

\*Translated from Tswana to English



# Interview with Caroline Yvonne Tladinyane & Matlakala Lucy Manamela

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Nonhlanhla Ngwenya (NN): I am Nonhlanhla Ngwenya conducting an interview with Mrs. Caroline Yvonne Tladinyane and Matlakala Lucy Manamela.

NN\*: I am going to start with you Manamela; please can you introduce yourself and tell us when you were born and when you got to Mogopa?

Lucy Manamela (LM)\*: Okay

LM\*: I am Matlakala Lucy Manamela. I am commonly known as Irene. I was born in 1952 on the 9<sup>th</sup> of September. I grew up in Mogopa and I went to school in Mogopa until I finished school. I stayed in Mogopa until we moved. When we moved, I was working; I was teaching in the rural areas.

NN\*: Mrs. Tladiyane, could you also introduce yourself as well?

Yvonne Tladinyane (YT)\*: I am Yvonne Tladiyane; I was born in Mogopa on the 7<sup>th</sup> of April 1939. I started school in Mogopa from sub A. Then we moved with my sister when she got married in Sophiatown. I used to come during the holidays only to my parents. My sister then passed away and then I moved back to my parents in Mogopa and did Standard 6, in 1954. When the year ended and I passed, I then moved back to Sophiatown to start high school, Western Native Township by then, at Madibane High School. I finished off at Form 3 [Grade 10] because there was no money to continue on with school. From there I found employment and then I got children, three children. With the last one, I decided to go home and wash in our tradition. However when I got there, I found that my parents were too old. There was no way that I could leave them again. I have not left since then up until now. They both passed away with me. My mom passed away before the forced removals, in 1980 and I stayed with my father. We went with the forced removals in an ambulance; they woke us up at 2am and took us to Pachsdraai. Then when we were at Pachsdraai

NN\*: Can I please stop you there, Mrs. Tladinyane, because the both of you grew up there in Mogopa? How was life in Mogopa before the forced removals?

LM\*: Going by me, life was great. We lived by carrying each other and all friends. Every household was friends with everyone.

[TIMECODE – 04m:10]

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There was no one who used to go hungry where there are neighbours. There was no way that your child would not go to school because you did not have money and your neighbor had money, we all helped each other. Our parents helped each other to take us to school and High School if we were all there together. Life was great, we used to plant vegetables, if there was no father figure in your home who could plant vegetables for you, the other fathers in the area would make sure that you ate. If you had your piece of land and they would plant vegetables for you and ensure that you were taken care of as well. Life was very nice in Mogopa before the forced removals.

NN\*: Okay, as you were growing up Mrs. Manamela, and looking at life in Mogopa, you say it was nice but when we look at the times that you grew up in: how would you reflect on life then?

LM\*: How do you mean?

NN\*: Like pressure from the apartheid government, during the time of them ruling - the apartheid government?

LM\*: The time the apartheid government, we went through the time where Botswana [Bophuthastwana] came about. That is when our lives started to be a mess. Our parents did not want Botswana [Bophuthastwana] and we too also did not want this Botswana [Bophuthastwana], although we as children did not understand it, but we did not want it. The government put us under pressure. Where there was a rule that black people could not be in a place where there were white people. That is when most of the pressure came.

NN\*: And then before the forced removals: according to you, what do you think led to the forced removals?

LM\*: I think it was the leadership; there were some problems that the leaders did. The leaders were able to have meetings with the government without the community being involved. They would then finish off their business there and they would be given something to end up concluding that the nation could be moved from that place as they have been given something for that or bribed, I don't know how to say it.

NN\*: From the both of you ladies, when they moved you from Mogopa, how was it? If you can remember how it was?

YT\*: How do you mean?

NN\*: Like when they moved you from Mogopa to the new location?

