

\*Translated from Tswana to English



## Interview with Pule Mohutsiwa

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Name of interviewee/s:	Ishmael "Pule" Mohutsiwa
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Interviewer is very soft; cellphone was always ringing which disturbed the interview.

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Nonhlanhla Ngwenya (NN): Ok, this is Nonhlanhla Ngwenya we are conducting an interview with Mr Pule Mohutsiwa. If you could introduce yourself and tell us a bit about you.

Pule Mohutsiwa (PM): My name is Pule Ishmael Mohutsiwa. I was born in Ventersdorp the North West. I was married with 3 kids. I lived in Mogopa since the removal even before the removal I was here. I went to all these places that we were removed to from Mogopa: to Pachsdraai, Pachsdraai to Bethanie, from Bethanie back to Mogopa. I was the chairperson of Mogopa Trust and also CEO of Mogopa Minerals which is a company for Mogopa Trust.

NN: \*Ok, Mr. Pule we are going to start just now, so we want to know before the removals how were the communities?

PM: Before the removal the community was fine: there was a clinic with a Primary school and a High School and people were living from farming because most of the community people were farmers, there were lots of people during that time before the removals, unlike now.

NN: And the traditional structure how was it before? (Cell phone signal interfering with the recorder, then phone starts ringing).

PM: Look the traditional structures: in the olden days there was a Headman, (he coughs) the head man has his cabinet which was from the clans. The community was divided into 4/ 5 clans, Ba-Gopa, Ba-Phuting, Ba-Ramorola, Ba-Kgafela and Ba-Tloung. Those were the clans of the communities and they were headed by a head man, the Headman mostly reported to a trustee of this community because the land was registered under the Trust of Chief Mamogale, but because the community didn't go well with Mr Mamogale they changed the trustee to Mr De Villiers who was the Ventersdorp magistrate on behalf of the community. That is where the Headman reports every time.

NN: Ok, just to take you back: what is the difference between the clans that you mentioned?

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PM: There is no big difference: if something has to be done in the community which was very large the bringing of the five clans was to minimize the number of people in terms of reporting system, because each clan has a big number that belong to that particular clan. So, if there was something to be done it had to be told to the councilor and the council would take it to their clans except in the general meetings, because not all the times the people are in the general meetings, but most of the time people manage to attend the clans' meeting.

NN: \*Ok, by that time who was the leader?

PM: Before the removal there were different leaders: it was Thomas More, after Thomas More it was Mr Diale, after Mr Diale it was Jacob Raseloko More who played a big role in the removal of this community.

NN: Can you please explain it further on the role that he played.

PM: The role that he played, he had a meeting with the old government because the old government wanted to remove this community. Onderstepoort, which was an alternative land that was given to the community, because the old government wanted to use this land for grazing and for mining - because it was also put under the Blacks Administration Act - what they would also call it a Black spot. A Black spot is an area that is surrounded by white people, and black people were not supposed to be surrounded by white people because they wanted this place to be occupied by white people.

NN: Ok, before the land... Like Mogopa how was it owned: you said there were Chiefs how were they running it?

PM: Look the land was owned by the community, it was the community land it was not owned by an individual. The Chief but not necessarily the Chief, but the Magistrate was a trustee of the land. That means he was elected to hold the land on behalf of the community so it was not the individual owing the land it was a communal land then it was registered under the Trust Act.

NN: And the activities here at Mogopa, what was the land used for?

PM: The land mostly by then it was used for grazing, and for ploughing because that's where people got their food. So each and every member of a community was given a piece of land to plough and you get somebody to do that ploughing for you and you could get something out of it, sometimes other people could get 10 bags of white mielies or corns or whatever they've ploughed in that particular community and the best of the crop is being taken by the person who use his donkeys or cows to farm the land.

NN: So, people were farming for themselves and there were no farmers.

PM: No, no, there were no farmers by then people were farming for themselves.

NN: How did it affect the reasons for resistance?

PM: For not moving?

NN: Yes.

