of the community ... Normally, my house is like my office. If they don't find me during the night, early in the morning they will come and say 'this is my problem'. Like domestic violence, they will come to me and then call the police, call the victim empowerment group. Or anyone coming with child abuse. Most of my work is to refer, to refer the cases. I can't lock my door. I work 24 hours a day.*

(Mr P. Kulumane, Bethulie, Community Development Worker)



### **What can we expect from community development?**

*I would say there's a challenge, because you have to group people. But now for the project to start you have to follow certain procedures and others don't follow. Most of the people they want money. They want a project that says there is money. And then there is this career programme. Most of the people they go to this, Bethulie, Springfontein, for upgrading. So they just move out of the programme. Our people, they don't have that perseverance to ... But there are those few.*

(Mr P. Kulumane, Bethulie, Community Development Worker)

Sometimes one is optimistic. Sometimes one is not sure of what to expect. Sometimes one does not really expect much. Many are willing to do something, however small this something may be, but do not know how to go about it. Clearly, goodwill is not enough.

*You know what? Because the people here are so poor, they will say 'can I have a job?' In development work there's always that face that you will do a lot and that it is for nothing. And they are not prepared to do that. And it's not so easy to create jobs here. What I hear from some people, even the oumas here, they say 'if we can just get something that keeps our youth from doing bad things'. It's not that they don't want to develop. They also think that the poor should develop values.*

(Dr R. du Plessis, Philippolis, Khula Xhariep Partnership)

*You know, when you go the communities and you tell them you're from the university, they will always expect a job. We asked them to do our catering for us, because we want them to gain something at the end of the day and they benefit from that. When we do research, we train people, we employ them for that period of time. You cannot expect people to bring something without doing anything for them. You also teach them to do something for themselves.*

(Ms Lolly Mogoere, Bloemfontein, Community Development Officer UFS, Khula Xhariep Partnership)

If one looks at the number and kinds of programmes, schemes, projects ... that fail, one may lose heart and give up eventually. There are always many different reasons why project fails. The success of a project depends a great deal on the people who work for the project. One may have expected spectacular success in a short space of time. One might lack knowledge and training because one has never done anything like it before. One might have had to work with people one does not know well or does not trust. One may have lost one's motivation in the process. Projects can only succeed if one can work with people who have management skills, lay out efficient business plans, raise the necessary funds and spend the money wisely. However, what one needs most are people who believe in the future of the project and in the future of communities. It is certainly not always the community's fault when a project is halted. There might be sponsors; often foreign sponsors who fund the project, who do know the communities well enough or are not aware of the needs of the communities. Some of these sponsors are very demanding and prescribe regulations or procedures that are hard to understand, let alone to follow. All cultures have their own way of doing things and in some instances, the sponsors' demands are simply not realistic.

*One of the problems that we're faced with when starting a project is getting them united. They come to you as a group, but when money is involved you will begin to see people fighting amongst themselves. And this is where we bring in the life skills programme, life skills education to teach them how to handle conflicts. If you don't, the project will fail.*

(Mr L.T. Tladi, Koffiefontein, Director of Social Development of the Xhariep District Municipality)

*I think that there are too many social workers and too many people from social sciences involved here. We need more people from the financial world. There have been too many projects launched by people from social science without good financial planning ... There have been many people from universities in the USA. That one lady, when I took her to Bergmanshoogte, I said: 'that's a coloured community of brown people'. She said: 'there's no such thing as brown or coloured people, you're black or white'. And when later on so many projects collapsed, you will struggle now to find anybody who is interested to invest money ... And the reasons why they collapsed, it's not only because of prescriptions. there are other reasons as well. You have people with practical skills, you have potential artists that can do wonderful things, but you need somebody that can manage them. And that is one of our challenges ... And, unfortunately, the government is not eager to use local expertise. They will get consultants*





*from wherever. Some of the farmers here, from the Farmers Union, approached me and said 'we want to help the upcoming farmers'. They have good ideas, but Local Government is not eager to hear from them or take advice from them. I think it's because of apartheid. Local Government doesn't want any interference and I can understand that fear of white people coming in and again telling them what to do.*

(Dr R. du Plessis, Philippolis, Khula Xhariep Partnership)

Yet, any successful project is one more victory for the community.

*You've got a very rich community in terms of the care these people have for other community members. I think one of the wrongs that came with democracy is that we have lost the spirit of true voluntarism. You do find people still willing to serve free of charge, genuinely serve, but mostly them want to be paid for it. But what I'm saying: we have a rich community, it may not be materially rich but in terms of knowledge, involvement, willingness to help one another, we are rich.*

(Mr L.T. Tladi, Koffiefontein, Director of Social Development of the Xhariep District Municipality)



### **Have things changed?**

***I don't see a brighter future. The young people that are capable and willing are leaving. The skills and the talent and the will to do something, the moral fibre, they take the lot with them.***

(Mr A. Brown, Springfontein, retired teacher)

This is a sensitive question. We do not agree about change in our communities. A few have hope, a lot of hope or a little hope, but nevertheless hope. The younger generation who do community service and work in the field have noticed the changes in the communities. They seem to have left the past behind them, they look ahead and are optimistic.

*Let me give you an example. There's a dairy project in Jagersfontein. We came in as a department, with other departments, hunting money, hunting skills, and we can see it has the potential to grow into something big. We have these challenges but this project has had a positive impact on the lives of the people working there and on their families. There's a project in Jacobsdal, the vineyard. Look at how the guys are running that project. You know, running around, organising things, engaging us and other departments. You see that people have grown since we've been involved there.*

(Mr L.T. Tladi, Koffiefontein, Director of Social Development of the Xhariep District Municipality)

*Yes, ja, there's a lot of developments. For instance, these issues of grant. Every day I'm doing appeals. For instance, a pension that has been rejected, then I have to assist the person to write an appeal because most of the people they can't write. Also, there are people who don't have IDs and who must get a grant.*

(Mr P. Kulumane, Community Development Worker)

*The housing, I think, that's the one area where there is improvement. But then the way they are allocated – there are a lot of complaints about discrimination. But okay, you will see that people are no longer staying in shacks.*

(Dr R. du Plessis, Philippolis, Khula Xhariep Partnership)

*What you can see now, people are beginning to be vocal, they're beginning to raise issues. Besides that, I think they've come to the realisation that they're lagging behind. There is development in other municipalities outside Xhariep and they're kind of trying to copy what's happening outside Xhariep.*

(Mr L.T. Tladi, Koffiefontein, Director of Social Development of the Xhariep District Municipality)

*I think it's getting worse, because most people are hungry. People are getting poorer. And another thing, the cost of living is very high nowadays. And the people are not getting jobs. The old-age people, myself too, look after their children. And what is that money we're getting from the government? It's not enough. So you can't say it's getting better, it's getting worse. We are third world, it's worse than before. There were jobs, people did work and they had food and the groceries were cheaper than today. And every child was in school. Now you have a child who is doing well at school, nice results in matric, and you can't invest in him because it's too expensive.*

(Mr S. Goodman, Bethulie, soup kitchen volunteer)

*I think the answers are going to be at the sociological level overlaid with politics and economics. When I say sociological level, it's whites as a society and blacks and coloureds as societies and they live side by side. I mean, there's no way that a white person would go and sit in a shebeen. There's no way that a black person would go and sit in a workman's pub. There are very few points of contact as equals. There are no spaces, except for these philanthropic organisations or our Library Committee, where people can mix and drink tea as equals. Nobody socialises together.*

(Dr D. Atkinson, Philippolis, Karoo Institute)







There is good news and there is not-so-good news. Black businesspeople, for instance, have made considerable progress and they are well represented in the national middle class. There are more black South Africans and more women with professional technical and management posts. The number of non-white South Africans working in the public services has increased and is still rising. At universities and technical universities, 60% of students are black nowadays. On the other hand, the gap between rich and poor has widened since 1994. Very little progress has been made regarding land redistribution and there still is a significant shortage of skills.

*You see, we used to have people who can tell what is going to happen, who can make forecasts. They told us 'you must not worry. You will suffer from a severe repression, but at one time you will be set free. Just take care about how you will be set free'. We think we are approaching this moment, like we were promised. But we must stand together so that we can support each other, so that we can try and save our cultures, with the permission of the government.*

(Mr F. Raadt, Springfontein)

Transformation is like an undercurrent of water under dry soil that will make the wasteland fertile.

Sometimes one can see little green scrubs growing. One must not lose hope. There is water.



*Landscape of the Xhariep*

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# Daar ís water

'n Reisigersblik op die Xhariepse gemeenskap in oorgang

## LUT TECK

Vertaling deur Jeanne-Leanne Smit



PROVINCIE  
ANTWERPEN



*sb*





# Daar ís water

*'n Reisigersblik op die Xhariepse gemeenskap in oorgang*



*Die Xhariepse landskap*

LUT TECK



Vertaling deur Jeanne-Leanne Smit

*Daar is water*

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## OPDRAG

*Aan Kas Deprez (+ 17/12/2000),  
mijn man en wapenbroeder die mij heeft geleerd om te vechten  
voor een nieuwe wereld voor iedereen.*





**INHOUDSOPGAWE**



# INHOUDSOPGAWE

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# VOORWOORD



DONT KILL  
THE MEERKAT'S

Van die N1 *en route* na Springfontein



# VOORWOORD

Talle mense het hand bygesit met die beplanning, navorsing, organisering en skryf van hierdie boek.

My spesiale dank gaan aan my jare lange vriend en mentor, prof. Theodorus du Plessis, wat my die geleentheid gegun het om die veldwerk te doen en my deurgaans tydens die ondersoek en skryfproses van raad bedien het.

In besonder wil ek mnr. Chris Mokomela (Plaaslike Regering) se insette noem en prof. Lucius Botes (Sentrum vir Ontwikkelingsteun aan die UV), wat my aan die Vrystaat-provinsie se netwerke van maatskaplike navorsing en maatskaplike ontwikkelings bekendgestel en my daardeur begelei het, bedank.

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Laastens, Chrismi Loth, my waardevolle assistent, wat beplan en gereël en wondere verrig het wanneer dinge onmoontlik gelyk het. Dankie, Chrismi, jy was my strydgenoot tydens 'n opwindende reis wat jy omskep het in 'n wonderlike ervaring vir die hart en die verstand wat my altyd sal bybly.

Lut Teck

2013

## INLEIDING

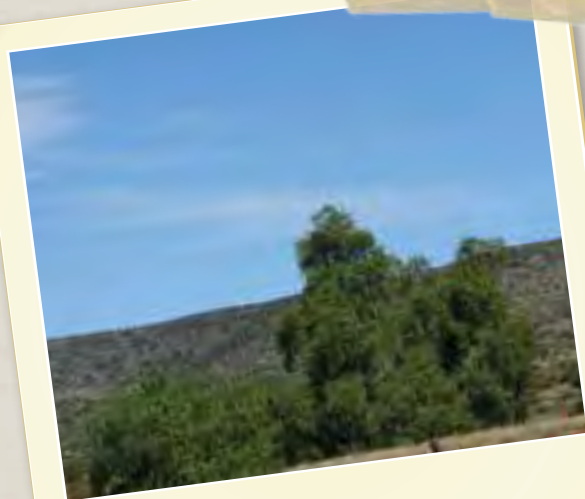
Tijdens het MIDP IV (Multilingual Information Development Programme) Seminarie van 2008 besliste het Bestuurscomité om de inhoud en het bereik van het project Veeltaligheid en Uitsluiting te verbreden. Het project kreeg een nieuwe invalshoek. Er werd een overzicht van de Gemeenschappen in het Xhariep District aan toegevoegd met aansluitend een samenvatting van de ontwikkelingsprojecten en - initiatieven die de Nationale Regering, de Provinciale Regering en de lokale overheden van het District hadden ondernomen. De resultaten van dit onderzoek zouden worden gepubliceerd in een uitgebreide brochure en verspreid onder de inwoners van het District. Het project wil op die manier een bijdrage leveren aan de ontwikkeling van de inwoners van Xhariep die wonen en leven in een feitelijk en mentaal landschap dat niet eerder op deze manier werd beschreven.

Vanaf het begin werd duidelijk dat deze opdracht aanzienlijk omvattender en moeilijker was dan ik mij had voorgesteld. Ik werd tijdens de gesprekken in het veldwerk geconfronteerd met een immens gevoel van isolatie, van empathie, van onmacht. Toen ik de gesprekken beluisterde en uitschreef werd ik getroffen door de schoonheid van de taal en door de intensiteit en eerlijkheid waarmee de geïnterviewden hun eigen leven leiden. Ook het schrijfproces verliep moeizaam. Ik werd geconfronteerd met de concepten 'authenticiteit' en 'respect': ben ik eerlijk genoeg geweest tegenover hen en tegenover mijzelf?

Een fragment uit "The Waste Land" van T.S. Eliot benadert mijn beleving en ervaring in het landschap van Xhariep het dichtst: 'het brakke land' waarin de mensen van Xhariep leven is het brakke land waarin wij leven. En toch, na dit proces van luisteren, nadenken, schrijven en twijfelen ben ik het niet eens met de conclusie van T. S. Eliot dat 'er geen water is'. En dit dankzij de mensen van Xhariep.



*Nattigheid in die Xhariep*



*Xhariepse groenigheid*



If there were water  
And no rock  
And also water  
And water  
A spring  
A pool among the rock  
If there were the sound of water only  
Not the cicada  
And dry grass singing  
But sound of water over a rock  
Where the hermit-thrush sings in the pine trees  
Drip drop drip drop drop drop drop  
But there is no water

(Uit: T.S. Eliot se "The Waste Land")



Die Xhariep se skone hemelruim

KAART







# MILIEUS

*Landschappen en plaatsen*



Sipresbome net buite Philippolis



## Xhariep-distriksmunisipaliteit

Ons het die Xhariep-distrik deurkruis. Die dorpe waar ons onderhoude gevoer of vergaderings bygewoon het, word in die kaart hieronder aangedui:



Afbakening van die Xhariep-distrik



Die wydsheid van die Xhariep

Dit bord was er niet toen ik in 1993 voor het eerst naar 'Xhariep' kwam. Ik had nooit eerder een 'veld' gezien en was overweldigd door de weidsheid van het landschap en de schoonheid van de luchten.

### Wat is die Xhariep-distriksmunisipaliteit?

*Die Xhariep-distrik, 'n gebied van ongekende diversiteit'*

(Amptelike leuse van die Distriksmunisipaliteit)

Die Xhariep-distriksmunisipaliteit is amptelik in 2001 gestig toe al die areas van die vorige plaaslike regering herafgebaken en nuwe munisipaliteite daargestel is. Die distrik is 'n samestelling van drie plaaslike munisipaliteite: Kopanong, Mohokare en Letsemeng. Daar is sewentien dorpe in die distrik met Trompsburg as die hoofdorp.

Die Xhariep-distrik is in die suidelike deel van die Vrystaat-provinsie geleë. Daar is volop natuurlike hulpbronne en is die tuiste van die Gariepdam wat die grootste dam in suider-Afrika is. Die drie nasionale paaie wat deur die distrik loop, vergemaklik toegang tot die area.

Die Kopanong munisipale gebied beslaan die grootste oppervlakgebied van die drie plaaslike munisipaliteite. Dit het 'n bevolking van 54 000 mense. Die nege dorpe wat in Kopanong aangetref word, is Trompsburg (munisipale hoofkantoor), Gariep Dam, Springfontein, Bethulie, Philippolis, Jagersfontein, Fauresmith, Edenburg en Reddersburg.

## Philippolis

Ik hou van Philippolis. Dit historiese en landelike stadje ademt geskiedenis en nostalgje.

Philippolis spog met 'n kleurryke geskiedenis. Dit is die Vrystaat se oudste nedersetting en in 1822/1823 was die London Missionary Society daar gestasioneer. Philippolis het ook van die 1820s tot die 1860s die Griekwa-kapteinskappe gehuisves en was 'n konfliktsone tydens die Anglo-Boereoorlog.

Net buite Philippolis is die landskap veral pragtig, oortrek met sipresbome en groen struik.



Voormalige biblioteek, Philippolis



Sipresbome net buite Philippolis



Plaaslike landskap buite Philippolis

### Wie is die mense van die Xhariep?

*Ons het steeds monumente. Ons weet waar hulle is. Jy sal die monument van die kaptein kry. Daar is 'n kragstasie, oorkant die poskantoor in daardie erf. Dit is vasgestel dat hy in die huis gewoon het. Suid van die monument staan die huismuur nog al die jare. En hierdie grafte is nie so ver nie. In die omgewing van die oord het ons steeds veekrale en huise, halwe mure. Dit is waar die diere kom suip het en hulle water vir die plantegroei verkry is.*

(Mnr. P. Tshegare, Bethulie, onderwyser)

Daar is 'n rapsie meer as 135 000 mense in die Xhariep-distrik woonagtig. Die bevolking bestaan tans uit vier verskillende groepe. Omtrent 75% is swartmense, 'n rapsie meer as 16% is bruinmense, 9% is wit en 0,04% is van Indiese/Asiese oorsprong (SA Sensus 2001). Dit is 'n jong bevolking: 52% van hulle is jonger as 25 en slegs 8,6% is ouer as 60 (SA Sensus 2001).

