

Inheemse Spoor

Celebrating Khoi-Khoi Indigenous Knowledge

Uitgawe 8

'n Publikasie van die Khoi-Khoi Peoples Rooibos Biodiversity Trust

JUNIE 2024

AANSOEKE VIR BEFONDSING NOU OOP

Die Khoi-Khoi Peoples Rooibos Biodiversity Trust kondig met vreugde aan dat projek-voorstelle nou ingedien kan word vir begunstigde gemeenskappe

FOKUS-AREAS VIR FONDSE VIR 2024 – 2025

Hierdie eerste Oproep vir Voorstelle word toegepas op die Befondsingsbeginsel van Teorie van Verandering en Uitdaging, wat beteken dat slegs die projek-voorstelle wat aan al die kriteria voldoen vir finansiering in aanmerking sal kom.

Die Trust sal fondse beskikbaar stel aan veral inisiatiewe wat fokus op ingrypings wat veranderinge sal bring aan die gemeenskap en wat innoverende oplossings bied. Dit sluit in:

▶ GEMEENSKAPSENTWIKKELING

Innoverende projekte en inisiatiewe wat direk die welstand van begunstigde gemeenskappe raak en verbeter.

▶ OPVOEDING EN VAARDIGHEIDSENTWIKKELING

Programme wat opleiding en opvoedingsverryking programme steun, veral in die gebiede van vroeë kinderontwikkeling. Die sleutelfokus moet wees op geletterdheid en syfervaarigheid, rekenaar-geletterdheid en die bewusmaking van volhoubaarheid.

▶ VAARDIGHEIDSENTWIKKELING

Programme en inisiatiewe wat vaardigheidsontwikkeling steun; opleiding vir werklose mense en beroepsvaardigheidsprogramme, asook intern- en vakleerlingskap, veral in die gebiede relevant tot die plaaslike arbeidsmag.



FOKUS-AREAS: Gemeenskapswelsyn, opvoeding, landbou, gesondheid en vaardigheidsontwikkeling is areas vir befondsing.

▶ GEMEENSKAPSGESONDHEIDSORG

Projekte en inisiatiewe wat gesondheidsorg versterk asook die verbetering van toegang tot kwaliteit gesondheidsorg.

Doelgerigte en spesifieke programme sluit in tuisversorging; die daarstelling en ondersteuning van rehabilitasiesentrums; steun vir gestremdes; opleiding en steun in die algemeen vir gesondheidswerkers in die gemeenskap, asook gesondheidsopvoeding en bewusmakingsveldtogte in die gemeenskappe.

▶ GEMEENSKAPSWELSYN EN SOSIALE SAMEHORIGHEID

Programme en inisiatiewe wat insluit dwelm-misbruik; geslagsgeweld; armoede; verwerpe of hawelose kinders; voedsel-sekuriteit (kos tuine), geestes-gesondheidsdienste, asook steun vir bejaardes.

▶ SPORT, KUNS EN KULTUUR-ONTWIKKELING

Programme en inisiatiewe wat insluit jeug-ontwikkelingsprojekte, en die ontwikkeling van plaaslike kuns-, kultuur- en sportspanne.

▶ LANDBOUSEKTOR SMME ONTWIKKELING

Programme ingestel op die bou van kapasiteit en steun aan plaaslike boere in die proses om na kommersialisering oor te skakel; inkubasie van bestaande kleinskaalse boere om aktiwiteite te verhoog (soos die bou van kapasiteit, mark-toegang, finansiering van skaal-aktiwiteite, afrigting en mentorskap).

Dit sal voordelig wees as eers gekyk word na bestaande boere, of diegene wat grond besit of toegang het tot grond soos vereis.

DIE TRUST SAL VIR EERS BOGE-NOEMDE FOKUS-AREAS OORWEEG. ANDER FOKUS-AREAS SAL IN DIE TOEKOMS OORWEEG WORD.

Vervolg op bl. 2

Strewe na kwaliteit van lewe en veilige, waardige gemeenskappe

AGTERGROND

Die Khoi-Khoi Peoples Rooibos Biodiversity Trust is gestig vir die primêre doel om die inkomste wat verkry word van die Biodiversiteit en Voordeeldeling-ooreenkoms (BABS), te bestuur en die geld aan te wend tot voordeel van die begunstigde gemeenskappe soos gedefinieer in die Trust Akte.