YT\*: It was at night as they were stealing us, as anyone that grew up there will say. It was a forced removal. There was no way that you could pack anything as the white people were already in the house and they were taking us out. For me it was difficult as I had my father and he was the oldest in the house. He passed away at 102 years. Imagine what I am going to do with him at night. Everyone is concerned with his or her business, even if there was a wife across the street; she was also in the same situation as us and how was she going to be able to help me. So I fought with them then as it was almost daylight, I told them that you take your parents to old age home, if you take me out here, then you might as well take us there with my father, then there is no way that I can't resist but they over powered me. I told them though that if you are taking my father and I, then there is no way that my father is going to public transport.

[TIMECODE - 09m:03s]

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They were then supposed to bring an ambulance; my father was transported with an ambulance to get to Pachsdraai. When we got there, we got to a church a Lutheran church.

LM\*: Wait a moment, was that Mr. Mampai?

YT\*: Yes, they took us there because my father was bedridden. They took us after some time when they made a place of shelter in a form of a shack for us. This shack was done in Pachsdraai. I remember on a Sunday, then some men came and one of them was Shadrack More from Johannesburg to tell us that tomorrow we must get our things together as we are leaving for Bethal. We had not unpacked anything, as we did not want to stay at Pachsdraai. The next day the moving trucks arrived and took us to Bethal, we thought we would be better off there. At least it was better but the better was not so great because you had to struggle to get water and that little bit of food. Our struggle was worse off there as most of our parents died there. It's not like our parents bought their children a place to stay and then taken out at night.

YT\*: Is it fine?

NN\*: Yes

YT\*: Can I rest here?

LM\*: At the time of the forced removal, the first day of it, they came early in the morning while people were still sleeping. They were not worried if you were still packing or whatever you were doing. Even the stove, which was hot, they took it as it was. Our parents lost cattle, we did not find them. The cattle were out in the veld as they slept there and we slept at home as we thought everything was fine. The cattle stayed behind and they took you with the items that you had: the chicken, when we got there, the chicken were dead. However the cattle were never found them up until today, our parents still don't know where they are. It was painful as some of them were sick, my father was also sick but he was holding on still. My younger brother was arrested because he complained that he was asking why they are moving them and he was asking about the fire on the stove and they arrested him because he spoke a bit of English, so they arrested him with the Police van and they brought him there with it. My grandfather as well he shouted and said my money is in the wardrobe, the one that you are picking up, because you don't want me to pack, if my money gets lost, I want it. It was painful. Even when you could not walk, they would pick you up and throw you in the bus that was moving. The people and you would be transported to Bethal like that, and your personal belongings would follow you. School was a problem as the school children wasted a year as we moved in February when we arrived in Bethal and the schools were full by then and the children could not go to school that year.

NN\*: If, I can ask, when they moved you, did they give you notice that they were going to move you?

YT\*: No, we did not get a notice. I explained that they arrived at about 2am to mess us around till the early morning with the white people here. It was difficult to call someone else to come help you because even for them they were also experiencing the same difficulty where their things were being messed up. How are they going to help you? Other parents were killed because they had heart attacks during these forced removals.

[TIMECODE - 15m:00s]

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Where we were being taken to, when we were in Bethal we told ourselves that we want to move. We told Viljoen that we want to move and that is when they moved us to Onderstepoort. When we were there in Onderstepoort we were still community members, and at that time were still part of the society/big meeting. That is when the white people came to show us where we were meant to go but it was not Mogopa. We went to Sethogelong in the far west and they refused that we must just forget about Mogopa. We stayed and went there and came back and it is far from Onderstepoort. We came back late at night. On the way, there was a man, who stopped the bus so we could get food. But those buses were old as they were always breaking down on the way and being fixed but we still continued. On the way back it was the same. We got to a point where we told them that where we are from, we don't want to go back there. We want Mogopa. That white man, I forgot his name?

NN\*: You can help each other out

LM\*: Was it a white person?