Die meerderheid mense wat in die Xhariep-distrik woon, gaan kerk toe of beoefen die een of ander geloof. Daar is 24 verskillende kerkverbande in die distrik en slegs 3,6% van die mense sê hulle is nie godsdienstig nie. Die Nederduits



## Springfontein

Springfontein is klein en onopvallend. De naam zou verwijzen naar een bron op een gelijknamige boerderij. Ik was bijzonder getroffen door de desolaatheid en de barheid van het landschap.

Die foto is op die pad tussen Springfontein en die N1 geneem.

Tydens die Anglo-Boereoorlog is 'n Britse konsentrasiekamp in Springfontein opgerig. Sewe honderd en vier vroue en kinders het in die strawwe winter van 1901 daar omgekom. Hulle grafte is in die konsentrasiekamp se begraafplaas te siene.

Ons het etlike dae in Springfontein deurgebring en met baie mense gesels. Frans Raadt woon in die dorp se bruin woongebied, nie ver van waar die foto geneem is nie. Hy maak melding van die fontein in sy onderhoud.



Gereformeerde Kerk is die grootste godsdienstgroep met 28,10%, gevolg deur die Metodistekerke met 12,8%, Christenkerke met 12,3% en die Apostoliese Kerke met 11,8% (SA Sensus 2001).

Die mense in die Xhariep praat verskillende tale: 38,8 % praat Sesotho, 34,3% praat Afrikaans, 20,8% praat isiXhosa en 4,8% praat Setswana. Daar is nie baie mense wat Engels praat nie, slegs 0,45%, tog word Engels deur die regering in amptelike dokumente en vergaderings gebruik. Die meeste mense praat ook Afrikaans as 'n tweede of derde taal (SA Sensus 2001).

Die mense in die Xhariep-distrik het van oral uit Afrika en Europa gekom.

*Verstaan jy, ek is al ouer as 50 jaar, so ek het onder Sotho en Xhosa grootgeword. Maar dit is nie so maklik vir ander mense om [my Tswana-identiteit] te aanvaar nie. Ons moet die hele geskiedenis van ons oorsprong in Thaba 'Nchu gaan soek. Byvoorbeeld, ek wil my lofgesange sing, wat moet ek sê? Ek wil my kultuur beoefen, wat moet ek doen?*

(Mnr. P. Tshagare, Bethulie, onderwyser)

Die oorspronklike bevolking van die area is die Sanstamme wat later met die Khoikhoi-setlaars vermeng het en nou as die Khoi-San bekend staan. Hulle het 'n tradisioneel-landelike kultuur beoefen wat van geslag tot geslag deur stories oorgedra is. Van die mense in die Xhariep-distrik het Khoi-San-voorsate.

*Wanneer jy ondersoek gaan instel oor wie presies in hierdie omgewing gewoon het, was dit die Koranas gewees. Die Koranas, hulle was die nasate van die Khoi-San-mense. Ek is 'n Korana en dit is 'n geskiedenis wat teruggaan tot in die ou dae. Ek het 'n bietjie ondersoek ingestel oor wie ek is. Toe ek my ouma se susters bekyk het, was al hierdie kleinkinders nasate van die Koranas. Jy kan dit van hul vanne aflei.*

(Mnr. F. Raadt, Springfontein)



Van die N1 en route na Springfontein



Konsentrasiekamp-begraafplaas, Springfontein



# STEMMEN

*Mensen, hun stemmen en verhalen*





## Reddersburg, Woensdag 15/10/2008

### Mnr. ENDU BOIKANYO

*Student by die Sentrum vir Onderwys en Opleiding (Departement van Gesondheid): Gemeenskapsontwikkelingspraktisyn*

Endu en Josephine het saam met 'n span tuiswerkers by die kliniek gewerk. Hulle het mense in die kliniek asook tuis help vervoer en morele ondersteuning gebied. Endu was op daardie tydstip besig om hom as 'n Gemeenskapsontwikkelingspraktisyn te bekwaam. Hy was betrokke by die Gemeenskapspolisieforum, 'n middel vir die bekamping van misdaad. Hy het ook inligting verskaf en bystand met vorms verleen. Endu was geesdriftig oor sy werk en was van mening dat die gemeenskap hom respekteer. Hy was oortuig daarvan dat baie dinge sedert 1999 verander het en dat mense in gemeenskapsdiens belang stel, alhoewel nie almal aktief daarby betrokke is nie.

Langs die kliniek was daar 'n lappie grond vir 'n groentetuin. Die plaaslike regering voorsien die saad en gemeenskapsvrywilligers hou die tuin in stand en kweek die groente.

Ons het groenteverbouingsprojekte op baie plekke aangetref: Springfontein, Philippiolis, Trompsburg asook Reddersburg.



In 1743 het 'n groep bruinmense afkomstig uit die Kaapkolonie hulle onder Adam Kok se leierskap noord van die Oranjerivier gaan vestig. Hulle het hulself vanweë hul gemengde bloed Basters genoem, maar is later as Griekwas herbenoem. Dit is bekend dat 'n beduidende aantal bruinmense in die Xhariep van Griekwa-oorsprong is en Khoi-San-voorvaders het.

*Daar is steeds Griekwa-mense in Bethulie wat hulself Griekwas noem, maar hulle is nie 'n aparte groep nie. Maar daar is ook ander bruinmense wat dit nie sê nie. Ek dra steeds die ou Griekwa-identiteit.*

(Mnr. S. Goodman, Bethulie, sokkombuisvrywilliger)

In 1820 het die eerste groep wit Britse setlaars hier aangekom gevolg deur 'n menigte inheemse swart stamme wat deur 'n uitgerekte oorlog wat in suidoostelike Afrika gewoed het, gedwing is om te migreer. Tydens die 1830s en 1840s het die eerste groepe 'trekboere' hulle in die streek kom vestig en op groot skaal begin boer. In 1867 is die eerste diamant in Hopetown ontdek en later is goud ook ontdek. Dit het 'n massa-intog van mense van regoor die wêreld, asook swart inheemse mense op soek na werk en 'n bestaan, tot gevolg gehad.

Sedert 2001, toe die Xhariep-distriksmunisipaliteit formeel gestig is, het die inwoners van die Xhariep-area amptelike Xhariepers geword. Om 'n Xharieper te wees, beteken dat jou daaglikse bestaan nooit weer dieselfde sal wees nie. Die mense en hul gemeenskappe word volgens syfers in navorsing en statistieke verteenwoordig. Hulle vul vorms in, lees dokumente en sorteer hul administratiewe probleme via die Munisipale Raad uit. Hulle word by vergaderings gesien en gehoor. Hulle kan self besluite oor hul toekoms neem.



*Endu en Josephine voor die kliniek, Reddersburg*



*Gemeenskapsgroentetuin, Reddersburg*

## Reddersburg, Woensdag 15/10/2008

*MIV-vrywilligerspan: Mediclinic te Reddersburg*

*Tuisversorging: Raleboha Home-based Organisation*

*Noenmaalklub (bejaardes)*

*Khatelopele Women against Abuse*

*MIV/vigs-organisasie*

Hierdie MIV-vrywilligerspan het uit elf tuiswerkers bestaan wat mense in die kliniek of tuis met vervoer en morele ondersteuning bygestaan het. Hulle is ad hoc-vrywilligers wat die maatskaplike werkers elke weeksdag vanaf 08:00 tot 12:00 vergesel het. Die span is vyf maande van tevore op die been gebring, want hulle het verplig gevoel om die gemeenskap ter wille van die kinders te red. Hulle het ook ander mense probeer oortuig om by hulle aan te sluit, maar dit was vrugtelos, want jong mans is alombekend vir hulle halstarrigheid.

### **Wat is 'n 'Xharieper'?**

***Waar die groothartigheid, vriendelikheid en louere wilskrag van die mense tot voorspoed lei.***

**([www.commonwealth-of-nations.org](http://www.commonwealth-of-nations.org))**

'n Xharieper is veel meer as net 'n individu wat in die Xharieper-distrik woon. Xhariepers beskik oor hul eie identiteit en verskil van die mense wat ander dele van die land bewoon.

*Wanneer jy die Xharieper ken, sal jy maklik agterkom dat dit 'n Xharieper is [wys na homself; mense lag]. Die taal wat die mense hier praat, Afrikaans. In die Xharieper mag hysy slegs Afrikaans praat, al is hysy 'n Xhosa. Hysy is Suid-Sotho van geboorte maar kan nie Sesotho praat nie. Jy kry dit net in die Xharieper. En dan natuurlik, die armoede hier maak van jou 'n spesiale persoon. Ek sê, komende van hierdie area waar daar niks is nie, dat Xhariepers, as hulle eers aan die buitewêreld blootgestel is, die kans groot is dat hulle negatief beïnvloed sal word.*

(Mnr. L.T. Tladi, Koffiefontein, Direkteur van Maatskaplike Ontwikkeling van die Xharieper-distriksmunisipaliteit)

Identiteit is 'n komplekse mengsel van die verskillende rolle wat mense deur hul lewens vertolk. *Persoonlike identiteit* is dié dinge wat 'n individu uniek en anders as ander individue maak. Elke man of vrou het 'n idee van wie hulle is, alle individue het hul eie persoonlikheid, hul eie verlede, hul eie agtergrond, hul eie drome. *Maatskaplike identiteit* beteken dat ons almal onself as 'n rolspeler met 'n bepaalde doel in ons gemeenskappe beskou. Die meeste mense is wel deeglik bewus van die feit dat hulle aan 'n sekere groep behoort: 'Ek is 'n jong, swart plaaswerker'; 'Ek is 'n middeljarige, wit winkeleienaar'; 'Ek is 'n bruin pensioenaris wat 'n pensioen ontvang'; 'Ek is 'n jong meisie wat nog op skool is' . . . Sommige Xhariepers se kulturele oorsprong het hulle gemaak wie hulle vandag is. Hulle is deur die geskiedenis van hul voorouers beïnvloed, hulle het na die oorblyfsels van ou rituele en ou monumente, hul moedertale en oeroorvertellings gaan soek. Dit is alles deel van wat *kulturele identiteit* genoem word. Hierdie drie identiteite is die somtotaal van 'n persoon se identiteit.

*Ons wil die Tswana-gemeenskap laat herleef omdat ons die oorspronklike inwoners van die plek is. Omdat ons oorsprong in Bethulie lê. Wat die beeltyd gebeur, die Sothos en die Xhosas het ons gedomineer, ons het in Sotho en in Xhosa grootgeword. Nou het ons hierdie demokrasie en moet ons na hierdie punt van identifikasie vir hierdie groep in die gemeenskap gaan.*

(Mnr. P. Tshagare, Bethulie, onderwyser)



## Springfontein, Donderdag 16/10/2008

### Me. MOKATE

*Gemeenskapsontwikkelingswerker, Mapodi (Swart woongebied, Springfontein)*

Gemeenskapsdiens vloei deur Beauty Mokate se are. Sy het by die Jeugliga aangesluit en was by Slagofferbemaagtiging werksaam voordat sy as 'n GOW in diens getree het.

Me. Mokate se hart bloei vir die klein kindertjies wat nie skoolgaan nie of wat mishandel word:

*Kinders is ons grootste uitdaging. Ons moet na hulle omsien.*



*En daar is ook entoesiasme oor 'n Griekwa-oplewing . . . Daar is Springfontein, Philippolis, Bethulie, Smithfield, Oranjerivier, daar was Griekwamense. Hierdie dinge het in die verlede plaasgevind en nou is die mense van die 19de eeu reeds oorlede. Oumense, soos die wat in 1909 gebore is, hulle ken nog stories.*

(Mnr. S. Goodman, Bethulie, sokkombuisvrywilliger)

*Ons het altyd skape geslag, en wanneer ons skaap geslag het, het ons met ons voorvaders gepraat: 'Ons het hier as een familie bymekaar gekom. Ons is nou hier en gaan 'n bietjie bloed vir julle stort en ons is hier om saam te sit en eet. Ons wil hê dat julle nader aan ons kom. As daar klagtes is, vra ons julle om te kom luister na wat ons te sê het.' Die groot kwessie in ons kultuur is dat ons ons voorvaders vra om na ons te luister en ons probleme op te los.*

(Mnr. F. Raadt, Springfontein)

Sedert die totstandkoming van demokrasie in Suid-Afrika het baie mense besef dat hulle Suid-Afrikaners is en dat die rolle wat hulle in hul land gespeel het, fundamenteel verander het. Almal is daarvan oortuig dat hul lewens sedert 1994 verander het. Hulle is trots daarop om Suid-Afrikaners te wees, al weet hulle dat dinge nie altyd seepglad in die land verloop nie. Maar hulle weet beslis dat hulle anders as tevore is en dat hulle 'n stewige Suid-Afrikaanse identiteit het. Dit is duidelik dat 'n persoon se identiteit met tyd en omstandighede mag verander en deur die opstandige fases van 'n identiteitskrisis kan gaan.

*Ons was werklik by die demokratiese transformasie betrokke en kon vir die mense stem wat ons as verteenwoordigers wou hê. President Mandela is as president aangewys en dit was 'n baie goeie ding. Hy het vir ons gesê om saam te leef, hand aan hand te leef. Dit is ook wat ons verkies, om hand aan hand te leef. Ons moet saamwerk sodat ons 'n nuwe Suid-Afrika kan bou. Dit was die rigting wat ons ingeslaan het.*

(Mnr. F. Raadt, Springfontein)



## Springfontein, Donderdag 16/10/2008

### Nuwe Mediclinic te Springfontein: Hoë oordragsarea

*MIV-span, ses lede: vrywilligers wat 'n toelaag ontvang*

Hierdie span bestaande uit ses jong vroue werk al vir die afgelope drie jaar in Springfontein in samewerking met Jeugontwikkeling. Hul opleiding het drie dae geduur.

Hulle het aan mense verduidelik waarom MIV gaan – die simptome en gevare daaraan verbonde, ens. Hulle het voorleggings gemaak en werksinkels aangebied, maar was persoonlik nie van enige MIV-pasiënte bewus nie, want baie mense swyg soos die graf oor hul status.

Hulle het ook opgemerk dat al hoe meer mense hul sessies bywoon en dat meer vrae as voorheen gevra word. Hulle was van mening dat hul vriende en portuurgroep dit wat hulle vir die gemeenskap doen, waardeur en mettertyd ook sou aansluit.

### Wat is 'n gemeenskap?

*Ons weet dat die meeste van die mense wat werkloos is, as hulle niks doen nie, misdaad begin oorweeg. Dis waarom ons elke oggend probeer om – ons sê nie dit is baie hoop nie – maar daar is iets wat sê dat daar wel hoop vir hierdie mense is. Oor die algemeen is dit die werkloos wat die vergadering bywoon. Ten minste het ons daardie gemeenskap, sonder gemeenskap gaan ons dit nie maak nie.*

(Mnr. P. Kulumane, Bethulie, GOW)

Wanneer 'n groep mense op 'n gemeenskaplike plek woon met gemeenskaplike waardes, gemeenskaplike belange en die begeerte om saam te werk en saam te leef, word hierdie groep mense as 'n gemeenskap bestempel. Nie alle gemeenskappe is op mense wat op dieselfde plek woon, gegrond nie. Daar is ook godsdienstige gemeenskappe vir mense met dieselfde geloof, taalgemeenskappe vir mense wat dieselfde taal praat of kulturele gemeenskappe vir mense wat dieselfde kulturele agtergrond deel.

Ons is meer as net ons eie self, ons is ook lede van 'n gemeenskap. As jy deel van 'n spesifieke gemeenskap is, kan dit jou beïnvloed of selfs jou persoonlikheid verander. Mense wat in 'n benadeelde gemeenskap woon, mag byvoorbeeld voel dat hulle lui of dom is, net omdat hulle nie genoeg geld of geleentheid gehad het om sukses te behaal nie.

*Dit neem dekades se werk om 'n gemeenskap in Suid-Afrika tot stand te bring. Daar is nie ooglopende vyandskap nie, dis wat dit so ongelooflik maak. Dit is net dat die sosiale strukture verdeling saai met die feit dat wit-, swart- en bruinmense verskillende optredes openbaar. Jare van apartheid het dit nou ingewortel.*

(Dr. D. Atkinson, Philippolis, Karoo-instituut)

Gemeenskappe in die Xhariep-distrik bestaan uit vier hoofgroepe: Sotho- en Xhosa-sprekendes, Afrikaanssprekende bruinmense, Afrikaanssprekende blankes, boere en plaaswerkers wat op die omliggende plase woon.

Maar wat is 'ons gemeenskap?' Die meeste mense beskou hul gemeenskap as die plek waar hulle woon: 'Ek kom van Poding,' of 'Ek woon in Maphodi' of 'Ek woon in Bergmanshoogte' of 'Trompsburg is my gemeenskap'. Hierdie is plekname, waar mense saamwoon. Voel mense regtig dat hulle 'n gemeenskap is, dat hulle dinge deel, dat hulle vir mekaar omgee? Die meeste mense se antwoord was: 'ja, ons ken mekaar, ons ken mekaar se daaglikse roetines,' en selfs 'ja, ons gee vir mekaar om, ons ken mekaar se probleme'. Sommige se antwoord was egter dat hulle afgesonder voel en min kontak met hul gemeenskap het.