Die Trust se strewe is vir veilige, waardige en energieke gemeenskappe waar almal in die gemeenskap aktief is, met die vooruitsig van 'n beter kwaliteit van lewe, en waar elkeen die kans kry om hul volle potensiaal te bereik.

BEGUNSTIGDE GEMEENSKAPPE

Die volgende groepe sal die direkte deelnemers en begunstigdes van die inisiatiewe van die Trust wees: Griekwa; Nama; Korana, Kaapse Khoi en die Rooibos Inheemse Boerdery-gemeenskappe.

Hierdie gemeenskappe word hoofsaaklik gesien as Khoi-afstammelinge, en sluit in die dorpe van Wupperthal, Nieuwoudtville, Suid-Bokkeveld en ander nedersettings/gebiede in die Cederberge.

FOKUS VAN DIE OPROEP VIR BEFONDSING

Hoewel hierdie oproep oop is vir organisasies wat in die fokus-gebiede werk en wat in lyn is met die missie

van die Trust, teiken die Trust projek-voorstelle van organisasies; Nie-regeringsorganisasies (NGOs); nie-winsgewende organisasies (NPOs); Klein, Medium, en Mikro Ondernemings (SMMes), asook Koöperatiewes, wat tans operasioneel is.

DOELWIT

Die visie van die Trust is die vooruitgang en opheffing van die begunstigdes. Die Projek Hersieningskomitee is daartoe verbind om die Trust by te staan om hierdie, asook die sosiale doelwitte te bereik deur in die beste belange van die gemeenskap op te tree deur die opheffing van kwesbare segmente binne die Trust se begunstigde gemeenskappe.

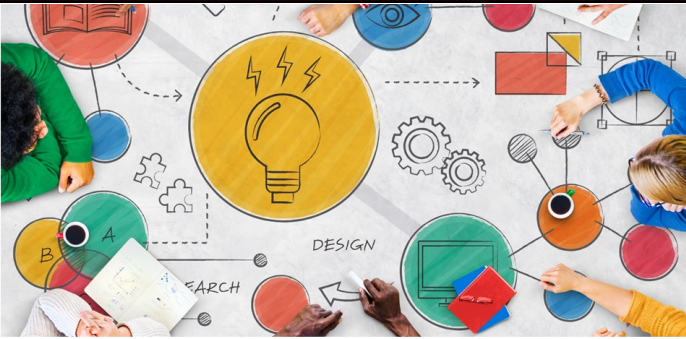


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- Charlie Josephs:** Molteno
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OPVOEDING: Projek-voorstelle moet programme insluit, veral in die gebied van vroeë kinder-ontwikkeling. Sleutelfokus moet wees op geletterdheid, syfervaarigheid en rekenaar-geletterdheid.



Toewyding tot opheffing, ontwikkeling belangrik

Organisasies wat daarin belangstel om fondse van die Khoi-Khoi Peoples & Rooibos Biodiversity Trust te ontvang, moet duidelik uitstip hoe die organisasie se inisiatiewe in lyn is met die Trust se fokus-areas en doelwitte.

Die Trust sien daarna uit om in vennootskap te gaan met organisasies wat sy toewyding tot gemeenskapsopheffing en volhoubare ontwikkeling met die aangewese begunstigde gemeenskappe deel.

Saam kan ons 'n betekenisvolle en blywende impak hê op die lewens van diegene wat ons dien.

Hoe om te kwalifiseer vir die fondse

Voordat aansoek gedoen word vir fondse, lees asseblief eers deeglik die inligting hieronder om seker te maak dat jou voorstel in aanmerking kan kom vir befondsing. Dit moet aan die volgende vereistes voldoen:

- » Dit is binne die bestek van die huidige oproep vir voorstelle;
- » Dit is ingedien deur 'n organisasie wat bewys kan lewer van bekwaamheid en die vermoë om die projek te implimenteer;
- » Dit is volhoubaar;
- » Dit is tot voordeel van die begunstigde gemeenskappe;
- » Dit sluit 'n begroting in, en
- » Die applikant is 'n geregistreerde entiteit/ organisasie/ instansie/ koöperatief.

Hoe om aansoek te doen

Maak seker jy het die volgende dokumente ter ondersteuning van jou projek-voorstel.