YT\*: Yes it was a white person. I just looked at him. One of the people said "Aunty, here he is coming again", I then stood with my legs and they said again "Aunty, here he is coming" I looked at him and he turned and came back with others. He asked someone else to come and I asked that can we please buy food? When we are in the shop looking for where he is and scratching his head and saying stay with them while they buy food. I forgot his name, but when I remember, I will tell you who it was.

NN\*: When you moved, the land, what was it used for?

YT\*: On the other side we lived, our houses were there. On the other side, Haartbeeslaagte, it was where our parents found life. We are BaTswana, we grew up knowing that you grew mabele (mealies in SeTswana) [sorghum], watermelon, everything that was grown was done here in Mogopa before the forced removals, we used to eat and we were fat. Even if you did not have maize meal in your house, you would be able to go next door and ask for some help, as everyone was a neighbor to each other. The forced removal is what made us change to think the other one is a madam and the other is not. The others were fighting with us: why we were leaving Pachsdraai? They wanted us all to stay there. When we left they just noticed the trucks coming and people coming out at Pachsdraai. I am tired now.

NN\*: Okay, when they moved you, how did the forced removal affect you all?

YT\*: But I explained this, people died during this time.

LM\*: The forced removal affected us in the form of schools. Our parents lost their pensions and they did not get their payouts. The people who walked as well, when they closed us up like this, let's say it happened on a weekend, and you came only for the weekend and now you have been closed away and you cannot go back to work now. So in this way some people did not get their jobs and then when they would get back to work they would be informed that they have been fired. A lot of things like churches because we only have one church at the moment, the church has been broken, and the school as well was broken into. There is only one church that is currently standing, which is standing through the Grace of God. We were left with the children walking in the streets, with the children.

NN\*: I hear you that you are speaking on schools a lot. How were the schools then? How was the level of education there?

[TIMECODE - 19m:30s]

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LM\*: To be honest the level of education was very high. A child that passed Standard 6 [Grade 8], from Swartkop, Swartkop Combined School or Primary School, if you take a child from then and compare them to a child who is doing Grade 12 now, the one from then was better educated than the one from now. They were taught very well, the level of education from Mogopa from then was very high. A lot of teachers and doctors came from those children that were educated during this time. They also loved school and you would never see a child roaming the streets during that time.

YT\*: There were various standards then

LM\*: Yes, there were standards then, like form A (standard 1), but the teachers from the beginning were teaching very well.

NN\*: As women from then, when they moved you, how did you fight to show that you do not want to move from Mogopa?

YT\*: Our fighting was not going to help. They say when a lot of people come together and share ideas. We kept meeting to say if we do this and this will come and if we do this then this will come from our actions, so we knew if we do this, we would be messing up the situation or making it worse. For us to get Mogopa back, we were in Bethal, majority of us was in Bethal but we were split up. The others were in Berseba, we would all meet at the place that was booked for us, in Magalies to go and strategize to get Mogopa back. There was this green paper, or what paper? Mogopa was called "black spot"; it was a place of the Government. When we were at the workshop, our helpers would come and we would give our eggs and when we would get back to our homes, we would cry a lot. When the workshop was finished, we would not leave immediately, we would wait and form and think of what we would say so that we would not make them wait. They said they would give us an answer at the next workshop. Just for us to be strong so that they must not flop, so when we go to the workshop the next time again, we would be strong and hope that God was with it and push. We would have strategized to say that the Government should help us. That is when we got Onderstepoort. We met a lot there in Onderstepoort and we combined ideas a lot there. If it happened that we were going to meet at the church, but we cried a lot in our homes. I remember one day while we were in Onderstepoort, with Mr. Matthew, all these people that I am talking about have now passed away. A lot of them passed away - women and men who were deep in the story of Mogopa. They were very brave - both woman and men as they wanted Mogopa and they were very, very brave and now they have all passed away. Now we are left with looking at the permit of development and maybe God will help them and we saw a way forward then. It was not going to be like before but at least we would be satisfied that life now is like life was before. There was that thing of some sort of trust cause people used to say that there was food being given to, Bakwena, but what food was this because we never saw food from the beginning since, Bawoena, were part of communion, that is when we used to get food.