*In Philippolis het ek onderhoude in die verskillende woongebiede gevoer en een van my vrae was: 'Beskryf jou gemeenskap vir my'. Toe ek in Bergmanshoogte was, het die mense Bergmanshoogte as hul gemeenskap beskryf. Toe vra ek: 'Wat van Philippolis?' 'Ja, ons is deel van Philippolis, maar Bergmanshoogte is ons gemeenskap.' Ek het dieselfde ondervinding in die dorp Poding-*



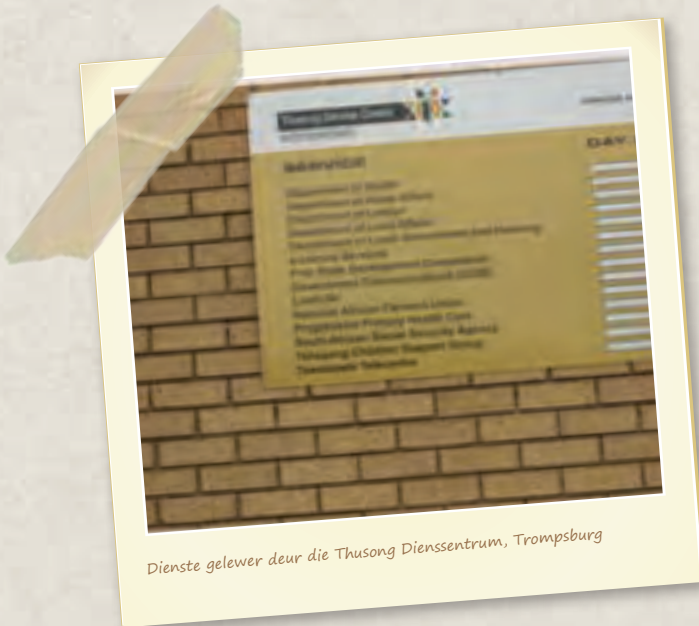
## Trompsburg, Donderdag 16/10/2008

### Beampte van die Thusong Dienssentrum

Thusong Dienssentrums is daargestel om die regering nader aan die mense, veral dié op die platteland, te bring.

Die splinternuwe Thusong Dienssentrum in Trompsburg huisves verskeie regeringsdepartemente, 'n ultramoderne telesentrum, 'n elektroniese biblioteek, 'n gesondheidsvriendelike kliniek, 'n kinderbystandsentrum en die Suid-Afrikaanse Voetbalunie!

Vriendelike toergidse het ons gelei. Ons het ook met 'n baie entoesiastiese jongman wat vir loveLife gewerk het asook leerlingskappe en bemagtigingsprogramme vir skoolkinders behartig, gesels.



Dienste gelewer deur die Thusong Dienssentrum, Trompsburg



Tuiste van die Thusong Dienssentrum, Trompsburg



*tse-Rolo en op die plase gehad. Van die boere bestempel hul eie plaas as hul klein gemeenskap. Ek dink dit is vanweë die feit dat apartheid 'n rol in Bergmanshoogte gespeel het, want daar woon hoofsaaklik net bruinmense of Griekwas. In Poding woon Sotho's en Xhosas. In die nuwe ontwikkeling wat deel van Poding uitmaak, tref jy ook baie Griekwas aan. In die middel van die dorp tref jy hoofsaaklik blankes, Afrikaanssprekendes en 'n kleiner groepie Engelsprekendes aan.*

(Dr. R. du Plessis, Philipopolis, Khula-Xhariep-vennootskap)

*Wanneer ek van 'ons gemeenskap' praat, praat ek van Bethulie. Bethulie – swart, wit, almal. Ek kan dit hier by die sokkombuis sien. Wit- en swartmense kom hierheen. Allerhande mense kom om sop en brood by die sokkombuis te kry.*

(Mnr. S. Goodman, Bethulie, sokkombuisvrywilliger)

Dit mag dalk vreemd klink dat bitter min mense se antwoord was dat hulle aan die wit, swart of bruin gemeenskap behoort. Dit skyn asof hulle nie in terme van kleur of ras dink wanneer hulle aan 'n gemeenskap dink nie. Kleur of ras is die feite van die lewe in Suid-Afrika. Tydens apartheid was die mense gedwing om op plekke wat die regering aangewys het, te woon, gedwing om



## Trompsburg, Donderdag 16/10/2008

### Mnr. RAMOKHOTHANE

*Jeugvoorganger te Trompsburg Hoërskool*

Cush Rhamokhotoane is jonk en lewenslustig. Hy werk by 'n private instansie wat jongmense van voorligting en advies voorsien en het onlangs by Trompsburg Hoërskool begin werk. Hy word daaglik gekonfronteer met 'n gemeenskap in nood wat weinig aan jongmense bied.

Hy sê sy werk is onontbeerlik vir die ontwikkeling van die gemeenskap – om jongmense op die lewe voor te berei en vir hulle lewensvaardighede te leer, vorm die gemeenskap se toekoms.

Die befondsingsorganisasie se webtuiste is: [www.kohin.co.za](http://www.kohin.co.za).



saam met mense van hul eie 'ras' as jy dit so kan noem, te woon, met mense van dieselfde 'kleur'. Deesdae merk jy steeds op dat swartmense saam in die swart woongebied woon, dat bruinmense in 'n verskillende woongebied saam met ander bruinmense woon en dat blankes hoofsaaklik in die middel van die dorp of op hul plase woon. Maar dinge is aan die verander. Al hoe meer gemeenskappe integreer stadig maar seker. In hierdie lig gesien, verskil gemeenskappe in Suid-Afrika nie veel van ander gemeenskappe in die wêreld nie. Tog weet almal dat Suid-Afrikaanse gemeenskappe hul eie geskiedenis het.

'Werk die verskillende gemeenskappe saam aan projekte, praat hulle met mekaar om gemeenskaplike probleme op te los, beplan hulle saam of kuier hulle soms oor en weer?' Hierdie was nogal 'n ongemaklike vraag. Baie mense was dit eens dat hulle bitter min kontak met ander gemeenskappe op die daaglikse bestaansvlak maak. Hulle reis nie eintlik nie en is geneig om op hul eie plek te bly, hul eie lewens te lei en hul eie probleme in hul eie gemeenskappe op te los.

*Daar is in elk geval nie veel samehorigheid nie. Mense ken en groet mekaar op die interpersoonlike vlak, maar jy peuter nie aan die sosiale hiërargie nie.*

(Dr. D. Atkinson, Philippolis, Karoo-instituut)

*Weet jy, almal wil iewers tuis hoort. Die gemeenskappe, hulle kry wel insentiewe, en dan werk hulle saam, is hulle toegewyd. Maar op die ou end doen hulle niks daaromtrent nie, hulle verdwyn eenvoudig net weens 'n gebrek aan bestuur en die gebrek aan toewyding.*

(Me. Lolly Mogoere, Bloemfontein, Gemeenskapsontwikkelingsbeampte UV, Khula-Xhariëp-vennootskap)





## Fauresmith, Donderdag 16/10/2008

### Mnr. TSIBANE

*Gemeenskapsdienswerker, Fauresmith-munisipaliteit*

Mnr. Tsibane was nog nooit buite Fauresmith nie. Hy is 'n lang, sagaardige man wat toegewyd aan sy werk is. Hy praat met groot oortuiging en liefde vir sy gemeenskap. Hy is egter bekommerd, veral oor die werkloosheid onder die jongmense wat moet rondhang en wag vir dinge om te gebeur, hopende op 'n geleentheid om hul lewens voort te sit.

#### ***Wat is die probleme in die gemeenskappe van die Xhariep?***

***Maatskaplike probleme is die mees basiese kwessies van hierdie skool. Armoede is steeds 'n reuseprobleem. Wanneer hulle skool toe kom, het hulle soms nog glad nie geëet nie. Soms het die gesinstruktuur in duie gestort, wat baie ernstige uitdagings aan hulle stel. Egskeiding en ouers wat nie bymekaar woon nie tas die kinders se selfbeeld ernstig aan, dit affekteer hulle, hulle is teruggetrokke.***

(Mnr. C. Rhamokhotoane, Trompsburg Hoërskool, Jeugvoorligter)

Die probleme in die Xhariep-distrik is in die eerste plek nasionale probleme: armoede, werkloosheid en misdaad. Hierdie probleme staan in verband met mekaar. Hoë werkloosheid lei byvoorbeeld tot armoede en armoede lei tot misdaad.

Al die gemeenskappe in die Xhariep-distriksmunisipaliteit is landelike gemeenskappe en landbou is die belangrikste bron van inkomste. Landelike gebiede is gewoonlik van die land se armste gemeenskappe. Hulle gaan gebuk onder 'n hoë werkloosheidsyfer en die gebrek aan hulpbronne, fondse, vaardighede en infrastruktuur soos paaie, watertoevoer en elektrisiteit. As 'n reël is entrepreneurs in 'n landelike gemeenskap baie skaars en weinig, indien enige, beduidende industrieë bestaan. Beperkte dienste is ook deel van die probleem. Dit is dikwels baie moeilik vir die mense wat in 'n landelike gemeenskap woon om geskikte vervoer te kry, byvoorbeeld, of om administratiewe probleme uit te stryk, omdat hulle eenvoudig te ver vanaf die sentrale regeringkantore woon.

*Die grootste uitdaging is: die gemeenskappe van die Xhariep is baie landelik, uiters landelik. Statistiek SA sê dat ons nie die armste distriksmunisipaliteit in die provinsie is nie. Vir my, wanneer jy vir my vertel dat daar armer gemeenskappe as dié in die Xhariep is, dan sê ek 'nee, jy weet nie waarvan jy praat nie'. Statistiek SA sê dat Qwaqwa armer as die Xhariep is, maar ek sê 'nee, dit kan nie wees nie'. Daar is industrieë, mense werk daar. Maar hier is daar geen industrieë nie, maar hier is daar winkels, is daar plase . . . Dus is daar vir ons baie armoede hier.'*

(Mnr. L.T. Tladi, Koffiefontein, Direkteur van Maatskaplike Ontwikkeling van die Xhariep-distriksmunisipaliteit)

Die vlak van armoede in die Xhariep-distriksmunisipaliteit is skokkend: 64,71% van die mense in die distrik het glad nie 'n inkomste nie en 15,2% het 'n maandelikse inkomste van tussen R1 en R400 (SA Sensus 2001). In 2004 het 49,5% van die mense in armoede geleef en Kopanong het 'n armoedesyfer van 55,5% gehad (Global Insight 2006). Almal stem saam dat armoede 'n reuseprobleem in die streek is. In werklikheid ly baie mense honger en kan skaars een maaltyd per dag bekostig.

*Die armes, byvoorbeeld kinders, eet slegs een maal per dag in die oggend. Ek het by die Departement van Maatskaplike Ontwikkeling om kospakkies vir hierdie mense aansoek gedoen, omdat die mense niks kry nie, geen toelaag, niks nie.*

(Mnr. L. Tsibane, Fauresmith, Gemeenskapsontwikkelingswerker)

## Fauresmith, Donderdag 16/10/2008

### Mnr. BRITZ

*Maatskaplike werker sedert 2003*

*Kerklike Maatskaplike Diens (KMD-ring te Fauresmith)*

*NRO onder die NG-Kerk met 'n regeringsubsidie*

Mnr. Britz is sedert 2003 'n voltydse maatskaplike werker in Fauresmith en Luckhoff. Die NRO waarvoor hy gewerk het, het 'n regeringsubsidie vir verskeie programme ontvang, onder andere voorkomingskemas vir gesinne in gevaar, 'n sopkombuisprogram en 'n tuisversorgingdiens met 'n MIV-ondersteuningsgroep.

As maatskaplike werker is mnr. Britz daarvan oortuig dat gemeenskapsontwikkeling van die uiterste belang is. Dit is kardinaal om met die plaaslike bevolking, die polisie en die relevante departement vir plaaslike ontwikkeling te skakel.

Volgens hom is kinderverwaarlosing en -mishandeling asook seksuele molestering primêre uitdagings. Toe ons hom uitvra aangaande die gemeenskap se houding, was sy antwoord dat die gemeenskap erg gefragmenteerd is.

*Ek is seker daarvan dat die mense die maatskaplike toelae nodig het, maar dit is 'n kultuur van aanspraak: 'aan die einde van elke maand moet ek my pond vleis kry'. Jy hoef nie te presteer of daarvoor te werk nie. Wanneer jy jou maatskaplike toelaag ontvang, hoef jy nie jou kinders kliniek toe te vat of in die skool te sit of enigiets nie. Daardie geld kan jy spandeer nes jy lus het. Daar word ook nie van die mense verwag om hul eie huise te bou nie, hulle word nie bygestaan of aangemoedig nie. Gepaardgaande daarmee is 'n kultuur van ergernis, omdat jy nooit genoeg kry nie. Die mense verstaan ook nie dat as jy werk en presteer, jy die probleem kan oorkom nie. En wat meer is, dié mense se denkwyse ontbreek aan 'n moderne verwysingsraamwerk. Hul mentaliteit is in 'n kultuur van armoede vasgevang. As jy nog nooit by 'n moderne inrigting was nie, as jy nie weet dat agtuur, agtuur beteken nie, as jy geen idee het wat telefoonetiket is nie, as jy onbewus van allerhande dinge is . . .*

(Dr. D. Atkinson, Philippolis, Karoo-instituut)

Werkloosheid word as die tweede-ernstigste probleem beskou. Die werklike werkloosheidspersentasie in die distrik was 34% in 2004 (Global Insight 2006), wat ietwat laer as die persentasie vir die Vrystaat in sy geheel is, maar steeds baie kommerwekkend is. Navorsing wat in 2004 en 2005 deur die universiteit gedoen is, het getoon dat die werklike werkloosheidsyfer in Philippolis, Jagersfontein, Springfontein en Trompsburg 66% was.

*Ek wil net in die eerste plek sê dat ons gemeenskap brandarm is omdat daar geen werk is nie, en veral die jongmense wat matriek geslaag het, die meeste van hulle is werkloos.*

(Mnr. S. Goodman, Bethulie, sopkombuisvrywilliger)

*Baie mense werk op die oomblik as padwerkers, maar oor 'n jaar se tyd sal die padwerke voltooi wees en wat word dan van hulle? Hulle het tydelik aan 'n riool- en huisbouprojek gewerk. Maar wanneer dit verby is . . .? Julle moet iets permanents vir die mense daarstel, iets wat die mense ken: 'My toekoms lê in hierdie fabriek of boerdery, wat ook al.'*

(Mnr. A. Brown, Springfontein, afgetrede onderwyser)

*Daar is 'n probleem vanweë van die hoë werkloosheidsyfer. In elke huishouding sal jy kry dat daar slegs een persoon is wat 'n werk het. En hoeveel verdien hy of sy? Die geld wat hulle as kindertoelaag ontvang, voed die gesin. Jy sal vind dat die kinders nie na die crèches toe gaan nie, want die geld wat veronderstel is om die kinders in crèches te sit, word elders bestee. Party oumense*



## Jagersfontein, Donderdag 16/10/2008

### 'EMMA'

*LEBEBE Suiwelprojek, Jagersfontein*

Lethoteng Thomas Tladi, hoof van die Departement van Maatskaplike Ontwikkeling in die Xhariep-distrik, het die LEBEBE Suiwelprojek in Jagersfontein tydens sy onderhoud genoem.

Ons het laatmiddag in Jagersfontein aangekom en met Emma, wat toe al jare lank op die plaas werk, gesels. Die projek het in 2001 tot stand gekom. In totaal is daar nege mense, vier vroue en vyf mans, wat op die plaas werk. Die projek monitor en neem studente vir praktiese ondervinding in diens.

LEBEBE word deur die Plaaslike Ontwikkeling en Maatskaplike Ontwikkeling befonds. Hulle verdien ook hul eie geld deur suiwelprodukte, veral melk en botter, aan die bruin woongebiede en winkels te verkoop. Dan en wan sal hulle ook produkte aan crèches en arm mense in die omgewing skenk.



*Lechabile plaas, waar LEBEBE gehuisves word, Jagersfontein*



*het nie ID's nie en daarsonder kan jy nie aansoek om 'n toelaag doen nie. Groot gesinne en families woon in sinkhuysies, en as een persoon aan TB ly, kan die ander kinders aangesteek word.*

(Me. Lolly Mogoere, Bloemfontein, Gemeenskapsontwikkelingsbeampte UV, Khula-Xhariep-vennootskap)

Wat misdaad betref, is Suid-Afrika se hoë vlak van geweldsmisdaad teenstrydig met ander misdaadgeteisterde samelewings. In die Xhariep is daar nie veel tekens van georganiseerde misdaad of bendemisdaad soos in die groot stedelike gebiede soos Johannesburg of Durban nie. Maar 'kleiner' misdade soos inbrake, aanrandings en verkragtingsvoorvalle word wel gepleeg. In baie gevalle steel of breek mense in omdat hulle geen of bitter min inkomste het nie. Van die kriminele oortredings in die distrik blyk verwant aan dwelm- of drankmisbruik in besonder te wees.