PM: Look this was a very fertile land, where you can get any kind of crop on the ground. That's some of the reasons why people didn't want to move. It was economical for the people because they could do it on their own without any help of government or any farmer around. The land that was given as an alternative, it was not suitable for ploughing and the issue of water was a big problem. The issue of infrastructure was also a big problem

Mogopa was established by then because there were clinics and schools kids were not roaming around the street because everyone was at school everyone was going to church on Sunday; everybody has something to do, looking after cattle and so on.

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NN: Talking about schools and churches how were the building structures before the removals?

PM: Those were mostly built with the stones especially the churches. The schools were built with bricks, those bricks were built with hands of our own people - they made those bricks by themselves.

NN: The relationship among the people that resided here, how was it before the removals?

PM: We had a great relationship with each other, the community was united. I think the biggest effect for the community not to be much united was because of the issue of the forced removal because the biggest effect is when the community split into groups the first group moved in 1976 the second group moved in 1983, the last group moved In 1984 which was forcibly moved by the government.

NN: When you say the relationship was good, can you explain further?

PM: When you say the relationship was good the sharing, this Ubuntu thing doesn't only come now, it comes from way back where people shared whatever they shared. Say for instance during funerals, we used to collect mealie meal from each house, they will take the mealie meal to the house where there is a funeral, to assist that particular family and then they will run their own societies to help with the burial of such people when the farming is being done. There could be a collaboration between whoever who has the assets or the equipment to do the farming. He will always liaise with somebody who has a piece of land, he doesn't have equipment to farm and they can actually farm for that particular person. They could share whatever came from that particular land.

NN: Okay, looking into...Okay, now we're coming into removals, looking into the community do you think there could have been any incident that would have led to the removal or showing that they are not united which resulted to forced removals?

PM: Yes there was a lot to that effect, some people were looking out for themselves especially the leadership and I think one of the issues was that the government played a very big role by separating the community, the unity that was in the community, because some were promised farms with cattles, the acting Chief was even given cars and so on. I think this was the biggest issue that separated the community from being united, so it was split because of that particular thing. I must say that government played a very important role in dividing this community. You know in the old days we used to say the government play a divide and rule and this is exactly what happened in this community because I think this is what happened. One thing that the government was looking for was the diamond on this particular community on how they can have access to the mining activities of this community because our old people didn't do anything with diamonds. They gave people from outside like some of the white people to come and dig diamonds here - that was an economic base of government by then.

NN: Talking about leaders and them playing a role into removals do you think they were promised something by the government, do you think the whole progress came from them working hand in hand with the government?

PM: Really I think so, I believe it came from them working together with government because if you look at the leadership that was the council and the Chief, each and every one of them own a farm in Pachsdraai with cattles in that particular farm. You know because those farms were given by government not everybody in the community was given a particular farm. People, ordinary people were just kept in one place, then those in the high ranks or those in the executive of the farm has certain portions of farms that were given to them with some belongings in those particular farms even houses on those farms. It can show you how really there was collaboration between government and that particular council of the community including the Chief itself.

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NN: As that being said here comes the removals. What happened to make you notice that (she is too soft not audible)

PM: You know what happened. There were secret meetings that were held by the Chief and the Council and all the Councillors agreed to the removal and what we heard of what happened behind the closed doors, the discussion, was the removal of this community. It happened in 1984 on the 14 February early in the morning. The unfortunate part is our house was the first house which was raided in that morning by the police and the soldiers and you know they didn't even give anyone a break to take their belongings they did that themselves, put them in the box, put everything in the truck. You were not even given a chance to even look out if you left something out or whatever. The owners of the houses were loaded into buses, which means they couldn't even get into the truck where their belongings were. You were given a number upfront then you will get your belongings in that particular number.

NN: So, where were you moved to?

PM: We were moved to Pachsdraai in that area of Groot Marico (Phone making a bad noise)

NN: Okay. Were there any tactics used to move you guys, like bribing you, like being told you are going to a better place, being told that or they just do things randomly?