NN\*: And then, you Lucy Manamela, on your side, how were things or how were you selling things during that time?

LM\*: During that time, I was working. While I was in Bethal I was working but I saw people that were suffering. There was nothing that was happening.

[TIMECODE - 25m:56s]

\*Translated from Tswana to English

You had to all organize if you were going to buy food, you would combine and get transport for all of you and then take out money to get food in Brits or Rustenburg.

People suffered during this time. During this time there were no people that were working. The only people that survived were the people who had people working in Gauteng. They survived better. But you must remember because we were at the forced removals now and we were looking at one person who was working. It was not the same as when we were at Mogopa when we could farm and get vegetables and help each other out. It was very difficult during this time.

NN\*: When they took you and moved you to the next place, how did you find this new place?

LM\*: When we went to Pachsdraai, we did not stay long there; we stayed maybe one or two days. We then moved to Bethal after this, we found Chief Mamogale and we thought he would be able to protect us and speak for us to be able to go home. At this place we were all put in one place, even if you slept outside if you had no one to help you and put up a place for you to sleep in the form of a shack. From there they then split us up further and some of us stayed in Bethal, Modikwe and then the rest went to Berseba. When you got to Berseba, there was no water and you had to get water in a hole in the ground, it was very dangerous though. There was a man that even fell inside that hole. Fortunately, there was someone close and was able to take him out. We struggled though up until Black Sash. TRAC, they took over Black Sash and they put up taps so we could get water from a tank. However we would all get water from there now as we all stopped getting water from the holes in the ground and it seemed like life was better now. We were still not satisfied as we still wanted to go to Mogopa, but then they moved us to Onderstepoort, It was clean but there were no people and we were the first people there and they were shacks there but they were dirty as they had trees, shacks and it was basically like we were in the wild. We had to clean up the place first before we stayed there. This place is close to Ledig by Sun City. This is where we fought more to show that we wanted to go back home. However in this place the children were able to go to school. We then fought more there and attended court cases that did not get finished but through the help of TRAC and SACC to be able to finally return back home.

NN\*: And then you, Yvonne, how did you find Onderstepoort, compared to Mogopa?

YT\*: Onderstepoort, there is no place that is better than home. Even if you visited wherever and you had a great time but no matter what happens you remember home. So when we were in Onderstepoort, there was no fun there but we came up with a plan that we are going to request permission to clean the graves of our parents. That is how we got a plan and some of them were camping down there. But they were still not free; the white people would still come to the graveyard and to check that they were doing what they came to do. This is when the church came in and asked to see the people and then looked at our situation and said these people really want what is theirs. There was a lawyer there, Finkhuis [Fink Haysom] I am sure you know him. We would go one by one and sometimes we would make it double as though we were a lot like 900, and we continued going in even in doubles. Then when we saw that our homes were a lot and we went and told Piet Marais to come and see how we had placed ourselves there? Our clinic was still a small shack at that time but just so we could get the help we needed for the children and old people. He came and we accepted him and when he left, he said I will give you an answer.

[TIMECODE – 33m:10s]

\*Translated from Tswana to English

When we got the answer we were told to go to Bloemfontein, when we got there, they said it is enough. The ones that have homes in Mogopa, you need to stay there, but the people who had stayed behind also wanted to come. Everyone wanted to come, if you stayed, you stayed because you wanted to stay behind, because we won't all think alike.

NN\*: And then when you arrived there, how did this move affect you in the way that you did things?

YT\*: How do you mean?

NN\*: Like, maybe you had a traditional way of doing this, so when they moved you from Mogopa, then maybe it changed the way you did things?