*Bethulie is 'n arm gemeenskap, maar die misdaadsyfer is nie so erg op die platteland soos in die stede nie. Baie mense doen dinge en besef nie watter gevolge dit gaan dra nie. Soos ek gesê het, alkohol en dwelms speel dikwels 'n rol. Partykeer is dit net katekwaad. Groepsdruk skep ander probleme.*

(Mnr. D. Compaan, Bethulie, Rehabilitasiekantoor, Bethulie Korrektiewe Dienste)

In die algemeen blyk dit dat die meeste mense baie bewus is van wat om hulle in hul gemeenskappe aangaan. Baie stem saam dat MIV/vigs in 'n erge probleem ontaard het en dat dwelm- en drankmisbruik, veral onder die jongmense, aan die toeneem is.

*Op betaaldag is daar sommige mense wat baie skuld gedurende die maand gemaak het, nou soek hulle drank sonder geld. Op hierdie dag kom kry die mense die geld as hulle skaars by die hek uit is, hulle kom kry die geld sommer net so. Hulle het nie versekering nie, hulle koop nie kos nie, tydens die maand het hulle niks om te eet nie. Nou help die administrateur net daardie mense, sy vereffen die skuldeisers se rekening. Sy neem die geld en betaal dalk R100 totdat die skuld afbetaal is. Die administrateur, sy verduidelik dit aan hulle. Dalk gedurende die maand het hulle niks nie en dit met klein kindertjies. Die*



## Bethulie, Vrydag 17/10/2008

### Mnr. KULUMANE

*GOW, Bethulie-munisipaliteit*

Phakamile Kulumane woon al sy lewe lank in Bethulie. Hy is sedert 2004 'n gemeenskapsontwikkelingswerker wat sy tyd dag en nag, weksdae en Sondae aan sy gemeenskap wy. Phakamile Kulumane is in 'n watertenk gebore en het as jong seun saam met sy gesin in hierdie sinkhuisie grootgeword. Dit is die lot van die weeskinders en weerlose kinders wat hom aanspoor.

Dit was betaaldag in Bethulie. Ons het mnr. Kulumane by die ingang van die munisipale kantoor ontmoet. Almal ken mnr. Kulumane, almal groet hom, almal glimlag vir hom. Mnr. Kulumane het sag maar indringend oor sy lewe gepraat. Hy werk onverpoosd van sonop tot sononder. In 2007 is hy as die Beste Presteerder van die Jaar aangewys.

Na 'n intensiewe onderhoud wat langer as twee uur geduur het, is hierdie foto voor die munisipale saal geneem.



*Lut en Phakamile, Bethulie*

*kinders gaan miskien skool toe, as daar niks by die huis is nie, gaan daar probleme ontstaan omdat daardie kinders dalk die skool sal wil verlaat en N1 toe gaan en geld maak.*

(Me. B. Mokate, Springfontein, Gemeenskapsontwikkelingswerker)

*Daar is 'n behoefte aan praktiese – en emosionele ondersteuning. Verlede week was daar 'n vergadering gehou, ek gaan hierdie [MIV]-ondersteuningsgroep op die been bring. Ons het mense nodig wat hulle kan motiveer en aanmoedig en mense wat ook oor hul status kan praat, mense wat openlik kan sê 'dit is my status'.*

(Mnr. P. Kulumane, Bethulie, Gemeenskapsontwikkelingswerker)

Baie mense is ook bekommerd oor die bevolking se gebrek aan geleerdheid. Kyk 'n mens na die skoolbywoningsyfer van persone tussen die ouderdom van 5 en 24, toon dit dat 14,54% van die kinders glad nie skoolgaan nie, 1,25% woon voorskool by en 26,08% gaan skool toe, maar nie al die kinders behaal matriek nie. Minder as 1% van die jongmense geniet in werklikheid een of ander vorm van hoër onderrig en 58,90% van die mense het die vraag as 'nie van toepassing' gemerk, so 'n mens weet eenvoudig nie of hulle om verskeie redes nie onderrig ontvang het nie (SA Sensus 2001). Dit is veral oumense wat sukkel om te lees en skryf, want hulle het nie hul skoolloopbaan voltooi nie. Die gebrek aan onderrig en opleiding hou verreikende gevolge vir die gemeenskappe in. Jongmense kry nie 'n gepaste werk om 'n ordentlike bestaan te kan maak nie of nog erger, hulle kry glad nie werk nie. Hulle doen geen ervaring op nie, verdwaal in die moderne kommunikasiemedie, leer nie hoe om probleme op te los nie en vergeet wat regte werk beteken. Op die ou end kan hulle dalk alle ambisie en selfrespek verloor, want hulle voel dat hulle niks in hul gemeenskap werd is nie en gooi eenvoudig net tou op. Party mense het ook daarop gewys dat die Xhariep 'n aansienlike 'breinerosie' ervaar: jongmense met goeie onderrig en opleiding verlaat die distrik om werk in die groot stedelike gebiede soos Bloemfontein of Kaapstad te gaan soek.



## Bethulie, Vrydag 17/10/2008

### Mnr. TSHEGARE

*Onderwyser by 'n plaaslike skool; lid van Tswana-gemeenskap, Bethulie*

Pula Tshegare se passie vir die geskiedenis en die kultuur van sy mense, die Tswanas, sal my altyd bybly. Hy en 'n klein groepie van sy Tswana-vriende en ondersteuners van die Tswana-saak het 'n komitee genaamd Ipeleng (wat 'trots' in Tswana beteken) op die been gebring. Die komitee poog om die taal te laat herleef en van die kulturele gebruike in Bethulie te herstel. Hulle wil die ou stammonumente opspoor en hulle terug in plek plaas. Daar is baie entoesiasme en welwillendheid maar weinig of geen geld nie.

Pula Tshegare is ook 'n talentvolle kunstenaar. Hy gebruik die horings van diere om juwele van te maak. Ons het ooringe en 'n halssnoer gekoop, kosbare herinneringe aan 'n pragtige dag.

Hierdie foto van Chrismi en Pula Tshegare is voor sy huis in die swart woongebied geneem.



*Chrismi en Pula, Bethulie*

*Daar is nie genoeg onderrigbronne nie, daar is skole, ja, maar daar is geen sprake van tersiër nie, daar is net mooi niks nie. Enigiets na matriek is nie in die Xhariep te vinde nie.*

(Mnr. L.T. Tladi, Koffiefontein, Direkteur van Maatskaplike Ontwikkeling van die Xhariep-distriksmunisipaliteit)

*Die geletterdheidsvlakke is ook baie laag. Ek sou sê dat daar 'n aansienlike getal mense op die plase is wat halfgeletterd is. Mense met 'n lae geletterdheidsvlak het die skool vir drie, vier of vyf jaar bygewoon. Dit gaan beter in die dorp, maar tog, die ouer mense wat soos in hul veertigs is, het ook lae geletterdheidsvlakke. Jy sal nie meer as een of twee mense wat 'n matriek het, aantref nie. Maar die jongeres het beter onderrig ontvang, daarom kan meer van hulle lees en skryf. Daar is baie werkloos wat matriek met swak punte geslaag het.*

(Dr. R. du Plessis, Philippolis, Khula-Xhariep-vennootskap)

In baie onderhoude het mense hul kommer oor hul kinders uitgespreek. Kinders is die kern van die probleem in die gemeenskappe wat in nood verkeer. Dit blyk dat die jongmense se geluk, gesondheid en morele welstand voorop in almal se gedagtes is. Party wonder hoe hulle die kinders van dwelms en alkohol af kan weghou. Ander is bekommerd oor die bendes en misdaad, MIV en kindermishandeling. Die mense se grootste bekommernis is oor hoe hulle hul kinders rigting in hul lewens kan gee, iets om voor te leef en om te gee. Die lewe lyk soms vir die jongmense uiters wanhopig en chaoties wanneer die oorspronklike waardes deur hopeloosheid ondermyn word. Die mense het hartverskeurende verhale vertel oor hoe hul gesinslewe stelselmatig afgetakel word deur die MIV-verspreiding en egskeiding, hoe onverantwoordelike seks en tienerswangerskap die jong meisies se lewens ruïneer en hul toekoms kelder.

*Nog 'n ding wat daar is, is die weeskinders. Hierdie kinders is ouerloos en het nie meer 'n gesin nie, want beide ouers is oorlede. Soms word hulle by hul ooms gelos. Die ooms beledig die kinders gedurig met 'julle ma is aan vigs dood' en allerhande sulke dinge. Byvoorbeeld, daar is twee jong seuns. Die een is dertien en die ander een is nege. Die dertienjarige moet na die negejarige*

## Koffiefontein, Maandag 20/10/2008

### Mnr. TLADI

*Direkteur van Maatskaplike Ontwikkeling, Xhariep-distrik*

Lethoteng Thomas Tladi is 'n ongelooflike bron van inligting en 'n baie besige en hardwerkende man wat 'n belangrike ampsplig uitvoer. Toe ons hom uiteindelik in die hande kry, ontmoet ons 'n besonder hartlike man wat sy departement se lof besing. Mnr. Tladi was eers 'n maatskaplike veldwerker; daarom is hy bewus van die stand van sake.

Hy sê dat ontwikkeling 'n hartsaak is. Ons kan nie ons gemeenskappe ontwikkel as niemand omgee nie.



*omsien. So hierdie een moet toesien dat die ander een kos kry. Soms moet hy kos gaan kry. Partykeer gaan hulle skool toe, ander kere nie.*

(Mnr. P. Kulumane, Bethulie, Gemeenskapsontwikkelingswerker)

*Baie van hulle wil hierdie area verlaat, omdat hulle geen toekoms weens die diskriminasie hier het nie. Ander sal sê: 'wat baat dit 'n mens om kollege toe te gaan? Niks nie. Ek bly by my lewenstyl en geniet die lewe, seks elke nag en besoek die kroë . . .' En as die ouers hulle maan 'julle gaan vigs opdoen', antwoord hulle, 'ek gee nie om as dit my oorkom nie, daar is buitendien geen toekoms vir my nie.'*

(Dr. R. du Plessis, Philippolis, Khula-Xhariep-vennootskap)

*Innerlike krag, weet jy, in al drie die gemeenskappe, het afgeneem en dis 'n groot probleem. Oorspronklik het die mense êrens in die dorp gewoon. Toe die spoorweg hierheen begin uitbrei, is Maphodi opgerig, want hulle het iets soos 2 000 of 3 000 swart werkers benodig om plaaslik te werk. Ander werkers het van die Transkei en elders gekom. Toe, aan die begin het die bruinmense en die Afrikaners saam gewoon maar iewers in die sestigs is hulle ook geskei. Hierdie gerondtrekkey van plek na plek laat my dink dat dit 'n groot invloed op die hopeloosheid van die toekoms gehad het. Hulle sien nie 'n toekoms nie. En al is daar van regering verander, het hul lewens nie eintlik nie. Daar heers 'n gevoel dat ander mense nie wil help nie. Ek is bevrees dat dit al byna vir 'n eeu aan die kom was.*

(Mnr. A. Brown, Springfontein, afgetrede onderwyser)

*Deesdae toon die jongmense geen respek vir ons nie as gevolg van een van die baie wette wat ons verhoed om 'n kind 'n pak slae te gee, en ek praat nie hier van 'n kind wat mishandel word nie. En hier's die storie: as jy iemand slaan, is dit omdat jy hom 'n les wil leer, hom leer om respek en eerbied te toon. Toe Mandela hier was en met die kinders gepraat het, het hy gesê ons moet die kinders met deernis behandel. Nou het die kinders 'regte', daar is selfs 'n 'kinderregtedag'. En kan jy nou sien wat die nadraai is? Hulle rook dagga, hulle drink en hulle steel. In ons dae was ek belet om voor die ouderdom van 28 te trou. Ek moes eers gaan werk, 'n huis bou en gereed kry. En toe praat ek met my oom voordat ek met daardie dinge kon begin. Maar kyk net wat vandag aan die gang is.*

(Mnr. F. Raadt, Springfontein)





## *Philippolis, Dinsdag 21/10/2008*

### **Dr. ATKINSON**

*Karoo-Instituut, Philippolis*

Dr. Doreen Atkinson is 'n kommunikeerder en storieverteller van formaat asook 'n vooraanstaande politieke wetenskaplike. Sy ondersoek die handel en wandel van die plaaslike regering en het al verskeie boeke oor dié onderwerp geskryf. Sy speel ook 'n aktiewe rol in haar gemeenskap en maak mense bewus van wat om hulle aangaan en oortuig hulle dat dit belangrik is om by gemeenskapsorganisasies betrokke te raak.

Dr. Atkinson se gevolgtrekkings mag sommige mense dalk ontstel, maar is uiters waardevol om insig te verkry oor waarom sekere dinge moeilik is en waarom dit lyk asof ons soveel foute begaan.

### ***Wat kan die regering vir die gemeenskappe doen?***

***BATHO PELE – Putting People First***

***(Amptelike regeringsleuse)***

Die regering se belangrikste taak is om na die inwoners se materiële- en geesteswelstand om te sien. Maar 'n mens kan nie die 'regering' sien of hoor soos jy ander mense kan sien of hoor nie. Die regering werk deur strukture, regeringsdepartemente, munisipale of provinsiale verteenwoordigers, komitees . . . Die regering het programme in plek waarin hulle die stappe beskryf wat geneem moet word om 'n sekere doelwit te bereik.

Die regering se oorkoepelende **Aksieprogram** fokus op ekonomiese groei en ontwikkeling, infrastruktuur en armoede, op onderrig- en opleidingsprogramme, gesondheidsorg, misdaad en die versterking van regeringstrukture en internasionale verhoudings.

Een van die beste en suksesvolste nasionale programme is die **Nasionale Gemeenskapsontwikkelingswerkersprogram (NGOP)**. Hierdie program is deur president Thabo Mbeki in sy Staatsrede van 14 Februarie 2003 van stapel gestuur. Die program is gemik op die armer deel van die bevolking wat geen kennis van die regeringsprogram dra nie en nie weet hoe om van die beskikbare regeringsdienste gebruik te maak nie. Sedert die program geïmplementeer is, is meer as 3 000 GOW's landswyd gewerf wat nou in sowat 2 000 wyke in al nege die provinsies aktief is. Die program word deur die Departement van Provinsiale en Plaaslike Regering in die provinsie bestuur. Gemeenskapsontwikkelingswerkers of GOW's is staatsamptenare en werk direk met die mense en ondersteun hulle in hul daaglikse stryd. Hulle werk dikwels in landelike en bruin woongebiede wat arm, afgesonder of gemarginaliseer is. GOW's het 'n wye verskeidenheid pligte. Hulle stel 'n gemeenskapsprofiel saam waarin hulle hul gemeenskap met sy inwoners beskryf. Hulle besoek die mense tuis om oor hul probleme te praat, verleen bystand wanneer hulle die regering se hulp benodig of nie toegang tot die beskikbare regeringsdienste kan verkry nie. Nie net help hulle gemeenskapslede om toegang tot die regeringsdienste te verkry nie maar die GOW's funksioneer ook in samewerking met die wykskomitees en Munisipale Rade. GOW's is ook betrokke by die Gemeenskapsontwikkelingsforums. Hierdie forums is vergaderings waarin al die gemeenskapsgebaseerde organisasies en al die nasionale en provinsiale departemente wat gemeoid is met plaaslike ontwikkeling verteenwoordig word. Dit is baie belangrik dat 'n GOW met beide die regeringsprogramme en al die gemeenskapsontwikkelingsorganisasies kommunikeer.

Die tweede belangrikste nasionale program is die **Vroë Kinderontwikkelingsprogram (VK)**. Hierdie program bied fisiese, geestes- en emosionele ondersteuning aan kinders tussen geboorte en nege jaar oud wat in crèches en voorskoolse onderrig is. Hulle help ouers en versorgers om aktief by die ontwikkeling van hul kinders betrokke te raak en verskaf opleiding, ondersteuning en advies.



## Philippolis, Dinsdag 21/10/2008

### DR. DU PLESSIS

*Khula-Xhariep-vennootskap, Philippolis*

Dr. Retha du Plessis was 'n lektor in maatskaplike werk aan die UV. Sy het ook reg van die begin af toesig oor die aktiwiteite van die Khula-Xhariep-vennootskap in Philippolis gehou. Sy toon besonderse insig in die dinamika van die gemeenskappe en is vasbeslote om die probleme te omskryf en met oplossings vorendag te kom.

Praat jy met dr. du Plessis, praat jy ook met die mense van die gemeenskap. Sy het twee dames van die bruin gemeenskap en een dame van die swart gemeenskap uitgenooi om hierdie vergadering by te woon.