PM: I don't think there was a tactic: the only thing there was a force to move people because there was police, there was soldiers. Whether you liked it or not, you were put into trucks and you were forced to leave so it was not really a tactic, but it was force used to take people to Pachsdraai because the government didn't want to leave anybody behind. Immediately when they moved you they demolished the house with a bull dozer so all the buildings were brought down so they couldn't say, "I'm not going I'm going to stay behind". Even some of the people lost their belongings in the removal, so for me it was force used by government to segregate blacks from whites and to take people by force to Pachsdraai.

NN: And the community, what was the reaction?

PM: The reaction was bad, some died in the process, some cried in the process, some you couldn't know where your brother is by then, because others wanted to go to Johannesburg ...there was a lot of things that happened during that particular removal and process. It was very sad for the community because they didn't want to go to Pachsdraai.

NN: And how did the community resist?

PM: They did resist when they were in Pachsdraai. Because they didn't want to go to Pachsdraai they had a relationship with Bethanie in the olden days and thinking that Bethanie would be a better place to regroup themselves and you know and to come back to Mogopa, that is what they did. They spoke to TRAC which is Transvaal Rural Action Committee which included other organizations like South Africa's Council of churches, Black Sash, the land committee and all these organizations that could help to fundraise money.

And then hire trucks from Parksdraai to Bethany where they started to recuperate but the unfortunate part is that when they got to Bethany they were also separated into 3 groups, so the other group lived in Bethanie, the other one in Berseba, the other one lived in Modikwe and the main was for them not to regroup or to meet to come back with a strategy to go back. But people are people they did everything to regroup, which is what they did. They would hire buses to go outside Bethanie in Oukasie which is one of the areas that was under the threat of removal

NN: But here in Mogopa while being removed was there any kind of formal resistance from the community?

PM: There was, like I said it started in 1976, not all the people moved not everybody wanted to move, there was a second group that moved in 1983, not everybody moved because the rest of the people that stayed behind are the people who resisted: that's where force was used in 1984. People resisted to stay in Mogopa.

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\*Translated from Tswana to English

NN: Talking about those resisted removal from Mogopa, how did they resist?

PM: They held meetings to say they are not going to move, they fought, they took their issues to court to help in resolving the problem they had with government. They had meetings with government officials like Gert Viljoen, Marais you know all those government officials by then - Development Aid, to say we are not going to move because we like the place. But during that time there was a lot of segregation, you know a lot of Acts that could help the govern to act better than people themselves, meaning they didn't have a chance.

NN: Meaning that there was no other organization which worked with the community or amongst the community that could talk to them?

PM: There were organizations that worked with the community like first organization Black Sash which was the issue of the community nationally, where they started to raise their voice to say, can you help? This is what is happening to Mogopa, this is happening to government in South Africa. I think Piet Koornhof: I think it was a guy who played a nasty role in the removal of this community because you know South Africa was banned from most of the international activities because of the Acts, because of the treatment of people in South Africa. Because the organizations like TRAC Transvaal Rural Action Committee and the South African Council of churches were pleading with the community not to be missed. Meetings were held with government officials within this community under a nice tree called the Lekgotla tree where the magistrate of Ventersdorp was invited to voice their concerns that why they didn't want to move but it never helped because force was used.

NN: Roles of women in this community, (She is not audible)

PM: Women's roles were limited in terms of rights, they couldn't play much role. It was played by men but during the forced removals women came up with some form organizations like Women's league to see how can they help in the process, that is when the women started being active in the whole process.

NN: By them being active what did they do?

PM: They would also come to the meeting, you know in the olden days women were not allowed much to come to meetings but they were also allowed during that time, but they would come during that process put to force with men. I remember one of the things those days, they didn't want to see the Ventersdorp magistrate and it was women in the forefront, who were fighting that they don't want to see this man around. That was before the removal of this community, so they played a big role in this whole process.

NN: Going from women coming to the youth: were the youth to be known to play the role in the struggle? How united was the youth of Mogopa?