- ✓ Aansoekvorm
- ✓ Regsdokumente
- ✓ Opsomming van voorgestelde projek/ besigheidsplan

Organisasies sal nie outomaties gediskwalifiseer word indien van hul dokumente uitstaande is nie.

Organisasies kan uitreik na die Khoi-Khoi Peoples Rooibos Biodiversity Trust as hul hulp nodig het om sekere dokumente in die hande te kry.

Indien jy onseker is of jou projek onder die fokus-areas val, moenie huiwer om die Trust te nader nie. Dit kan via epos gedoen word by:

khoikhoibiodiversity@gmail.com

Voorstelle moet aan die volgende epos-adres ingedien word:
khoikhoibiodiversity@gmail.com
Hoewel ons aansoeke via epos verkies vir rekord-doeleindes en om duplisering te vermy, kan harde kopie aansoeke ook ingedien word.

Openingsdatum vir aansoeke:

15 Julie 2024

Sluitingsdatum vir aansoeke:

31 Augustus 2024

ELKE APPLIKANT KAN SLEGS EEN PROJEK-VOORSTEL VIR EEN FOKUS-AREA INDIEN

■ **NEEM ASSEBLIEF KENNIS DAT LAAT AANSOEKE NIE OORWEEG SAL WORD NIE.**

■ **DIE TRUST BEHOU DIE REG VOOR OM GEEN FONDSE BESKIKBAAR TE STEL NIE.**

■ **DIE TRUST BEHOU DIE REG VOOR OM TE BESLUIT OOR DIE PRESIESE BEDRAG WAT BESKIKBAAR IS VIR 'n SUKSESVOLLE APPLIKANT.**

The English version is on page 11



**Boodskap van die Voorsitter van die
KHOI-KHOI PEOPLES ROOIBOS BIODIVERSITY TRUST
PAST. JOHANNES MAARMAN**

‘Tyd uiteindelik hier om aanzoek te doen vir voordele’



Goeiedag Suid-Afrika en sy KhoiSan mense.
Ek wil weer vir ons mense dankie sê vir hul geduld en dat hulle so lank gewag en uitgehou het.

Soos julle seker teen hierdie tyd weet, sommige prosesse is nie so maklik om afgehandel te word nie.

Ons het intussen goeie vordering gemaak, soveel so dat ons nou in hierdie rondte met die uitkoms van *Inheemse Spoor* ook die datums insit waar die mense kan aansoek doen vir befondsing van projekte.

Ons weet dit was ’n lang tyd om te wag, maar ongelukkig moes ons baie dinge eers in plek stel.

Mense weet nie altyd wat in die agtergrond gebeur nie, en watter prosesse en verdragings ons moet hanteer nie.

Ons het lank daaraan gewerk, maar ons het nou daar aangekom.

Ons Administratiewe Beampte is uiteindelik aangestel. Hy is Charlie Josephs, en op bladsye 4 en 6 kan julle meer oor hom te wete kom.

En van hier af sal hy die proses

verder vat en sal dit nou vinniger gebeur want hy het van die take waarmee ons gewerk het, oorgevat.

Die tyd vir wag is nou verby en wil ek ons mense aanmoedig om van hierdie geleentheid gebruik te maak om aansoek te doen as groeperinge, want nou kan ons mense uiteindelik by die benefits uitkom.

Ons is nou op daai pad om die voordele uit te rol sodat mense kan voel hulle benefit.

Ons doelwit en ywer is om dit so spoedig moontlik uit te rol. Ons is besig om te kyk, en ek veral is besig om te vra dat ons meer spoed aan hierdie saak moet sit om dit by die mense uit te kry.

Nogmaals dankie aan ons redakteur, Zenzile Khoisan, wat ons help om hierdie boodskap uit te dra sodat dit by ons mense kan uitkom, sodat die volk kan begin benefit.

Die doelwit van die Trust, en myne is om te sien dat hierdie voordele spoedig uitgerol word.

Ek wil ook, in my hoedanigheid as voorsitter van die KPRBT, die saak van grond vir ons inheemse mense

beklemtoon.

Hierdie kwessie is van kardinale belang vir die eerste nasie, omdat sonder grond kan ons mense nie behoorlik ontwikkel, voedselsekerheid aanspreek of ’n onafhanklike bestaan maak nie.