Dr. du Plessis is daarvan oortuig dat akademiese betrokkenheid alleen nie voldoende is nie. Almal moet verantwoordelik wees en by die ontwikkeling betrokke raak.

*Een van die delikaatste en belangrikste regeringsinisiatiewe is die Vroeë Kinderontwikkelingsprogram (VK). Ons help gemeenskappe om crèches oop te maak, want ons glo dat kinders 'n omgewing waar hulle sosiaal kan verkeer nodig het. Ons het mense wat opleiding as VK-praktisyns ontvang geïdentifiseer om later as crèche-personeel te werk. Dit is baie belangrik dat, miskien oor vyf jaar, ons gekwalifiseerde mense het om in die crèches te werk. Die VK was voorheen 'n informele sektor. Na hul opleiding sal die praktisyns vir die bestuur van die crèches verantwoordelik wees.*

(Mnr. L.T. Tladi, Koffiefontein, Direkteur van Maatskaplike Ontwikkeling van die Xhariep-distriksmunisipaliteit).

**Die Tuisgemeenskapsgebaseerde program** verskaf gesondheids- en maatskaplike dienste aan weerlose mense tuis en lei formele en informele versorgers op. Tuisversorgers verleen hulp aan weeskinders en gestremdes en verpleeg mense wat aan chroniese siektes ly. Hulle assisteer onbeskutte en arm gesinne, versorg mense wat met vigs leef en verleen bystand aan die werkloos.

Die regering het ook verskeie **vaardigheidsontwikkelingsprogramme** geloods wat geleentheid aan werklose jongmense bied sodat hulle die nodige vaardighede verkry om permanent aangestel te word. Hulle ondersteun ook projekte wat die mense besigheidsvaardighede leer oor hoe om hul eie klein handelsbedryf te begin. Een van die bekendste programme is die **Volwassene Basiese Onderrig en Opleiding (VBOO)**. VBOO is beskikbaar aan volwasse leerders wat hul basiese onderrig wil voltooi en voorsien hulle van die basiese leertoerusting, kennis, vaardighede en nasionaal erkende kwalifikasies. In 2006 het die program meer as 200 000 volwasse leerders landswyd bereik. Daar is verskeie VBOO-sentrums in elke provinsie.

In 2005 het die regering die **Nasionale Jeugdiens (NJ)** geloods. Die program is 'n jeugontwikkelingsinisiatief wat jongmense aanmoedig om aan gemeenskapsontwikkelings-aktiwiteite deel te neem en nuwe vaardighede te ontwikkel. Sodoende sal dit vir hulle makliker wees om werk te kry en die kwaliteit van hul eie lewens te verbeter.

Verskeie regeringsinstansies speel 'n rol in ontwikkeling. Die departemente van Maatskaplike Ontwikkeling en Provinsiale en Plaaslike Regering, in besonder, is direk by gemeenskapsondersteuning betrokke.

*Ons beskik ook in al ons kantore oor mense wat in gemeenskapsontwikkeling spesialiseer. Ek dink ons het omtrent twintig Gemeenskapsontwikkelingspraktisyns (GOP's) in die distrik wat vir die Departement van Maatskaplike Ontwikkeling, nie die Departement van Plaaslike Regering nie, werk. As GOP's moet hulle volgens strukture werk. Ek weet dat daar ander forums is wat met ontwikkeling gemoeid is: die gemeenskapsontwikkelingswerker van die Departement van Plaaslike Regering, die Suid-Afrikaanse Polisiediens (SAPD) het sy eie gemeenskaps-ontwikkelingsafdeling, en die res van die organisasies wat by ontwikkeling betrokke is, NRO's, GBO's . . . Ons GOP's is almal in samewerking met mekaar.*

(Mnr. L.T. Tladi, Koffiefontein, Direkteur van Maatskaplike Ontwikkeling van die Xhariep-distriksmunisipaliteit)



## Philippolis, Dinsdag 21/10/2008

### OUMA NAN, OUMA MIETA EN EVON (TUISVERSORGER)

*Khula-Xhariep-verteenwoordigers*

Tydens die tweede gedeelte van 'n vergadering met die Khula-Xhariep-vennootskap het ons die dames gevra om kommentaar op sommige van die gemeenskapskwessies te lewer. Evon is 'n tuisversorger wat maatskaplike werk-studente na MIV-pasiënte neem en die spyseniering vir die studente organiseer. Sy woon in die swart woongebied, naamlik Poding-Tse Rolo. Ouma Nan en ouma Mieta woon in Bergmanshoogte en kyk ook agter die studente (hulle maak skoon en kook vir hulle). Hulle het ons van die sopkombuis vertel wat deur die kerk georganiseer en ook deur party witmense ondersteun word. Hulle maak ook melding van die noenmaalklub.

Toe ons hulle uitvra aangaande die Griekwa-nasate in Bergmanshoogte en die bestaan van 'n Griekwa-identiteit, was hulle van mening dat die Griekwa-kwessie nie werklik 'n rol in die gemeenskap speel nie.

Tydens die laaste gedeelte van die onderhoud het al drie dames die probleme met hul kinders en met jongmense in die algemeen met ons gedeel. Volgens hulle het dinge erg begin skeefloop. Kinders en jongmense het nêrens om heen te gaan nie, niemand om mee te praat nie en raak dan met alkohol, dwelms en misdaad deurmekaar. Die stories is hartverskeurend en die dames is uiters bekommerd en pessimisties oor die toekoms.



*Van die [regering se] departemente, ons het byna almal hier: SAPD, Korrektiewe Dienste, Justisie, Landbou . . . ons werk saam met hulle. Ons gaan na daardie mense wat hul skoolloopbaan voltooi het en stel hulle aan die verskillende departemente voor. Dit is my rol as gemeenskapsdienswerker.*

(Mnr. L. Tsibane, Fauresmith, Gemeenskapsontwikkelingswerker)

*Op die 11de van verlede maand was die LUR van Maatskaplike Ontwikkeling hier wat aan 'n honderd mense kospakkies uitgedeel het en 'n honderd tot twee honderd en vyftig mense het saad ontvang om te gaan plant. Die Departement van Landbou is ook by hierdie kosekuriteitsprojek betrokke. En verlede week het ons hierdie, hulle noem dit die hout-koöperatiewe, op die been gebring om goed soos kaste, stoele en allerhande sulke goed te maak. Ons is nog besig met die registrasieproses, ons wag net vir die Departement van Arbeid se terugvoer aangaande opleiding.*

(Mnr. P. Kulumane, Bethulie, Gemeenskapsontwikkelingswerker)

*Ons het nou 'n program genaamd 'Masupatela' wat 'padmerkers' beteken. Dit is 'n program wat jongmense van hulpopleiding en vaardighede gaan voorsien. Nadat hulle hierdie opleidingsprogram, wat tien maande duur, voltooi het, sal hierdie jongmense gereed wees om in regeringsdepartemente of die privaat sektor opgeneem te word. Dit is in werklikheid 'n bemagtigingsprogram. Omtrent 300 deelnemers is alreeds geïdentifiseer. Hierdie jongmense word uit die bestaande groep vrywilligers gekies. Dit is deel van ontwikkeling, met die dat soveel jongmense opgelei word, belê ons gewis in die distrik se toekoms. Dit is waarmee Maatskaplike Ontwikkeling nou besig is. Die Departement van Gesondheid lei nou talle jongmense wat met tuisversorging gemeoid was, as kleuterskoolwerkers op . . . Die Departement van Waterwese het ook baie jongmense in 'n drie jaar lange projek in Jagersfontein aangestel. Hulle is besig om pype te installeer. Waterwese het ook etlike jongmense vir 'n openbare werke-projek in Jacobsdal en Petrusburg gewerf.*

(Mnr. L.T. Tladi, Koffiefontein, Direkteur van Maatskaplike Ontwikkeling van die Xhariep-distriksmunisipaliteit)

Laaste, maar nie die minste nie, het die regering 'n hoogssigbare en suksesvolle **Behuisingsontwikkelingsprogram** van stapel gestuur. Die aantal informele nedersettings in die Xhariep was relatief laag in vergeleke met ander distriksmunisipaliteite in die



## Philippolis, Dinsdag 21/10/2008

### Mnr. KOK

#### Itemoheng Jeugsentrum

Itemoheng Jeugsentrum het in 2004 'n MIV-ondersteuningsgroep gestig en as 'n NWO geregistreer. In 2006 is die groep weer in die lewe groep en het steeds van vrywilligers gebruik gemaak. In 2008 is 'n nuwe groep onder toesig van die Departement van Maatskaplike Ontwikkeling op die been gebring. Hulle het opleiding in vermoëbou en berading onder leiding van die Departement van Arbeid ontvang.

Hierdie nuwe groep fokus daarop om mishandelde kinders te identifiseer en te help om hul probleme te hanteer. Hulle verleen bystand aan skoolkinders deur vir die afrigting van sportaktiwiteite en buitemuurse aktiwiteite te reël. Hulle probeer om 'n positiewe houding by die kinders te kweek voordat dit te laat is. Hulle het opleiding van die Nasionale Ontwikkelingsagentskap ontvang en word maandeliks met 'n toelaag van die SD vergoed.

Die onderhoud is in die 'kantoor' gevoer, skaars meer as 'n lendelam sinkhuisie, tog was iets positiefs definitief aan't gebeur: daar was kinderboeke, speelgoed asook 'n onderrig- en storiehoekie. Tydens 'n latere onderhoud het ons vasgestel dat Itemoheng met die plaaslike biblioteek saamwerk.



Meertalige waarskuwing in Philippolis



Vrystaat (12,5% in 2001, Statistiek SA, 2003), maar die provinsiale behuisingsdepartement poog om hierdie nedersettings teen 2014 deur nuwe bouterreine met nuwe huise te vervang.

Die regering het ook programme op provinsiale en plaaslike regeringsvlak van stapel gestuur.

Die Plaaslike Regering behels die munisipaliteite, hul burgemeesters en munisipale raadslede. Dit is hulle verantwoordelikheid om in die basiese behoeftes van die gemeenskappe te voorsien en gemeenskapsontwikkeling te bevorder. Munisipaliteite word deur wykskomitees en die wyksraadslid bygestaan. Wykskomitees verteenwoordig die gemeenskappe in munisipaliteitsaangeleenthede. Die wyksraadslid en wykskomiteeleder dien as die gemeenskapslede se spreekbuis in die Munisipale Raad. Hulle vra vroeë en bespreek hul probleme; hulle maak seker dat almal gehoor word. Hierdie vlak van deelname is noodsaaklik vir die gemeenskappe se ontwikkeling. Dit is uiters belangrik dat elke inwoner sy of haar bydrae in besluite op al die vlakke lewer om seker te maak dat almal dieselfde geleentheid kry en dat almal self besluite oor hul eie lewens in hul eie gemeenskappe kan neem.

*Ek werk met oortreders en probeer om hulle in die gemeenskap te herintegreer. Ons is in noue samewerking met die Gemeenskap Korrektiewe Dienste. Ek is verantwoordelik daarvoor om moontlike werkgewers uit te ken. Watse werkservaring het hierdie persoon, kan ek hom as 'n tuinier inspan of kan ek hom na 'n plaas of 'n winkel stuur sodat hy terug op die been kan kom? Gemeenskap Korrektiewe Dienste probeer om hierdie man in die gemeenskap te herintegreer en moniteer hom ook. Die man moet steeds aan die tronkregulasies voldoen maar hy is 'uit'. Wanneer hy gerehabiliteer is, keer hy terug na sy gemeenskap en dien sy mense.*

(Mnr. D. Compaan, Bethulie, Rehabilitasiekantoor, Bethulie Korrektiewe Dienste)





## *Philippolis, Dinsdag 21/10/2008*

### **KXV-vergadering met die direksie en belanghebbendes**

#### *Agenda*

- (1) Opening
- (2) Presensielys
- (3) Verskonings
- (4) Vooruitbeplanning – stig artikel 21 maatskappy (Ds. Kiepie Jafta)
- (5) Terugvoer: UV-besoek in Augustus 2008
- (6) Terugvoer: CS-beraad (Anita Muller)
- (7) Afspraak met die rektor (Ds. Kiepie Jafta)
- (8) Terugvoer: studenteintervensie 2008 (dorpsverteenwoordigers)
- (9) Plasing van studente 2009 (Dr. Retha du Plessis)
- (10) Galageleentheid
- (11) Dringende sake
- (12) Afsluiting

Hierdie vergadering was goed georganiseer en uiters interessant. Dit is deur middagete voorafgegaan waartydens die direksie en belanghebbendes voorlopige inligting kon bespreek en sosialiseer. Ons, weer, het kennis met 'n paar van die vennootskap se sleutelspelers gemaak.

Wat ons veral opgeval het, was die Philippolis-gemeenskap se absolute goedgesindheid en meelewendheid. Tog het sommige lede hul kritiek uitgespreek teenoor buitelanders en akademici wat die projek besoek het maar geen bydrae gelewer het wat die projek en die gemeenskap kon help nie.



Elke munisipaliteit benodig 'n **Geïntegreerde Ontwikkelingsplan (GOP)**. Met hierdie plan verseker munisipaliteite dat al die aspekte van 'n ontwikkelingsplan vir die gemeenskappe in rekening gehou word voordat besluite geneem word en voordat die plan in werking gestel word. Die GOP behoort ook seker te maak dat alle regeringsvlakke – plaaslik, nasionaal en provinsiaal – in noue samewerking is om so doeltreffend as moontlik te funksioneer.

Die Departement van Provinsiale en Plaaslike Regering het ook 'n **Plaaslike Ekonomiese Ontwikkelingsprogram (PEO)** van stapel gestuur. Elke Munisipaliteit het 'n PEO wat plaaslike ekonomiese groei stimuleer, werk skep om armoede hok te slaan en al die inisiatiewe vir plaaslike ekonomiese ontwikkeling ondersteun. Een van die belangrikste pligte van die PEO is om die provinsiale en plaaslike regerings met ekonomiese ontwikkelingsinisiatiewe in die provinsie en in die distrik te ondersteun.

Die meeste mense is bereid om te erken dat daar baie op die spel is en dat die fondse onvoldoende is. Die daarstel van 'n nuwe gemeenskap vereis baie tyd en tonne moed. Hulle verstaan nie altyd wat die regering se doelwitte is wanneer planne gemaak word en besluite geneem word nie. In 'n jong demokrasie is daar egter dinge wat nie lekker saamwerk nie. Mense is nie seker wat die wykskomitees nou eintlik doen nie, party kla oor die dienste wat die regering nie lewer nie, byvoorbeeld elektrisiteit en waterprobleme, ander noem korrupsie, diskriminasie en arrogansie . . . Daar is ook klagtes van mense en gemeenskappe wat



## Bethulie, Woensdag 22/10/2008

### Mnr. GOODMAN

*Vrywilliger by sokkombuis, Bethulie*

Sydney Goodman en sy span bedien daaglik, vanaf Maandag tot Vrydag, sop, brood en vleis (wanneer beskikbaar) aan 500 mense, dit maak nie saak wat hul velkleur is nie. Hy het 43 sokkombuise in die dorp en in die woongebied tot stand gebring en voed die kinders in die sekondêre skool. Die kerk het die sokkombuis in 2004 daargestel. Later het Maatskaplike Ontwikkeling 'n hand met befondsing bygesit, maar daar is net nooit genoeg geld nie. Met ons aankoms het die sophouers in rye langs die muur gestaan. Ek kon nie anders as om te dink hoe 'n aangrypende beeld dit van die ontberings van brandarmes is nie.

Met ons eerste besoek kon ons mnr. Goodman nie in die hande kry nie, want hy sou vir 'n paar dae weg wees om 'n begrafnis by te woon. Toe ons hom uiteindelik ontmoet, was hy en 'n klomp ander vrywilligers in die sokkombuis doenig. Hy het reguit tot die punt gekom en vir ons sy hartseer verhaal van die begrafnis vertel – van hoe 'n jong meisie in sy familie oorlede is. Dit was 'n roerende oomblik.

Mnr. Goodman is 'n vriendelike en deernisvolle man. Somtyds word hy wel kwaad, maar nie gefrustreerd nie. Sy krag kom van die Here af.



*'n Ry sophouers by die sokkombuis, Bethulie*



*Vrywilligers by die sokkombuis, Bethulie*

kwaad is oor die gebrek aan bestuur, lang waglyste vir huise en politieke voortrekkery. Dit frustreer hulle dat die regering, die plaaslike regering in besonder, nie hul beloftes gestand doen nie.