MP: Look, by then we were not much of this thing of the youth, it was something new for the youth. We didn't organize ourselves. We could always listen to our parents of what they want us to do. We couldn't voice our own voices from what we wanted to do by then. We started doing these things when we were in Bethany in the early eighties to start to rise and say this is what we want to do as the youth: we want to go back to Mogopa. We wrote letters to our leaders in our communities to say we want the project of cleaning the graveyard because it was started by the youth to say we are going to clean the graveyards - but the aim is to come here and stay forever again here in Mogopa, that is how the youth started to be involved.

[Timecode: 19:23]

\*Translated from Tswana to English

NN: Before the writing of the letter how did you group yourself?

PM: There was a bit of freedom in Bethanie. We met in football grounds where we played soccer. By then people would play soccer but we just had meetings, It's not just soccer we want to play: it's just to organize ourselves. Sometimes we go to churches: people think we are in church and we just organize ourselves. That's how we organized ourselves as the youth.

NN: If you can recall that person that brought you as the youth together to say this is what is happening; this is what we need to form ourselves. Like was there someone who came with that ideology that you have to group yourselves?

PM: Not really someone. Like a group like Victor Mogomotsi, Peter Pooe, Ishamel Mohutsioa, myself also Peter Rampou, Andrew Pooe and Bob Lang, Boikanyo Ahrends, those guys. We've got some ladies, like the lady here who also helped us, Irene Manamela, she also, there were others, Mighty Boikanyo, who were part of us who said let's form something that can help the process up.

NN: Then you started the youth group?

PM: Then we started the youth group and it was called Mogopa Youth Congress. I remember we even had t-shirts for that.

NN: Ok, you drafted a letter... then you took it to the Chief if I could say?

PM: Not really a Chief because then we didn't have a Chief. We felt that the Chief took us to Pachsdraai and collided with the government. We elected leaders, we had people that can just take the community forward by then who were with us, because what happened in Pachsdraai: not all of us went to Bethanie. Some of us go dropping into Pachsdraai, but the rest of people came to Bethanie (Cell phone ringing). So, we took letters to elders who were elected in the community to lead the community by then, and that letter was that we want to go to Mogopa and clean the grave yard. One mistake the government did was to allow us to bury our own people in Mogopa, that was excuse to say we want to go and clean the graveyards because we are not used to bury people in a place which is not clean.

NN: And then the people you elected as leaders: how did you elect them?

PM: They were democratically elected. There was some group in Johannesburg that we called the Johannesburg Reef Committee, we have others in Bethanie. We have representatives in Bethanie, we have representatives in Modikwe, we have representatives in Berseba, who were elected in general meetings and people were electing them in a democratic way, in whatever the discussion will take place, whatever plan we can discuss.

NN: It seemed like where you were removed, it seemed like a nice place if I could say that, but if you can describe the place that you were moved to.

PM: To Pachsdraai?

NN: To a place you were moved to Pachsdraai.

PM: It was not a nice place. It was just a place first of all decided by the government to move us to that particular area. It was just a decision of government to take us to that particular place. We never even knew the place we only saw the place when we were moved to it. That is why we never even stayed in that particular place. That is why we went to Bethanie for refuge.

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\*Translated from Tswana to English

NN: When you went, how did it affect the way of living?

PM: A lot, first of all there was a problem of water in Bethanie. The pensioners monies were cut off because they couldn't take citizenship of Bophuthatswana, the area was falling under Bophuthatswana, we couldn't be allowed to have meetings, that is why we had to hire buses to go to Oukasie to hold our meetings which is about 8km from Bethany. We didn't have land like in Mogopa, where we can farm, have our own food, so everybody depended on somebody who was working in Johannesburg or Rustenburg or whatever, so conditions were ridiculous.

NN: \*And comparing Mogopa and where you were being moved: which one do you prefer?