Die saak van grond is definitief ’n brandpunt onder ons mense. As gevolg van onteining is hul vevreemd, van hul gronde, waar hul voorouers vir eeue gewoon het, en waar die lewende bron van hul inheemse erfenis en kultuur gevestig is.

Nogmaals dankie vir die lang wag en ek weet dat die geduld soms opgeraak het.

Hiermee wil ek weer vir almal bemoedig om aansoek te doen wanneer die datum vir aansoeke oopgaan. En dan vat ons dit van daar verder.

Ons is nou op daardie punt en is reg om die benefits te laat uitrol met die wetlike en voldoende aansoeke wat ons sal kry. Tot volgende keer.

Johannes Maarman

Nuwe regering moet aandag aan eerste nasie saak gee

Die uitslae van die 2024-verkiesing het die politieke terrein van ons land heeltemal verander. Die stemgeregtigdes wat hul kruisie by die stembus gemaak het, het nie een van die meer as 50 deelnemende politieke partye ’n meerderheid gegee nie.

Vir die eerste keer in 30 jaar kon die ANC nie ’n 50 persent meerderheid kry nie, en is hul gedwing om nā konsultasies met ander partye ’n Regering van Nasionale Eenheid (RNE) saam te stel.

Hierdie RNE sal verantwoordelik wees vir die regering van die land, die handhawing van wet en orde, dienslewering en volhoubare ontwikkeling.

Dit is egter weer eens ’n teleurstellende feit dat die erkenning, vergoeding en herstelling van Suid-Afrika se Eerste Inheemse Volke weer op die agterbaan geskuif is.

Nie een van deelnemende partye het die eerste nasie se saak as ’n primêre saak van onregverdigheid aangespreek in hul manifestos nie.

Hier is daar weer ’n kans waar Suid-Afrika, as ’n groot nasie met baie volke, kon bewys dat die

grootste onregverdigheid, die onteining en onderdrukking van die land se eerste inwoners, aandag geniet. Saam met hierdie aspek wat dringend aandag moet kry, lê daar groot werk voor wat die nuwe regering moet aanspreek.

Met ’n regering wat nou bestaan uit verskillende partye en persoonlikhede wat op baie gebiede nie saamstem oor beleidsrigtings nie, sal hulle vinnig moet leer om saam te werk om ons land se vele probleme op te los.

Vir van ons wat buite staan, klink dit soos ’n Babelse verwarring waar dit maar moeilik gaan wees om mekaar te vind. Ons hoop dat die verskille nie so groot sal wees dat die RNE heeltemal in duie sal stort nie.

Nie almal is egter so pessimisties nie. Sommige landsgenote glo dat die uitslae van die stembus die politici ontnugter het en dat dit ’n goeie ding is.

Die mense wat so glo, neem die standpunt in dat politieke partye wat gedwing word om saam te werk hul trots in die sak moet steek en saam

oplossings vir ons land se probleme moet vind.

Hierdie probleme sluit in werkloosheid, misdaad, gebrek aan huise, dwelmmisbruik, kinder- en geslagsgeweld, armoede en ongeletterdheid.

Vir die nageslagte van die eerste inheemse volke is die nagmerrie nie veel beter nie, want vir meer as 30 jaar in ons demokrasie, is daar steeds geen grondwetlike erkenning vir die Khoi en San nie; geen vergoeding vir volksmoord en grondont-eining nie, en geen herstel vir die erfenis, taal, kultuur en inheemse kennisstelsels nie.

Vir Pres. Cyril Ramaphosa en die sewende administrasie van ons land moet die erkenning en herstel van die Eerste Inheemse Volke een van die dringendste sake op die regering se agenda wees, want daardeur sal die president en sy regering bewys dat hul die stemme van die grond af gehoor het.

Zenzile Khoisan

**Uit die pen
van die
redakteur**



Ons stel voor: Charlie Josephs as die Trust se Administratiewe Beampte



CHARLIE JOSEPHS VAN MOLTEÑO IN DIE OOS-KAAP IS DIE NUWE ADMINISTRATIEWE BEAMPTTE VAN DIE KHOI-KHOI PEOPLES ROOIBOS BIODIVERSITY TRUST.

Aan al ons lesers en Begunstigde gemeenskappe

In die 5de Uitgawe van *Inheemse Spoor* (September 2023), het ons as die Raad van die Khoi-Khoi Peoples & Rooibos Biodiversity Trust die posisie van Administratiewe Beampte geadverteer.