*Ek kan die vlak waarop die wittes gemarginaliseer word net nie kleinkry nie. Daar bestaan hierdie omvattende wykskomiteestruktuur wat juis inklusiwiteit en deelname bevorder; tog weet die wittes van geen sout of water nie. Al wat hulle weet, is dat die munisipale kantoor in Trompsburg geleë is, want dit is waar jy jou rekeninge betaal. Die wittes weet nie wat 'n Geïntegreerde Ontwikkelingsplan (GOP) is nie, hulle weet nie wat 'n wykskomitee is nie, hulle weet nie wie of waar die raadslede is nie . . . hulle het geen idee nie. Hulle woon amptelik op 'n onregeerde plek. In terme van die plaaslike regering, is die wittes totaal en al onaktief en geen poging is aangewend om dit te verander nie.*

(Dr. D. Atkinson, Philippolis, Karoo-instituut)



## Bethulie, Woensdag 22/10/2008

### Mnr. COMPAAN

*Bethulie Korrektiewe Dienste, Gemeenskapsinskakeling*

Dani Compaan is in diens van Korrektiewe Dienste in hierdie gebou. Hy werk as 'n rehabilitasiebeampte in Bethulie se polisiestatie. Dit is sy verantwoordelikheid om gevonniste misdadigers in die gemeenskap te hervestig en hulle deur die rehabilitasieproses te lei. Mnr. Compaan het destyds al vier jaar in Bethulie gewerk. Hy is baie uitgesproke oor die misdaad in sy gemeenskap.

Dani Compaan is nie jou tipiese polisieman soos dié wat op TV in 'n misdaadrolprent verskyn nie. Hy is ferm maar praat met respek van sy 'kliënte' en is ooglopend besorg oor hul welstand. Hy is bewus daarvan dat misdaad nie net die misdadiger se probleem is nie, maar ook die probleem van 'n gemeenskap wat misluk het.



*Korrektiewe Dienste, Bethulie*



*Die bruinmense hier is in die minderheid. Hulle kry dikwels die gevoel dat alles net om die meerderheid draai, dat hulle afgeskeep word. Die mense in hierdie taalgroepe se herkoms verskil van mekaar. Selfs die Xhosas en die Sotho's is nie dieselfde nie. En op die platteland blyk dit dat die mense meer tradisioneel is.*

(Dr. R. du Plessis, Philippolis, Khula-Xhariep-vennootskap)

*Al wat leef en beef kla oor die dienste. Byvoorbeeld, jy kry 'n Sothosprekende en 'n Engelsprekende maatskaplike werker wat beide nie Afrikaans magtig is nie, tog moet hulle die Afrikaanssprekendes van hulp wees. Soos jy kan aflei, is dit is moeilik vir haar, dit is moeilik vir die mense.*

(Dr. R. du Plessis, Philippolis, Khula-Xhariep-vennootskap)

## Springfontein, Woensdag 22/10/2008

### Mnr. BROWN

*Voormalige onderwyser, Springfontein*

Alec Brown woon al sy hele lewe lank in Springfontein en as 'n onderwyser weet hy waarvan hy praat. Mnr. Brown was nog altyd 'n gemeenskapsman gewees. Hy het vanaf dag een by Khula-Xhariëp betrokke geraak; hy doen gemeenskapsdiens, woon vergaderings by, praat met die mense.

Mnr. Brown is 'n idealis maar nie 'n optimis nie. Hy is angstig oor die jongmense se toekoms en doodbekommerd oor die verlies aan morele waardes en gemeenskapsamehorigheid.

### *Hoe kan gemeenskappe ontwikkel word?*

*En ek weet ontwikkeling kom uit die hart. Ek self het veldwerk gedoen en dit was baie moeilik.*

(Mnr. L.T. Tladi, Koffiefontein, Direkteur van Maatskaplike Ontwikkeling van die Xhariëp-distriksmunisipaliteit)

In 'n plattelandse distrik, byvoorbeeld die Xhariëp-distrik, het die regering een prioriteit, naamlik om die streek en die gemeenskappe te 'ontwikkel', met ander woorde, om verskeie aspekte in die lewens van die mense in die Xhariëp-gemeenskappe te verbeter. Die dorpe in die Xhariëp-distriksmunisipaliteit, insluitend die dorpe en gemeenskappe van Kopanong, het 'n reuse behoefte aan ontwikkeling. Hulle is arm en benadeel; daar is 'n gebrek aan geleenthede.

Die regering sowel as privaat instansies het 'n gemeenskapsontwikkeling-aksieprogram onderneem wat individue en groepe mense sal bemagtig en hulle van die nodige vaardighede voorsien om hul eie lewens te verbeter en verandering in hul gemeenskappe teweeg te bring. Wat die regering of die privaat instansies doen, is sorgvuldig beplan, bestudeer en bespreek voordat die program vorm aanneem en daadwerklik aan die gemeenskappe bekend gestel word. Hulle het met die plaaslike politici in gesprek getree en die probleme met die plaaslike inwoners tydens honderde vergaderings bespreek. Hulle het talle verslae geskryf en menige konsepvoorstelle en planne opgetrek. In sommige gevalle het hulle die raad van kenners aan universiteite en in die buiteland ingewin.

As 'n mens 'n gemeenskap wil ontwikkel, 'n plattelandse gemeenskap, moet jy eerstens die probleemareas identifiseer en dan 'n prioriteitslys saamstel: Wat moet ons allereers doen? Party mense dink dat materiële probleme, naamlik werk, inkomste en lewensbestaan voorrang moet geniet. Aan die een kant is dit waar, maar daar is soveel meer. As 'n mens jou gemeenskap wil ontwikkel, het jy mense nodig, veral jongmense, wat 'n goeie opleiding ontvang het, jy het gesonde mense nodig, jy benodig selfrespek, 'n bestendige gesinslewe. . . Dis 'n elletange lys. Die belangrikste van alles is dat jou hart by ontwikkeling lê, jy die mense lief het en gemotiveerd is om tydens moeilike tye te volhard.

*Wanneer ons oor gemeenskapsontwikkeling praat, dink ek dit is belangrik dat ons al daardie jongmense daarby betrek. Maar dan moet jy iets hê wat jy aan hulle kan bied. 'n Mens kan leierskapsprogramme daarstel wat wonderlik sal wees maar aan die einde van die dag behoort hulle daarby te baat.*

(Dr. R. du Plessis, Philippolis, Khula-Xhariëp-vennootskap)

Dit is onmoontlik om al die ontwikkelingsprogramme en inisiatiewe in die streek te beskryf. Van daardie inisiatiewe het 'n direkte impak op die gemeenskappe en is duidelik in die distrik sigbaar. Hierdie inisiatiewe het ontstaan omdat daar mense is wat hierdie inisiatiewe ter harte neem, daaraan werk, selfs daarvoor baklei en weet wat ware ontwikkeling vir die gesinne en die gemeenskappe beteken.

In die Vrystaat is 'n **Toerisme-ondernemingsprogram (TOP)** daargestel om toeristebesienswaardighede te ontwikkel en werk in die toerismesektor te skep. Die **Klein Ondernemingsontwikkelingsagentskap (KOOA)** verskaf inligting en raad oor hoe om 'n nuwe, suksesvolle onderneming op die been te bring.



## Springfontein, Woensdag 22/10/2008

### Mnr. RAADT

#### *Korana-gemeenskap, Springfontein*

Frans Raadt het ons ingelig dat hy nie 'n Griekwa is nie, maar dat hy homself as 'n Korana, as 'n 'Boesman', beskou. Hy bestudeer al sedert 1996 die Koranas se geskiedenis en kultuur, maar die belangstelling in sy eie geskiedenis kom al 'n lang pad, vanaf 1982, toe hy tot die besef gekom het dat hy in sy eie land onregverdig behandel is.

Frans Raadt woon in Springfontein se bruin woongebied. Sy huis was sopas deur jong inbrekers geplunder en was so te sê rot en kaal gesteel. Tog weier hy om handdoek in te gooi. Hy het nog nooit die les wat die verlede hom geleer het, vergeet nie. Sy boodskap is vroom, eenvoudig en duidelik:

*Ons mag nie gaan lê nie, ons moet die aaklige dinge uit die verlede vergewe en vir die toekoms lewe.*



Bo en behalwe die regering is daar talle ander organisasies wat hulp en ondersteuning aan die mense en die gemeenskappe verleen. Hulle staan as **niewinsgewende organisasies (NWO's)** bekend, want hulle is nie kommersieel van aard nie en hul aktiwiteite is nie op winsbejag uit nie. Dan is daar **nieregeringsorganisasies, (NRO's)** wat nie vir die regering werk nie, **gemeenskapsgebaseerde organisasies (GGO's)** en **geloofsgebaseerde organisasies (GGO's)** wat in 'n kerkkonteks werk. Die feit dat hulle nie vir die regering werk nie beteken nie dat hulle nie saam met die regering werk nie. Inteendeel, hulle werk dikwels saam. Hierdie organisasies bestuur honderde programme regdeur die land. Kerklike Maatskaplike Dienste (KMD) is een van hulle. Hulle werk onder die armste en die mees weerlose gemeenskappe in die Vrystaat. Hulle word in Reddersburg, Edenburg, Fauresmith en Luckhoff aangetref. Hulle bied 'n wye verskeidenheid programme en dienste aan soos MIV/vigsvoorkoming, die armoedeverligtingsprogram, kinderbeskerming (mishandeling, molestering, verkragting), lewensvaardigheids- en ouerskapsvaardigheidsprogramme, pleegsorgtoesig, sopkombuise, ens. NWO's is ook dikwels aan die stuur van jeugsentrums. Daar is 'n loveLife-tak by die Trompsburg Thusong-sentrum wat drama- en dansprogramme vir skoolgaande jongmense organiseer. Hulle leer jongmense hoe om verantwoordelikheid vir hul eie dade te neem en hul selfbeeld te verbeter en het 'n leerlingskapprogram wat die lewens van jongmense verryk. In Philippolis bestaan daar 'n klein jeugsentrum wat onder skoolgaande kinders werk om hulle uit die moeilikheid te hou. Hulle fokus op weerlose en mishandelde kinders en poog om hulle manmoedig te maak.

Wat van 'projekte'? 'n Projek is 'n groep mense wat bymekaar kom om planne te beraam en 'n reeks aktiwiteite met duidelik gedefinieerde doelwitte uit te voer. Elke projek moet 'n sorgvuldige plan hê wat in verskeie stappe uiteengesit is. Elke stap word eers bespreek en gemeet voordat daar na die volgende stap oorgegaan kan word. 'n Projek vereis 'n streng begroting en 'n strategie wat aandui hoe 'n mens jou doelwitte suksesvol kan bereik. 'n Projek vereis 'n verantwoordelike span en 'n opgeleide projekbestuurder. Gemeenskapsontwikkelingsprojekte se primêre doelwitte is om die gemeenskap op te hef en die lewens van die gemeenskapslede te verbeter.

Die regering is aan die stuur van dosyne gemeenskapsontwikkelingsprojekte in die distrik; 'RO's, privaat instansies en kerke het almal hul eie projekte. Van die projekte is baie klein, ander projekte is weer groot en strek oor 'n lang tydperk. Die regering subsidieer sommige projekte, ander maak op privaat donasies staat of word deur buitelandse organisasies befonds. Verskeie regeringsprojekte in die distrik het al sukses behaal en kon werk skep in die gemeenskap. In Bethulie, byvoorbeeld, word 'n florerende visseryprojek deur die Departement van Maatskaplike Ontwikkeling befonds en die Departement van Landbou befonds 'n voedselsekureiteitsprojek wat kospakkies en saad versprei. Verder het die Departement van Toerisme in die Vrystaat en in die Oos-Kaap 'n Xhariepmeerprojek in Bethulie van stapel gestuur om 'n natuurreservaat in die area te ontwikkel. Daar is ook kleiner projekte in Bethulie soos die pluimvee- en karwasseryprojekte wat onlangs op die been gebring is. Jacobsdal het 'n florerende wingerd, Jagersfontein 'n suiwelprojek wat goed op dreef is en daar is groenteverbouingsprojekte in Springfontein en Philippolis.



## Trompsburg, Donderdag 23/10/2008

### Mnr. VAN ROOYEN

*Hoof-uitvoerende Beampte (HUB) van Siyanqoba*

*Vergadering met 'n afvaardiging 'leiers' van die gemeenskap en vrywilligers, om en by twintig mense*

*Madikgetla (Trompsburg, swart woongebied)*

Jan van Rooyen is die HUB van Siyanqoba MIV- en vigsondersteuning (GBO) in Trompsburg. Hy het 'n groep vrywilligers en van die plaaslike verteenwoordigers van verskillende organisasies na die vergadering genooi, onder andere 'n pastoor, 'n bestuurder, 'n assistentbestuurder, 'n koördineerder en 'n opgeleide verpleegster. Daar was omtrent dertig mense wat die kantoor volgepak het, die meeste van hulle jong meisies, maar nie 'n enkele jong man nie. Mnr. Van Rooyen het die vergadering gelei. Aan die begin was van die meisies baie skugter. Een van hulle het ons vertel hoe sy daarvan hou om kinders te help leer lees en skryf. Die verpleegster het bygevoeg dat die mense deesdae nou meer as tevore swaarkry, veral omdat hospitale sluit en die gesondheidsdienste uiters swak is.

Almal was dit eens dat die organisasie van onskatbare waarde vir die gemeenskap is en werklik 'n verskil maak: hulle versorg siek mense, doen huishoudelike take en lig die mense oor goeie higiëniese gewoontes in. Na afloop van die vergadering het ons 'n uitbundige 'fotosessie' gehad. Die meisies het tydens die proses baie entoesiasies geraak en is ek my kamera byna kwyt.



*Vrywilligers by SINANQOBA, Trompsburg*

*Die meeste van die projekte ontstaan in die gemeenskap self. Die gemeenskap benader ons in werklikheid met die idee 'ons het hierdie vaardighede', byvoorbeeld meubelmaakvaardighede – omdat dit een van ons projekte is – 'help ons'. Dit is hier waar profilering toegepas word: bestaan daar 'n moontlikheid van 'n mark, is daar 'n mark en hoe lewensvatbaar is so 'n projek in die area? Sodra ons tot die oortuiging kom dat dit lewensvatbaar is, kan ons dit befonds of elders befondsing kry.*

*(Mnr. L.T. Tladi, Koffiefontein, Direkteur van Maatskaplike Ontwikkeling van die Xhariep-distriksmunisipaliteit)*

*Ons het die jeuggroep, noenmaalklub, MIV-ondersteuningsgroep van die tuisversorgers van die kliniek, ons het 'n groep mense wat kinders sonder ouers, weeskinders, tuis besoek wanneer daar nie genoeg kos is nie. Die noenmaalklub word deur die Departement van Maatskaplike Ontwikkeling bestuur. Die oumas kom daaglik vanaf 10:00 tot 12:00 bymekaar en hou hulle met verskillende dinge besig. Hulle maak goedjies wat hulle van die hand kan sit. Hulle het hiermee begin om die ander volwassenes aan te spoor om ook deel te neem. Dan is daar die naaldwerkprojek, hulle maak skooldrag vir die kinders. Ek dink hulle ontvang 'n toelaag van Maatskaplike Ontwikkeling. Twee of drie mense is by die projek betrokke.*

*(Mnr. L. Tsibane, Fauresmith, Gemeenskapsontwikkelingswerker)*

*Allerhande mense kom haal sop en brood hier by die sopkombuis. Maatskaplike Ontwikkeling subsidieer ons, maar dit is te min om al die soorte kos te koop, want jy moet die bestanddele koop en ons kry net R21 000 per maand. Voorheen het ons R24 000*



## Trompsburg, Donderdag 23/10/2008

### Me. MARITE

*Waarnemende bibliotekaresse by Trompsburg se biblioteek*

Keke Marite is 'n toegewyde bibliotekaresse. Sy het as 'n vrywilliger by die biblioteek begin werk en verskeie inisiatiewe aangepak om die biblioteek toeganklik, interessant en leersaam vir die hele gemeenskap te maak. Die biblioteek lyk skoon en goed georganiseerd, 'n aangename plek om in te wees. Sy werk veral met kinders en jongmense en probeer hulle motiveer hulle om 'n boek op te tel en te lees. Sy reël vir hulle leessessies tydens hul vry middag.

Me. Marite is ook 'n bekommerde inwoner. Sy het ons vertel van die politieke onderstrominge in Trompsburg en hoe die raadslede se binnegevegte die mense geaffekteer het. Maar sy was steeds van mening dat Trompsburg 'een' gemeenskap is wat 'n goeie laer- en hoërskool het.