PM: I think if we didn't like Mogopa we couldn't have fought to be back in the area, you know it's back to Mogopa. Bethanie was like a jail because we couldn't move an inch, we couldn't do activities, the only activities was to play soccer in Bethanie, we couldn't even hold meetings and so on, we were under the oppression of the old Bophuthatswana laws. So Mogopa is a better place to do because we are free to do whatever we want to do.

NN: Coming to the culture, how did removal affect some of the cultural things that you had?

PM: I think after seeing the Chief and the Council which were not elected mostly by people, it was said you were born to be something, you know the whole tradition, we decided that after this whole drama of removal we are no longer going to have someone who was born to be a Chief to elect people. That if we don't want them to debate in the process we can show a vote of no confidence and take them out of that committee and put somebody else elected democratically. This is what is happening now.

NN: Besides the leadership, the tradition how was it affected?

PM: Look in many ways, because first of all we used to working with our own hands, plough our own food, which we couldn't do in Bethanie because we were not given a piece of land to do those particular things. So, it was badly affected because none of our traditional things could happen in Bethanie, because the only thing in Bethanie that we were given was just a place to stay.

NN: The communication between the communities of Mogopa: how was it different from the one you had in Bethanie?

PM: From our side it was fine, until like the old South Africa we had the "Impimpi" [spy in Zulu] we didn't trust each other first of all, because some of us took things that we discussed outside, then the following day you will be seeing police harassing some of the members of the community. So the relationship was not good. It was just good with few that trust each other but truly speaking there was a mistrust within the community, so you had to be sure, who are you talking to, what will you be doing in that particular time of the day. So it was not like before where people in Mogopa were united. .

NN: So, in other words the removal broke the trust you had with each other before?

PM: Exactly

NN: Ok, like as you said you made your way back by cleaning the graves: can you get that in detail how it came about?

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PM: \*Yes the youth started that, unfortunately I remembered I was with Ernest Boikanyo, we came with Star Newspaper editors, I don't know how they tricked us, then the issue of us coming to Mogopa was revealed in that interview and we stopped coming Mogopa. We re-organized the whole thing, then what happened is elder people took over, then some of the people were brought to Mogopa in 1991, they stayed in the dam there, because the government didn't want them, actually they built some areas to stay there around the graveyard but they refused: they wanted to build their own shacks around the dam and that is exactly what happened, the following day there was a court order that they must be moved within the next 24hours and that court order was fought back by the community lawyers. Fortunate enough we managed to resist in that particular court order. It fell under our favor again and then there was another court order again, the third one to remove us was handed back to the high court, then the court order said the government must talk to people, not move the people: that is where our victory comes. Then in the negotiations we agree with government that we can occupy Swartrand but not Hartebeeslaagte because Mogopa is made of 2 areas, Swartrand but not Hartebeestlaagte. When we got Swartrand as the first area, for us it was victory. I remember in those old days there was an old man who passed away, called Mr. Mabidikane: he was interviewed and talked about one leg of my trouser, it was in the newspapers. He said I can't give you a full trouser and to return it with one leg and the other leg was being cut off. In other words he was simply saying we have two farms Swartrand but not Hartebeestlaagte, and when we come back you only give us Swartrand, but not Mogopa, so I can't wear that trouser. I need both legs of my trouser, so we also fought for Hartebeestlaagte. In 1992 I think that area was then claimed in the land claim, an organization was set up called Land claim and so on. Then Hartebeestlaagte in 1994 was given back to us and both lands were registered under Bakwena ba Mogopa Trust.

NN:\* Taking you back a bit: when you moved back here, who occupied Mogopa?

PM: Nobody occupied Mogopa. It was the white farmers who brought their cattle. The cattle occupied Mogopa because it belongs to white farmers because that is what they wanted to do, grazing and from there small mining activities which were done, so they didn't occupy it they just let their cattle to occupy their area.

NN: And then the Star revealing the purpose of coming here to clean the grave yards: what effect did it have?

PM: It played a big effect, we even called for discipline, I was part of that, because we were young and energetic. We couldn't even face our elders you know by then, but we had to face the music at the end of the day, and it actually affected the whole process because we had to go to the drawing board and start to think what is our next step to reclaim what we wanted to do from the beginning.