YT\*: Our cultures, we knew what we needed to base on our tradition. For example like when a person passes away. If a person wanted to come back to Mogopa, we were going to bring them back to Mogopa. We would get permits in Ventersdorp to take our people back to Mogopa. I remember I was the first one who had a parent that passed away. People came running and I told them that I am not going to split my parents up because they are dead now. I want my father to go to my mother. The people in Gauteng came, the child of my uncle she came to Bethal, and brought a letter in Ventersdorp and then brought this letter to Bethal. They came running to tell me to go and bury my father. Now the others did not think and their parents stayed in Berseba.. However some others had that thing that they were from Mogopa and they therefore wanted to stay in Mogopa. This is why this forced removal had a lot of stages. If it was not like that then the people who were in Pachsdraai, they would be with us today. However they stayed behind. They are the ones from 1983 so after fighting and the government gave us houses and when they came and when they were looking for them, they did not want to leave their houses and refused to go. Another lady said, Aunty, we had gone to fight. At the fight some others fought and the others stayed behind and you left us and you even got houses. But I said we were stupid, the government though did not see this and they built us houses.

NN\*: When u moved there, how did you do things?

LM\*: I don't understand

NN\*: Like a traditional way of doing things, did anything change?

LM\*: When we moved here, in 1983, there was a "Kgosi" or "Headman". It was a headman when we had moved to the new places of suffering; we met with TRAC and SACC as people sharing ideas. We felt like that having one headman [Kgosi] and his word is final and we felt that we are fighting as one and we need to cancel this idea of having a headman. We then decided to work as committees and there will be no confusion in this way. If we have committees, we took from all 5 clans as we had 5 clans and then formed a committee in that way. Instead of having one headman [Kgosi], then we would have one community and we called it "communal..." We then started to address the issue of this team is for, Ba Hope, Ba Gafe, it must be for everyone and we work in committees and not in the form of a headman [Kgosi] only. In the farms they would farm for us with their tractors from the government and we would farm for everyone and everyone would get food. The water was pumped via diesel, but there was still that problem of the clans, where we said this month this group would pump the water and that month it would be this group. We eventually got to a point where we said somewhere it kills us and some groups were small and others were big.

[TIMECODE -40m:00s]

The small groups said it was difficult for them to pump water for the whole month and that is when we decided to combine and do one thing with one big and all take out so much to get water



\*Translated from Tswana to English

and food from the farms until the end when they put up things but there were local governments after the elections and they started developing the area. But the tractors that we got from the government for drought relief; they are still used today for farming. Every household used to get maize meal, if you ran out then you would go and ask that they are out of supply and they would go to town and get some for you. However now, they are farming and we do not know what happens to the supply because there are these new committees that are in power. There is no development though now. The development that was there in our time, I was a member of Mogopa Trust and I was the first councillor after the elections. We built halls, crèches but since these new people are in power, we do not see any development. There is no way forward and we don't see anything, they cannot point to anything that they have done, they will point to a pavement that has been done half and we don't know what has happened and it has just stopped midway.

NN\*: If I take you back a bit, after the first group, what was the other group doing when they see that other people are moving?

LM\*: The group that stayed 1983, they continued to have meetings and to try that we should not be moved forcefully. That is when TRAC came into help, Black Sash at that time. They tried to come in and help as there were men in Gauteng, which could help as they were there to stop this removal. We continued to have meetings with the men to stop these removals and going to court and some people were being jailed. But we continued to speak with the government so that they do not remove us. We spoke with them to ask them to let us stay there and not move us from there, but it failed.

NN\*: After the forced removals, your relationship with the government how was it? How was your reaction towards the government?

LM\*: The government after the forced removals from South Africa, they did not care about us, they would tell us to go to Mangope in Botswana [Bophuthatswana]. Pachedraai that they took us to, fell under Botswana [Bophuthatswana] not South Africa. So that is where the problem was, that is why I said that even the elderly people did not get their pension as they were not cut off. Although they tried to help where they did but we were now under Botswana [Bophuthatswana]..

NN\*: So how did the community find a way back to Mogopa?