*tot R26 000 per maand ontvang maar hulle het dit besoeni. Ons moet die elektrisiteit, die kos en die mense wat hier werk betaal, ons moet groente en sopbestanddele koop. Vir die brood alleen betaal ons R10 000 tot R12 000 'n maand.*

(Mnr. S. Goodman, Bethulie, sopkombuisvrywilliger)

Daar is een spesifieke ontwikkelingsinisiatief in die distrik waarvan baie mense bewus is, want dit het regtig 'n verskil in baie mense se lewens gemaak. Daar word dikwels, byna liefderik, na 'die universiteit' verwys, want die Universiteit van die Vrystaat speel 'n sleutelrol in die organisasie. Die amptelike naam is **Khula-Xhariëp-vennootskap (KXXV)**. In 1999 het die Departement van Welsyn in die Vrystaat, die Kerklike Maatskaplike Diens van die NG Kerk en die Universiteit van die Vrystaat 'n vennootskap aangegaan om ontwikkelingswerk onder die gemeenskappe in die Xhariëp-distriksmunisipaliteit te doen. Sedertdien doen finalejaarstudente en 'n dosent in maatskaplike werk twee dae per week maatskaplike werk in die gebied. Die Khula-Xhariëp is amptelik in 2005 gestig en is nou in drie gemeenskappe werksaam: Philippolis, Springfontein en Trompsburg. Die meeste mense weet van die vennootskap, want hulle sien hoedat die studente die mense tuis besoek om met hulle te praat en verleen hulp op verskillende wyses. Maatskaplike werkstudente lewer dienste aan gesinne, weerlose kinders, MIV/vigspasiënte, bejaardes en jongmense. Fisioterapiestudente behandel pasiënte wat aan verskillende siektes ly. Hulle vergesel tuisversorgingswerkers op hul tuisbesoeke aan TB- en vigspasiënte. Die Voedingskunde- en dieetkundestudente ondersteun diegene wat raad oor kos en spesiale diëte wil hê, assisteer die noenmaalklubs, skoolvoedingskemas, voedingskemas vir vigspasiënte en help met die uitlê van groentetuine. Verpleegkundestudente doen tuisopnames en bevorder gesonde eetgewoontes. Die studente werk in huise, klinieke, ouetehuise en op die plase onder die toesig van hul lektore of 'n maatskaplike werker. Die dienste word gratis aangebied. Die Khula-Xhariëp is ook betrokke by navorsingsprojekte oor gesondheid en eetgewoontes, MIV-status, drankmisbruik asook die behoeftes van gesinne in die gemeenskappe. Mense in nood wat met MIV besmet of uiters desperaat is, ontvang sielkundige en pastorale berading.

Die Khula-Xhariëp ondersteun, koördineer en inisieer ook verskeie projekte in samewerking met die studente, organiseer en hou toesig oor navorsingsprojekte en sit hand by met projekte wat deur gemeenskapsgebaseerde organisasies en individue gemoniteer word. In 2006 is 'n jeugprojek met maatskaplike werkstudente van stapel gestuur om alkohol- en dwelmmisbruik onder die jongmense in Philippolis hok te slaan. Die doel van die projek is ook om uitdagende gedrag in die kiem te smoor en MIV/vigs, misdaad en tienerswangerskappe te voorkom. Hulle het groentetuine by die plaaslike skole en die inwoners se huise aangelê. Hulle is aan die stuur van 'n MIV/vigsbewusmaking- en voorkomingsveldtog op die plase in die Philippolisgebied deur middel van groepsbesprekings, inligtingsessies en berading. Hulle voorsien maaltye aan kinders en bejaardes in die gemeenskappe van Madikgetla en Noordmansville in Trompsburg. Die Khula-Xhariëp is sterk in die gemeenskappe geanker. Philippolis, Springfontein en Trompsburg het hul eie verteenwoordigers in beide die interim bestuurskomitee en die interim

## Trompsburg, Donderdag 23/10/2008

### Me. BOOYSEN

*Naaldwerkkklub*

*Noordmansville (Trompsburg bruin woongebied)*

Sarah Booyesen behoort aan 'n 'handwerkklub', m.a.w. 'n naaldwerkkklub bestaande uit vyf vroue wat af en toe bymekaar kom. Hulle materiaal word deur 'n wit dame geskenk en sy leer hulle ook hoe om naaldwerk te doen. Hulle verdien nie enige geld met hul naaldwerk nie. Maandagmiddae werk hulle ook met kinders en leer vir hulle hoe om 'goedjies te maak'.

Daar was drie mense wat in die klein, beknopte kombuisie/woonkamer gesit en gesels het. Hulle het ons vertel hoe hulle verarm het en hoe hul lewensgehalte algaande gedaal het. Die jongmense kry net nie werk nie en het wanhopig begin raak. Tog voel hulle steeds dat daar 'n sterk gemeenskapsin heers.



uitvoerende komitee. Besluite word tydens maandelikse vergaderings deur die verteenwoordigers bespreek en demokraties geneem. As sodanig is die organisasie 'n ultramoderne en professionele liggaam waarin al die lede gelyke verantwoordelikheid neem. Maar terselfdertyd is die Xhula-Xhariëp baie menslik en deernisvol in hul benadering. Dit betrek die mense van die gemeenskappe om die studente tydens hul verblyf van kos en ondersteuning te voorsien, dit neem plaaslike mense vir verskeie pligte en geleenthede aan diens, werf en assisteer leerders met hul navorsing en veldwerk, is in noue samewerking met die munisipale raadslede en ander privaat of nuwingsgewende organisasies in die area. Om alles te kroon, het die Khula-Xhariëp 'n morele en geestelike missie wat al hul aktiwiteite rugsteun. Dit bewys dat selfrespek en respek vir jou medemens die grondslag van enige gemeenskap is en dat daar nie 'n toekoms gaan wees as mense nie omgee nie.

*Voorheen het die mense net na Landelike Ontwikkeling gegaan en navorsing gedoen om inligting by die gemeenskap te kry. Maar hulle het niks in die gemeenskap teruggeploeg nie. Ons doen navorsing en daarna lewer ons dienste waarby die gemeenskappe ook baat vind; dit is 'n tweerigtingverkeer wat ook blootstelling aan ons studente verleen.*

(Me. Lolly Mogoere, Bloemfontein, Gemeenskapsontwikkelingsbeampte UV, Khula-Xhariëp-vennootskap)

*Die projek [Khula Xhariëp] het 'n baie goeie impak op Springfontein gehad, met die studente wat ingekom het, jy weet. Ons het nie genoeg tuisversorgers nie en die studente het elke iedere huis besoek en met die mense gepraat. Hulle probeer hul bes. En die mense het telkens baie positiewe terugvoer gegee.*

(Mnr. A. Brown, Springfontein, afgetrede onderwyser)

*Wat ek normaalweg doen, is om met die mense in die gemeenskappe te gaan praat om uit te vind wat daar aangaan. Daarna maak ek 'n ontleding en gaan na die verskillende fakulteite [van die universiteit]. Ek sal die gemeenskapsdienskoördineerders aan die fakulteite kontak om hulle in te lig en te vra 'hoe kan jy help?' Ek het ook 'n projek-oudit gedoen. Ek het die plaaslike gemeenskappe besoek en gevra 'wat doen julle hier? Is daar enige projekte aan die gang?' Toe klassifiseer ek hulle volgens hulle bruikbaarheid vir ons studente . . . Wanneer ek die gemeenskap se behoeftes geïdentifiseer het, sal die fakulteit die module ontwikkel voordat dit geïmplementeer word. Ons het in Philippolis met die maatskaplike werkers weggespring, ons het ons maatskaplike werkstudente gestuur om te gaan werk onder die toesig van die Departement van Maatskaplike Ontwikkeling se maatskaplike werker. En ons werk ook saam met die Suid-Afrikaanse Polisie (SAPD), want sekere sake word na die polisie verwys. Die polisie verwys op sy beurt die saak na die student om hulle te help. Ons werk ook saam met die omliggende boere. Die studente werk verder saam met die Departement van Voeding en Dieetkunde.*

(Me. Lolly Mogoere, Bloemfontein, Gemeenskapsontwikkelingsbeampte, UV, Khula-Xhariëp-vennootskap)



## Trompsburg, Donderdag 23/10/2008

### Mnr. GELDENHUIS

*Eienaar van Midway Manor (kroeg, restaurant en gastehuis), Trompsburg*

Mnr. Geldenhuis woon al vir die afgelope tien jaar in Trompsburg. Hy is van mening dat dinge aan die verbeter was en dat die koms van die Kopanong Munisipaliteitsdienste drie jaar gelede meer werksgeleenthede geskep het. Daar is in der waarheid meer mense wat intrek as wat daar wegtrek. Tog is hy beswaard oor die munisipaliteit se swak dienslewering wat net al hoe erger raak.

Daar is omtrent 400 blankes en 6 000 tot 7 000 nie-blankes in Trompsburg woonagtig.

Hy het saamgestem dat daar 'n sekere gemeenskapsgees heers en dat daar goeie kommunikasie oor die rassegrense heen bestaan. Toe ons by hom wou weet wat hy van die gemeenskapsorganisasies dink, was sy antwoord dat hulle goeie bedoelings, maar te min tyd het om die inisiatiewe werklik te ontwikkel.

Mnr. Geldenhuis het ook gekla oor die jongmense se mentaliteit om hul ouers 'soos gemors' te behandel. Daar is tekens van dwelmmisbruik en 'n alkoholprobleem. Volgens hom probeer die regering sy bes maar ontbreek aan die noodsaaklike fondse en vaardighede. Hy het ook genoem dat hulle slegs hulself 'visualiseer' en dit kan die land se ondergang beteken.

*“Die enigste ding wat hierdie land kan red, is Christenskap.”*

### Waar kan ons hulp vind?

*Suid-Afrikaanse Regeringsdienste: We care We belong We serve (Ons gee om Ons behoort Ons dien)*

(<http://www.services.gov.za>)

Dit is gerusstellend om te weet dat daar allerhande regeringsprogramme in plek is wat daarop gemik is om die dorpe in die Distrik te ontwikkel. Maar wanneer iemand hulp op enige gebied nodig het, soek 'n mens 'n persoon met wie jy kan praat, iemand wat jou vrae kan beantwoord.

Waarheen gaan 'n mens om 'n probleem met die regering op te los?

Om die inwoners daar en dadelik te help, het die regering spesiale dienssentrums, die sogenaamde **Thusong Dienssentrums**, daargestel. Hierdie sentrums bied 'n miernes van bedrywighede en verskeie dienste aan elke Suid-Afrikaanse burger in hul woonplek om sodoende hul lewenskwaliteit te verbeter. 'n Thusong Dienssentrum bied 'n mens toegang tot die departemente van Binnelandse Sake, Arbeid, die Suid-Afrikaanse Maatskaplike Sekuriteitsagentskap (SASSA), Maatskaplike Ontwikkeling, Regeringskommunikasiedienste en die Departement van Gesondheid. Die meeste dienssentrums beskik ook oor telesentrusse, poskantore, biblioteke, landbou-uitbreidingskantore en munisipale dienste. Gemeenskaps-ontwikkelingswerkers, die Suid-Afrikaanse Polisie, NRO's en gemeenskapsgebaseerde organisasies verskaf dienste deur middel van die sentrums. Regeringspublikasies en inligting rakende regeringsprogramme en -aktiwiteite is ook by Thusong Dienssentrums beskikbaar.

## Edenburg, Vrydag 24/10/2008

### Vergadering van gemeenskapsorganisasies

Voorsitter: Lala de Jager

Edenburg, Oude Munisipaliteit

Nota: meertalige debat (Afrikaans, Engels en Sotho)

Ons het te hore gekom van 'n gemeenskapsvergadering wat in die Oude Gemeenskapsaal in Edenburg se bruin woongebied sou plaasvind. Dit was 'n warm dag, die pad baie stowwerig. Ons het verskeie kere verdwaal, want ons kon nie byhou met die polisievoertuig wat veronderstel was om ons in die regte rigting na die Gemeenskapsaal te lei nie. Met ons aankoms in die bruin woongebied het 'n groep mense wat slagspreuke geskree het, aan die onderkant van die pad begin saamdrom. Dit was toe al die tyd 'n opmars teen verkragting. Verskeie insidente het in die laaste tyd in die bruin woongebied plaasgevind en 'n gespanne atmosfeer het geheers.

Die saal was stampvol. Regeringsbeamptes van Maatskaplike Ontwikkeling en Gesondheid was ook teenwoordig. Al die gemeenskapsorganisasies in Edenburg is verteenwoordig en baie mense het opgedaag. Die debat was goed georganiseerd en is baie ernstig opgeneem. Dit was heftig, hartverskeurend. Tragiese verhale is in eenvoudige woorde oorgedra. Dit was nou nie juis wat 'n mens 'n gewone, doeltreffende vergadering sou noem nie. Baie sprekers het hul bekommernis oor verskeie kwessies uitgespreek en was duidelik emosioneel betrokke – hul verhale en klagtes het uit die hart gekom.

Gemeenskap en ontwikkeling is sensitiewe kwessies. Ek het die mense hoor praat oor wat gemeenskapsbou behels. Hulle was in afwagting dat iets, binnekort, in die nabye toekoms sou gebeur. Dit het duidelik geblyk dat al hoe meer mense gewillig was om saam te werk en hul eie heil te bewerk.

Ons tyd het min geraak. Dit was die laaste vergadering wat ons bygewoon het voordat ons die Xhariep-distrik gegroet het. Ek kon nie help om verlore te voel nie.



Chrismi en 'n vrywilliger, Edenburg

Daar is 'n splinternuwe Thusong Dienssentrum in Trompsburg wat op rekenaar- en besigheidskursusse vir die jongmense konsentreer. Die Trompsburg Thusong Dienssentrum huisves ook verskeie regeringsinstansies, 'n ultramoderne telesentrum, 'n elektroniese biblioteek, 'n gesondheidsvriendelike kliniek, 'n kinderbystandsentrum en die Suid-Afrikaanse Voetbalunie!

Jy kry al hierdie dienste en programme maar net so baie woorde ook. Maar hoe werk dit? Wat staan my te doen as ek 'n aansoekvorm om 'n nuwe ID soek? Waar kan ek inligting rakende 'n besigheidsopleidingskursus bekom? Waarheen moet ek gaan om vir 'n pensioen of 'n kinderbystandstoelaag aansoek te doen? Hoe kontak ek 'n tuisversorgingswerker? Wie kan my oor regeringsprojekte in die gemeenskap inlig? Hoe spoor ek 'n opleidingsprogram op waarmee ek my onderrig kan voltooi?

Die beste manier waarop jy hierdie probleme kan oplos, is om die GOW in jou dorp of gemeenskap te kontak. Hy of sy kan vir jou sê wat om te doen, kan jou help om die dokumente op te spoor en in te vul, kan inligting rakende amper al die kwessies rondom regeringsinisiatiewe in die gemeenskappe verskaf. Die GOW's doen egter veel meer as om net bystand met die regeringsadministrasie te verleen. Een van die hoofake van die GOW is 'om leiding en ondersteuning te bied aan gemeenskapslede wat verbonde is aan die gemeenskapsgebaseerde projekte soos die kleinondernemingsontwikkelingsprogram,





Oude Gemeenskapsaal, Edenburg



Vrywilligers van die gemeenskapsorganisasies, Edenburg



projekte wat mense help om 'n inkomste te verdien of projekte wat plaaslike bates en hulpbronne ontwikkel' (CDW Handbook, Ministry for Public Service and Administration, 2007). Hierdie tipe gemeenskapsgebaseerde projekte is die instrumente van verandering, want hulle verbeter die lewens van gewone mense. Dieselfde handboek sê ook dat 'alle gemeenskapswerkers verplig is om samewerking te bevorder' en dat die 'GOW-program aan bestaande programme gekoppel behoort te word'. As gevolg hiervan is GOW's in werklikheid die kern van transformasie. Hulle werk nooit op hul eentjie nie maar altyd saam met ander mense, liggame of agentskappe. Hulle verwys 'n mens na die regte persone en oorbrug die gaping tussen die mense en die regering, tussen die mense en al die ander organisasies of inisiatiewe wat die gemeenskappe help ontwikkel.

*Ek help mense. Miskien sukkel hulle om 'n ID te bekom en dan snel ek hulle te hulp. Miskien sukkel hulle om 'n toelaag te kry, 'n kindertoelaag of pensioen. Ek help met 'n probleem by die kliniek uit, of miskien kry die kind die verkeerde medisyne of wat ook al . . . Ek is by 'n slagofferbemaagtigingsgroep betrokke. Hulle werk onder mishandelde vroue en kinders en word deur Maatskaplike Ontwikkeling befonds. Ek werk ook saam met die Departement van Justisie. Miskien ondervind 'n saak probleme. Byvoorbeeld kinders wat mishandel of verkrag word, wil nie daarvoor praat nie. Ek bel iemand by slagofferbemaagtiging en neem hom of haar na die kind toe sodat die kind daarvoor kan praat. Dan is daar die Departement van Onderrig, daar was byvoorbeeld 'n projek rakende werk en armoede. Ek is deel van daardie projek. Ons doen huisbesoek en tref kinders aan wat nie skool toe gaan nie. As jy hulle vra wat die rede is, het hulle nie 'n rede nie, daarom moedig ons die kinders aan om terug skool toe te gaan. Dit mag wees dat hulle probleme ondervind. Miskien is hulle ouer as agtien jaar, hulle kan nie meer die laerskool bywoon nie, want hulle is te oud en dan moedig ons hulle aan hulle om vir VBOO te gaan.*

(Me. Beauty Mokate, Springfontein, Gemeenskapsontwikkelingswerker)

*As die gemeenskap 'n probleem ondervind en iemand kry nie bystand nie, dan veruys ons hierdie persoon na die relevante departement sodat hy relevante hulp vir 'n ID of 'n maatskaplike toelaag kan ontvang. Die raad het my voorgestel en die gemeenskap lig my in waar my hulp nodig is. Wanneer hulle om hulp soek, kom hulle na my toe en vertel vir my wat hulle nodig het en van daar afsal ek hulle help.*

(Mnr. L. Tsibane, Fauresmith, Gemeenskapsontwikkelingswerker)



## Bloemfontein, Maandag 27/10/2008

### Me. M.M. MOGOERE

*Gemeenskapsontwikkelingsbeampte UV, Khula-Xhariep-vennootskap, Bloemfontein*

Lolly Mogoere is 'n gebore en getoë Xharieper en is baie by haar gemeenskap betrokke. Ons het haar by die UV se Vista-kampus ontmoet. Daar was niemand op kampus nie maar me. Mogoere was op haar pos.