NN: How did the government view this article?

PM: Look they made sure they put the soldiers in this area, they closed the gates 24hours; there were police that were put in all gates of the area; nobody was allowed to enter unless you had the permission to enter for a particular reason. We had funerals - we had to report to the Magistrate and he had to give us permission to bury the person, there will be police around to make sure after the burial everybody goes out.

NN: Ok, in you having to claim the other part of Mogopa: did you use the same strategy?

PM: I think by that time we were gearing towards democracy. Remember the first democratic constitution was in 1993 and we were already in Mogopa. By 1994 we claimed democracy so it was easy to claim the other piece of land, because it was a democratic right to claim. The land claim commission was set up, that is where the whole process went to, so it was easy for us because we were already in Mogopa by then.

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NN: Ok, when people got Mogopa, did all people of Mogopa return or some remained behind?

PM: Some remained, some remained in Modikwe, some remained in Barseba, some remained in Bethanie, and before we went to Bethanie we still had people who remained in Pachsdraai.

NN: Do you know why they stayed behind, was there any particular reason they stayed behind?

PM: People had fear, the brutality of soldiers by then, they put fear in everybody's mind, and they will sjambok you, they will do anything, so people still had that fear that they will be sjamboked, forgetting that we've got the Democratic right with the new South Africa, so they remained behind. Some had their reasons to remain behind; some had relative reasons to stay behind in terms of family, to join their families, but most of them for not to come back, it was the fear put to them by the old government.

NN: The role of women (then she is inaudible)

PM: That was big, remember the Transvaal Rural Action Committee has a wing of a rural movement which moves around areas that were forcefully removed or threatened by removals, mobilize women to start to stand up for their rights and so on, so they played a very critical role in whole process by mobilizing women to know their rights and so on.

NN: How was the resistance in terms of the culture?

PM: It was different remember after the Democratic dispensation, women have rights that include those of children. And that of youth, but it was more than before, before as we said women's activities were in the kitchen, rather than in meetings but after that women were seen in meetings women were seen, women were seen being elected in committees, women were seen as leader as it happens you know, so that was the difference by then.

NN: Ok, now you come back to Mogopa you come back after the victory, how was the relationship before being moved?

PM: Look it was not stable like before. The relationship was different from before we were moved. We were united when we were moved. Right now the relationship is not stable. The companion or the people who played a role in us being moved, in the whole process of removals are being treated differently especially the young ones, when they grow up they don't understand where we come from, and they are taking things differently as they were done before. For an example the veterans that played a role in the removals are being now accused of lot of things: mockery things in the community. They are being taken to courts, fighting and all those sort of things. So the relationship is not so good. I can even tell you today that the community is divided into 2 groups, there is these veterans and this new ones looking into how do we take this community forward, which is disturbing in how they are going to take us forward.

NN: Okay: the land before was used for grazing and ploughing what is it being used for now?

PM: For now, It is still being used for ploughing and grazing, but the situation is different. The ploughing part of now is being leased to white farmers, that we didn't want in the previous year's - this is what led to the forced removals because these white farmers wanted to their cows to be where they want in the farming area. Now we are now back to the old apartheid days it's been done by those people that were freed from those particular activities apartheid eras. That is our biggest problem now. Some people in the community has access to the land not all of us, because some have applied for farming purpose but they were denied rights to do their farming activities.

NN: How is the relationship with the white farmers?

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PM: Well it's different on different levels, there is a good relationship with the white farmers, and there is not a good relationship with some of them. It differs; remember there are still some white farmers who don't appreciate Blacks being back to their own land and so on and not utilizing to the fullest also that is another issue.

NN: Going back to the youth, comparing the youth in olden days and the youth of today.