YT\*: To come back home, we came up with a strategy to go and clean the graves. At that time there was a meeting, we then said we are going to ask for permission to clean the graves. But we had a plan that once they agree, we are going to bring the material to build our shacks there. I am sure, I explained this?

NN\*: So when you arrived and made as if you are going to clean the graveyards, did you just arrive and then build the shacks or?

YT\*: The others were at the grave yards and the others were building the shacks.

NN\*: The material to build the shacks, were they already there or did you find them there?

YT\*: They had found trucks for us to move us with the material for us to build our homes.

LM\*: The way they did it was that, youth spoke about cleaning the graveyards

[TIMECODE - 45m:30s]

\*Translated from Tswana to English

YT\*: Youth came to us and asked us first, to come here

LM\*: And then they came and when they arrived they said they cannot just stay outside, they need to make somewhere to have shelter. That is how the building of the shacks came about. So because they were being watched, they would watch for the day that they were not being watched and say that the truck must come when they would not be aware.

They would go via Koster and that is how the material came to build the shacks. When they realized that we had built so many shacks, that is when we had to go to Bloemfontein, like she had said earlier, when they realized that they could not do anything and that is when Black Sash hired trucks. They agreed that they will give us one piece of land to stay there and build the shacks there and not all of the land.

NN\*: As you were coming back to Mogopa, there were others that stayed behind, the group that stayed behind, how were they?

LM\*: The people were still afraid. It was scary at that time because people were still being hit, and there was violence and people were still being arrested. I take it that people that were scared but it was not a lot of people that stayed. Because when they realized that we had built our places and we were here, they also came in small amounts. The others realized that these people have gone there and nothing has happened to them, so they too decided to move. The others that stayed there just stayed, but others realized that they had bought a stand and then they... when they moved to Rustenburg or Onderstepoort and they had found a place, they decided that they will just stay there anyway. Mogopa was not their place of birth and that is why they stayed behind.

NN\*: The role of the women after you have returned to Mogopa, when we look at the cultural activities that we do, how was this? You know we have Chiefs and how did the women react to being ruled by a Chief?

YT\*: We did not have a Chief, we had a headman.

NN\*: Headman, when you came back, as women did you allow that it was the headman that ruled everyone?

LM\*: No we had already agreed that, from Onderstepoort, which we do not want a headman and they also agreed. The women were in front and there was a committee of women and when we went out, to these meetings, a lot of women would go like in Oukasie or Magalies & Wilgespruit where the meetings were held, a lot of women would go to them.

YT\*: We had formed a rural women's movement by then.

LM\*: We also had the women's league which was led by Lydia. When we got back to Mogopa, the women were prepared to do anything. Even in Onderstepoort when we were meeting, there was a group where there were some women who were sewing, there was a shack there that we had hand machines that we had been given to sew. Everything they did, and they worked in that form.

NN\*: And then when you came back, how was the relationship as a community with the white farmers, how was that relationship there?

YT\*: As a community, it was never the same as before. The relationship was not the same when we came back from the forced removals. It was not the same as before even if we tried.

[TIMECODE - 51m:18s]

\*Translated from Tswana to English

Everyone was thinking about themselves and we wanted to build our home as it was before, but it was not the same.

NN\*: According to you, how was the youth involved in the whole forced removal?

YT\*: During the forced removal, the youth was up to date, if I put it. They knew that we were fighting for our parents to have a home. They were up to date and they were in the mood of development, once there is development, there is a way forward.

NN\*: And then you, LM, when you compare the youth of now and the youth of then, where would you say the difference is?

LM\*: Currently because the youth, after the forced removals and the disagreements and the parties and the youth lost importance or value. It came to an end. You would hear that there was a meeting for the youth and then there was nothing up until now, this year. Dennis and Pule, they decided that they needed to put together the youth again and see what they can do with the youth. What I like is that they want to be active now and they want to do something. It is just that right now they don't have resources. But with the promise from Dennis and Pule, I am sure that the youth is going to be fine. Before they were fine but now they are stealing cows as they are not working and it is sad. But with these two, I can see an improvement in the youth.