Sy spandeer die meeste van haar tyd uit haar kantoor, besig om met die mense in die gemeenskappe te praat, projekte te reël, die studente te monitor . . . Wat sy uit haar veldwerk wys word, rapporteer sy aan die universiteit.

Me. Mogoere is 'n ware professionele persoon wat passievol oor en toegewyd aan haar werk is. Sy verteenwoordig die nuwe Suid-Afrika se jong generasie.



*As GOW's identifiseer ons die brandarmes. En ons versorg ook die kinders wat wees gelaat is, vir die toelaag. Verder organiseer ons kospakkiës. En dan organiseer ons sorg vir die verskillende tipes misdaad wat ons het. En dan het ons die ongeskiktheidstoelaag . . . Ons het ook projekte, die visseryprojek en die naaldwerkprojek. As 'n GOW is dit ook my taak om hulpbronne te monitor en bystand te verleen, byvoorbeeld as hulle wil fotostate maak of fakse stuur of met iemand van die provinsie wil kommunikeer. En ons is ook betrokke by die gemeenskappe, in die Gemeenskapsontwikkelingsforum, sodat ons die klagtes van die verskillende departemente kan bespreek. En dan is daar die toegang tot inligting. Dit is baie belangrik om die gemeenskap van inligting te voorsien. Byvoorbeeld, wat is besig om te gebeur in die munisipaliteit en in die regering? Ek is ook by die Gemeenskapspolisiëringsforum betrokke. Elke maand moet ek aan die provinsie rapporteer watter programme in plek is om misdaad te bekamp. Maar ernstige misdaad kom nie in Bethulie voor nie . . . Ek is by alles betrokke. Ek verleen ook bystand aan die mense wat besigheidsplanne het, hoe om notules te hou, bywoning, 'n magtigingsbrief, want dit is die kwessies wat die mense nodig het om die ko-operasie te registreer . . . Ons hou daaglikse vergadering met die werkloses. Mense kan daaglikse inligting ontvang: 'daar is hierdie kontrak wat Bethulie toe kom, hierdie wit persoon of boer het mense nodig of 'n ander persoon soek mense, jy gaan net soontoe'. Dit duur net dertig minute. Ons maak dit ook 'n inligtingsessie sodat mense kan weet wat aan die gang is . . . Ons hou maandeliks hierdie vergadering. Daar is 'n taak, 'n opdrag van die departement dat jy hierdie maand ten minste dit doen en dat doen. Ons moet maandeliks verslag oor die syfers lewer. En dan assisteer hulle ons in terme van statistiek. Soos ek al gesê het, ek veruys en hulle veruys ook. As hulle nie daardie persoon kan help nie, veruys hulle daardie persoon na my toe. En dan, as ek kan, sal ek plan maak. Ek is die persoon wat plan moet maak, want daardie persoon behoort gehelp te word, enige lid van die gemeenskap . . . Normaalweg is my huis my kantoor. As hulle my nie in die nag kan opspoor nie, sal hulle vroegoggend kom en sê 'dit is my probleem'. Byvoorbeeld gesinsgeweld, hulle sal na my toe kom en dan die polisie en die slagofferbemaagtigingsgroep bel. Of iemand wat met kindermishandeling kom. My grootste werk is om te veruys, om die gevalle te veruys. Ek kan nie my deur sluit nie. Ek werk 24 uur per dag.*

(Mnr. P. Kulumane, Bethulie, Gemeenskapsontwikkelingswerker)





### **Wat kan ons van gemeenskapsontwikkeling verwag?**

*Ek sou sê daar is 'n uitdaging, want jy het 'n groep mense. Maar nou vir die projek om te begin, moet jy sekere prosedures volg en ander volg dit nie. Die meeste van die mense wil geld hê. Hulle wil 'n projek hê wat sê dat daar geld is. En dan is daar is hierdie beroepsprogram. Die meeste van die mense gaan na Bethulie of Springfontein toe vir opgradering. Dan verlaat hulle net die program. Ons mense het nie daardie uithou vermoë om . . . Maar daar is 'n paar.*

(Mnr. P. Kulumane, Bethulie, Gemeenskapsontwikkelingswerker)

Soms koester 'n mens hoë verwagtinge. Soms weet 'n mens nie wat om te verwag nie. Soms verwag 'n mens nie veel nie. Baie is bereid om iets te doen, maak nie saak hoe gering dit is nie, maar weet nie waar om te begin nie. Dit is duidelik dat welwillendheid nie genoeg is nie.

*Weet jy wat? Omdat die mense hier rond so arm is, sal hulle sê 'kan ek werk kry?' In ontwikkelingswerk bestaan die feit altyd dat jy baie wil verrig maar dat dit 'n gejaag na wind is. En hulle is nie bereid om dit te doen nie. En dit is nie so maklik om werk hier te skep nie. Wat ek by sommige mense hoor, selfs die oumas hier, hulle sê 'as ons net iets kan kry wat ons jeug daarvan sal verhoed om skelmstreke uit te haal'. Dit is nie asof hulle nie wil ontwikkel nie. Hulle dink ook dat die armes waardes moet aanleer.*

(Dr. R. du Plessis, Philippolis, Khula-Xhariep-vennootskap)

*Weet jy, wanneer jy die gemeenskappe besoek en vir hulle sê jy's van die universiteit, verwag hulle altyd werk. Ons het hulle gevra om ons spyseniering te behartig, want ons wil aan die einde van die dag hê dat hulle iets leer waaruit hulle voordeel kan trek. Wanneer ons navorsing doen, lei ons die mense op en neem hulle vir daardie tydperk in diens. Jy kan nie verwag dat mense iets doen en jy gee niks in ruil daarvoor nie. Jy leer hulle ook om iets vir hulself te doen.*

(Me. Lolly Mogoere, Bloemfontein, Gemeenskapsontwikkelingsbeampte UV, Khula-Xhariep-vennootskap)

As 'n mens so om jou kyk na die aantal en soorte programme, skemas, projekte . . . wat misluk, mag jy nie moed opgee en uiteindelik tou opgooi nie. Daar is altyd baie verskillende redes waarom 'n projek misluk. Die sukses van 'n projek is grootliks afhanklik van die mense wat daaraan werk. 'n Mens kon dalk 'n rasende sukses binne 'n baie kort rukkie verwag het. 'n Mens kon dalk 'n gebrek aan kennis en opleiding hê, want jy het nog nooit vantevore so iets aangepak nie. 'n Mens moes dalk saam met mense werk wat jy nie goed ken of vertrou nie. 'n Mens kon dalk jou motivering tydens die proses verloor het. Projekte kan net slaag as jy met mense met bestuursvaardighede kan saamwerk, doeltreffende besigheidsplanne optrek, die nodige fondse insamel en die geld behoorlik bestee. Wat jy broodnodig het, is mense wat in die toekoms van die gemeenskappe glo. Dit is sekerlik nie altyd ons skuld wanneer 'n projek vou nie. Daar is dalk borge, dikwels buitelandse borge wat die projek befonds, wat nie veel van die gemeenskappe af weet nie of onbewus van die gemeenskappe se behoeftes is. Sommige borge is baie veeleisend en voorskriftelik met regulasies of prosedures wat moeilik verstaanbaar is, wat nog van te volg. Al die kulture het hul eie manier van doen en in sommige gevalle is die borge se eise eenvoudig nie realisties nie.

*Een van die probleme wat ons in die gesig staar wanneer 'n projek geloods word, is om die mense te verenig. Hulle sluit as 'n groep by ons aan, maar wanneer daar geld betrokke is, sal jy begin oplet hoe die mense onder mekaar baklei. En dit is waar die lewensvaardigheidsprogram en lewensvaardigheidsonderrig te pas kom wat die mense leer hoe om konflik te hanteer. Doen jy dit nie, sal die projek misluk.*

(Mnr. L.T. Tladi, Koffiefontein, Direkteur van Maatskaplike Ontwikkeling van die Xhariep-distriksmunisipaliteit)

*Ek dink daar is te veel maatskaplike werkers en te veel mense van die maatskaplike wetenskappe hierby betrokke. Ons benodig meer mense van die finansiële wêreld. Te veel projekte sonder deurdagte finansiële beplanning is deur die mense betrokke by maatskaplike wetenskap geloods . . . Daar was heelwat mense van die VSA-universiteite. Daar was 'n dame, toe ek haar Bergmanshoogte toe neem, het ek gesê: 'dit is 'n gekleurde gemeenskap van bruinmense'. Toe sê sy: 'daar bestaan nie so ding soos gekleurde of bruinmense nie, jy is of swart of wit'. En mettertyd het soveel projekte gevou dat jy nou gaan sukkel om iemand te vind wat belang sal stel om geld te belê . . . Die redes waarom hulle gevou het, is nie net die voorskrifte nie, ander redes bestaan*



*ook. Daar is mense met praktiese vaardighede en potensiele kunstenaars wat wonderlike dinge kan maak, maar jy het iemand nodig om 'n oë oor hulle te hou. En dit is een van ons uitdagings . . . En ongelukkig is die regering nie gretig om die plaaslike vernuf in te span nie. Hulle kry eerder konsultante van elders. Van die boere hier, van die Boere-unie, het my genader en gesê 'ons wil die opkomende boere help'. Hulle het goeie idees, maar die Plaaslike Regering is nie gretig om na hulle te luister of hul advies te neem nie. Ek dink dit is apartheid se skuld. Die Plaaslike Regering duld geen inmenging nie maar ek kan hulle vrees dat die wittes weer gaan oorneem, verstaan.*

(Dr. R. du Plessis, Philippolis, Khula-Xhariep-vennootskap)

En tog, enige suksesvolle projek is 'n verdere oorwinning vir die gemeenskap.

*Jy het 'n baie ryk gemeenskap in terme van hoeveel hierdie mense vir die ander gemeenskapslede omgee. Ek dink een van die negatiewe aspekte van demokrasie is dat ons die gees van ware vrywilligerskap verloor het. Jy kry nog mense wat steeds bereid is om hul dienste, goeie dienste, gratis aan te bied maar meestal wil hulle daarvoor betaal word. Maar soos ek gesê het: ons het 'n ryk gemeenskap, dit is dalk nie materiële rykdom nie maar in terme van kennis, betrokkenheid, die bereidwilligheid om mekaar te help, is ons ryk.*

(Mnr. L.T. Tladi, Koffiefontein, Direkteur van Maatskaplike Ontwikkeling van die Xhariep-distriksmunisipaliteit)





### **Het dinge verander?**

***Ek voorsien nie 'n blinker toekoms nie. Die jongmense wat bekwaam en bereid is, verlaat die plek. Die vaardighede, die talent en die wil om iets te doen, die innerlike krag, hulle vat die hele kaboedel saam.***

(Mnr. A. Brown, Springfontein, afgetrede onderwyser)

Dit is 'n sensitiewe vraag. Ons stem nie saam oor verandering in ons gemeenskappe nie. 'n Paar het hoop, baie of min hoop, maar nietemin hoop. Die jonger generasie wat gemeenskapsdiens en veldwerk doen, het die veranderings in die gemeenskappe opgemerk. Dit blyk dat hulle die verlede agtergelaat het, hulle kyk vorentoe en is optimisties.

*Kom ek gee vir jou 'n voorbeeld. Daar is 'n suiwelprojek in Jagersfontein. Ons as 'n departement, saam met ander departemente, het opgedaag op soek na geld en vaardighede en gesien dit het die potensiaal om in iets groots te ontwikkel. Ons het sekere uitdagings maar hierdie projek het 'n positiewe impak op die lewens van die mense wat daar werk en op hul gesinne en families gehad. Daar is 'n projek in Jacobsdal, die wingerd. Kyk hoe die ouens daardie projek bestuur. Jy weet, rondhol, dinge organiseer, ons en ander departemente betrek. Jy sien hoe die mense gedy het sedert ons daarby betrokke geraak het.*

(Mnr. L.T. Tladi, Koffiefontein, Direkteur van Maatskaplike Ontwikkeling van die Xhariep-distriksmunisipaliteit)

*Yes, ja, daar is baie ontwikkelings. Byvoorbeeld, hierdie toelaagkwessie. Ek is daaglik besig met pleidooie. Byvoorbeeld, 'n pensioen wat afgekeur is, ek help die persoon om appèl aan te teken, want die meeste mense kan nie skryf nie. Daar is ook mense sonder ID's en diegene wat 'n toelaag moet ontvang.*

(Mnr. P. Kulumane, Gemeenskapsontwikkelingswerker)

*Ek dink behuising is die een gebied wat verbetering toon. Maar die manier waarop hulle geallokeer word, ontlok baie klagtes rakende diskriminasie. Maar goed, jy sal agterkom dat die mense nie meer in sinkhuisies woon nie.*

(Dr. R. du Plessis, Philippolis, Khula-Xhariep-vennootskap)

*Jy sal ook kan oplet dat die mense hulle nou begin uitspreek, hulle begin kwessies aanroer. Behalwe dit, ek dink hulle het tot die besef gekom dat hulle agterweë bly. Die ander munisipaliteite buite die Xhariep is met ontwikkeling besig en hulle probeer soort van om dié ontwikkeling na te aap.*

(Mnr. L.T. Tladi, Koffiefontein, Direkteur van Maatskaplike Ontwikkeling van die Xhariep-distriksmunisipaliteit)

*Ek dink dit raak al hoe erger, want die meeste mense ly honger. Die mense word al hoe armer. Die lewenskoste deesdae is baie hoog. En die mense kry net nie werk nie. Die oumense, ek inkluis, sorg vir hul kinders. En watse geld ontvang ons van die regering? Dit is nie genoeg nie. So jy kan nie sê dinge verbeter nie, dit word net erger. Ons is Derdewêreld, dit gaan erger as voorheen. Daar was werk vir die mense en hulle het kos gehad en die kruideniersware was goedkoper as vandag. En elke kind het skool toe gegaan. Nou is daar 'n kind wat goed presteer op skool, goeie uitslae in matriek behaal, maar jy kan nie in hom belê nie, want dit is te duur.*

(Mnr. S. Goodman, Bethulie, sokkombuisvrywilliger)

*Ek dink die antwoorde lê op die sosiologiese vlak met die politiek en ekonomie deurweef. Wat ek met die sosiologiese vlak bedoel, dit is wittes as 'n gemeenskap en swart- en bruinmense as samelewings wat sy aan sy leef. Ek bedoel, daar is nie 'n manier waarop 'n wit persoon in 'n sjebien sal gaan sit nie. Daar is nie 'n manier waarop 'n swart persoon in 'n kroeg sal gaan sit nie. Daar is baie min raakpunte as eweknieë. Daar is nêrens plek, behalwe hierdie filantropiese organisasies of ons biblioteekkomitee, waar mense kan bymekaarkom en saam tee as eweknieë drink nie. Niemand verkeer sosiaal met mekaar nie.*

(Dr. D. Atkinson, Philippolis, Karoo-instituut)



Daar is goeie nuus en daar is minder goeie nuus. Swart besigheidsmense, byvoorbeeld, het aansienlike vooruitgang gemaak en word goed in die nasionale middelklas verteenwoordig. Daar is meer swart Suid-Afrikaners en meer vroue in professionele, tegniese en bestuursposte. Die aantal nie-blanke Suid-Afrikaners werksaam in die openbare dienste het gestyg en styg steeds. Van die universiteits- en technikonstudente is 60% nou swart studente. Aan die ander kant het die gaping tussen ryk en arm sedert 1994 verbreed. Bitter min vooruitgang is nog op die grondhervormingsgebied gemaak en daar is steeds 'n nypende tekort aan vaardighede.

*Jy sien, ons het in die verlede mense gehad wat kon sê wat nog gaan gebeur, wat voorspellings kon maak. Hulle het vir ons gesê 'julle moet nie bekommerd wees nie. Julle sal onder geweldige onderdrukking gebuk gaan, maar daar sal 'n tyd van bevryding kom. Wees net op jul hoede oor die wyse waarop julle hierdie vryheid gaan bekom.' Ons dink ons is hierheen op pad, soos wat ons belowe was. Maar ons moet saamstaan sodat ons mekaar kan ondersteun, sodat ons met die regering se toestemming kan probeer om ons kulture te red.*

(Mnr. F. Raadt, Springfontein)

Transformasie is soos 'n ondergrondse waterstroompie wat sal opborrel en die dorre aarde in 'n lushof omskep.

Soms sien 'n mens hoe klein, groen struikies opkom. Ons moenie moed verloor nie. Daar is water.



*Die Xhariepse landskap*



# BRONNELYS

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