PM: There is a huge difference. The youth of the olden days had a passion of their land and had a vision of where they want to be, you couldn't see them strike or in toyitoyis they were negotiating like gentlemen. The youth of today I don't think they have a vision of what they wanted to do, they don't have a passion all they want to see is, some just want to see money into their pockets. That is what is happening, burning some of the assets of the community, we had projects that were flourishing in the communities: those projects are gone, because of the youth of today, some of the houses are even burnt by this particular youth. That shows you that there is a difference between the old and the new one.

NN: In terms of the future of Mogopa do think the youth is playing a role or is it still being played by the same people who played a role in olden days?

PM: Honestly speaking there are 2 groups in the community. I can say there are youth that are in the group, that want to learn what the olden youth used to do. There is the other group that doesn't want to learn what happened in the past... just want to do their own thing, also I would like to think lack of education, it's another big issue in our youth of today, as you can see education of today is not about too much of what was done in the olden days in terms of Ubuntu and in terms of, what is this, respecting their elders. They don't do that, they do everything in the open you can see everything that they do, they don't care, they do it where they do. It's for their own good.

NN: Looking at Mogopa now, and then, would you say Mogopa is going forward or it's just (She doesn't finish her sentence).

PM: For now I can say Mogopa is going backwards. It was going forward in our days, for now we are going backwards because all the nice things that we have and we have fallen in for, has fallen into the pit, with the new leadership that we have now, we don't know where we are going, honestly speaking.

NN: In the interest of Mogopa trying to get it to be better: how will go about?

PM: I think for the other group they have interest. I'm happy to see Mr. Kgatitswe here as the person of the Mogopa development committee. As the youth, if you can look at this committee is full of the youth, they have the passion to change the whole process, it's not easy because they don't have money, the other group has money because they get money from the community to do all these nasty activities, so it's not going to be easy but for surely slow we will go there.

NN: Okay, so as Mogopa has 2 groups the one fighting for the better, and the one taking Mogopa backwards, comparing the 2 would you say Mogopa will eventually go forward, or the other group, which has back up, or it will just destroy Mogopa.

PM: Look they are trying to destroy this leadership that we have but we are not just going to sit down and look. We know where we are coming from and we know where we want to go to and I think this new group: that is what they are fighting for, will make this area a better area for all, which is exactly what this new group is trying to do. Whether the resources are there or not, they will continue fighting this Mogopa to be a better place than it was before.

NN: Now I get it. Ok, the youth of Mogopa in terms of focus are they focusing on getting jobs or...?

[Timecode: 45:35]

\*Translated from Tswana to English

PM: Look they were working during our time, and then when they were pushed out of the leadership through the courts and so on, there were serious problems of the jobs that were secured. We secured a mine here, where 220 people were working but after we were pushed off the seat, those jobs just went off you know and the company that hired those people went away, which we were also shareholders of that particular company,. But I cannot tell you what happened that there were new people in that particular leadership for that job creation. Most of them are not working presently just roaming around the street, you know before our job creations, people used to steal cows that they will never leave behind because they've also started the process of stealing cows. It's a big issue for us that we need to address because some of us have cows, if they don't get outside they will get inside. So those are the challenges we got because there are no jobs.

NN: The role of women again in the presence of (not audible)

PM: Presently not much of the women you know, I don't know if they are just regrouping themselves or they are just sitting down, they are not doing much. I think this thing of the new leadership affected women in many ways that they could not participate in most of the things, because whatever other people wanted to do they must always report it to the office. Some of the guys don't like it; some of the guys in the office will make sure that it doesn't happen. That is the biggest issue.

NN: So, going forward, bearing the removal that happened here in Mogopa: going forward into the future - do you think Mogopa will eventually come to be a better place looking at (not audible)

PM: Believe you me with the new committee that we are forming and the support we are getting from the community because they are not getting the fullest service that they wanted. They are fooled but their eyes are open that they are not getting the good service from the ruling parties that are doing the management now. I think we can go far, with the new development committee, because their main aim is to develop this committee and to make sure that we are creating jobs and start to work again and everybody become and participate in the process

NN: Thank you for your time if we need anything we will come back to you.

PM: It's a pleasure you are welcome.

[Timecode: 48:39]

[END]