NN\*: And then when you look at the future of Mogopa, where do you think they are going to?

LM\*: From now if they can get resources, Mogopa will change and it will go back to what it was back in 1994 or 1990, it will be the Mogopa that we know. If they can get the resources to grow so that when they have meetings even when they ask to have meetings in the hall, that they are allowed to hold the meetings or maybe to hold the meetings by Dennis or Pule if they are around.

YT\*: Even if they are at Pule or Dennis, but I think it is clever, but even if they go to the hall or the office but they will not going to be given... but because this also home for them and there was a mess. I think it is clever that sometimes they are at Dennis or Pule and I like it, I support it even if I am alone.

NN\*: What would you say the role of the women is now, in the community?

YT\*: The role of the woman, as long as we are sitting on our chairs, nothing will improve. I don't know when Elizabeth was here. Elizabeth Mathupo, I don't remember what month was it?

LM\*: In April

YT\*: In April, ever since she left, she has never said a word to me and she has my phone numbers. I think some time back, there was a lady from the reserve, but anyway I don't know her and I have never worked with her. When she came, I thought by her coming here, we would be bringing Mogopa back to what it was and do the things that we as rural woman used to do. When we went to the Executive meetings, we reported and say in Mogopa there is this and there is this. Even the bakery and the toys of crèche, we would make means that everyone gets toys for children at crèche. The bakery we would make means to provide feedback, we have promised the following things. We would make means.

[TIMECODE – 57m:33s]

\*Translated from Tswana to English

NN\*: And then you, LM, when you look at the role of woman

LM\*: You see if the woman were serious, before the woman did not have a say, they did not have much work that they were doing. But now there is this sewing project and it is for woman, so only certain woman work there and they don't take all women from the community. It is various machines and some of the machines are the ones that we were given by TRAC and Black Sash. I don't know where some of them have ended up. There are some who have opened a project to do a fence, diamond fence. It is woman again there; they have built them a structure there at the top. If we were all understanding each other we would be able to work together and play a nice role in the community. If we did not choose who works and who does not work and we would work nicely with both those projects.

YT\*: The same way that Irene is saying, we have gone to Durban as rural but it was Executive. We were going to look at projects, we went there to explain and for them to come back to us and tell us what our people can do and how they can help us. Everyone wants a piece. We took the projects everywhere that we could including the diamond mesh. It was study talks in 1994, in Durban, and you must remember it was Mr. Joseph, Jeremiah and Lucas Kgatitse and Daniel Moeletsi. I was the only woman there. We tried to help the women out there so that they can be strong, but not here in Mogopa. Once you have the attitude that, I am complex, nothing will work and call Irene and say let's do this like this.

However if I pull her and it was just she, and I, we will definitely fail. We are not building the community if we do it like that. I don't know the way forward, I am sitting at home because, and I really don't want to interfere anymore, as I am older now. She told me that, they want you Yvonne, and I said I would see by you when you come. When I heard that there was someone else that came and that was when I said, I don't want to be involved anymore, Irene. Until that person decides to come and come and see me. Now these ones that are coming here for the fencing, they got money from the government and they come from the government and we can't judge them. They are already settled in that project that they have. Even the sewing project they are now advanced and they will also get assistance as well. I don't know if you hear me?

NN\*: Yes I hear you

YT\*: I am saying I am not sure if I am not lying. Let's say it's me and Irene and there are like 4 or 5 of us and we have a project and we go to the government to ask for help and then somewhere else there are others who decide to start their own project, there is no way that Irene and myself can benefit from that project as well.

NN\*: Yes

YT\*: That is what I am trying to explain

NN\*: Okay, Thank you for your time, if there is anything else that will be needed, we will be contact with you.

YT\*: Thank you.

[TIMECODE - 58m:02s]

[END]