In antwoord op die advertensie het die Trust 30 aansoeke landwyd, en selfs sover as Namibië ontvang.

Die volle Raad van Trustees het die beste kandidaat gekies en hulle genooi vir 'n onderhoud.

Uit al die kandidaat het Charlie Josephs die beste gevaar en is dit vir die Raad van Trustees 'n voorreg om aan julle die Administratiewe Beampte bekend te stel.

VAN DIE OOS-KAAP

Charlie Josephs, 'n boorling van Molteno in die Oos-Kaap, en steeds woonagtig in die Oos-Kaap, is 'n afstammelings van die Eerste Nasie van Suid Afrika.

Charlie het 'n sterk akademiese agtergrond en leierskap eienskappe. Hy kan in Afrikaans, Engels en Xhosa kommunikeer.

Sy kwalifikasies sluit onder meer in 'n Meestersgraad in Publieke Administrasie en 'n Diploma in Eiendom Waardasie.

Sy agtergrond kennis in die landbou sektor, grond hervorming, gemeenskapsprojekte en landelike ontwikkeling weerspieël sy toewyding tot volhoubaarheid.

Ná 25 jaar in verskeie Staatsdepartemente, asook tien jaar as Projek-bestuurder en sewe jaar as waardeerder, is hy verheug om terug te keer na gemeenskapsontwikkeling.

Sy fokus is om die Khoikhoi Peoples & Rooibos Biodiversity Trust te help om hul doelwitte van gemeenskapsontwikkeling te verwesenlik.

Die rol van die Administratiewe Beampte is onder meer strategiese beplanning, om sterk verhoudings met rolspelers te bou en om 'n kultuur van samewerking en innovasie met die Raad van Trustees en Begunstigdes te bou.

Met sy ervaring in Projek-bestuur, sal Charlie Joseph se perspektiewe van onskatbare waarde wees, en sal dit verseker dat die Trust se inisiatiewe sorgvuldig oorweeg word om die drome en ekonomiese ontwikkeling van ons begunstigde gemeenskappe, wat ons dien, te help verwesenlik.

To all our readers and Beneficiary communities

In the 5th Edition of *Inheemse Spoor* (September 2023) we the Board of Trustees of the Khoi-Khoi Peoples & Rooibos Biodiversity Trust advertised the position of Administrative Executive.

In response to the advert the Trust received 30 applications from all over the country, including Namibia.

The full Board of Trustees selected the best candidates and called them to be interviewed.

From all the applicants Charlie Josephs best fit the requirements and criteria.

It is therefore our pleasure to introduce to you the Administrative Executive.

FROM THE EASTERN CAPE

Charlie Josephs, who was born in Molteno, and still lives in the Eastern Cape is a descendant of the original inhabitants of South Africa, and has an extensive academic background and well documented leadership qualities.

He speaks Afrikaans, English and IsiXhosa, and hold a Master's Degree in Public Administration and a Diploma in Property Valuations.

His background in the farming

sector, land reform projects, community projects and rural development reflects his devotion to sustainability.

After 25-years in various Government Departments, 10-years of Project Management and 7-years as a Candidate Valuer, he is thrilled to return to his Project Management roots and are focused on helping the Khoikhoi Peoples & Rooibos Biodiversity Trust in ensuring that the objectives for which the Trust was created are implemented.

The Administrator's responsibilities will include setting the strategic direction, guiding the Executive team, building strong relationships with stakeholders, and fostering a culture of collaboration and innovation throughout the Board of Trustees and Beneficiaries.

With his experience in Project Management, Charlie will offer an invaluable perspective that will help to ensure that the Trust's initiatives reflect thoughtful consideration of the circumstances, economic development, and dreams of the Beneficiary communities we serve.



Charlie Josephs met strooibaal.



Charlie Josephs by Brandkaros in die Richtersveld.



Charlie Josephs in die Richtersveld.



AAS LE FLEUR, Legendary leader of the Le Fleur clan (1867 - 1941) and grandfather of Cecil le Fleur.



CECIL LE FLEUR at a meeting at the District 6 museum in Cape Town.



CECIL LE FLEUR addressing the United Nations Special Committee on Indigenous issues.



CECIL LE FLEUR (left), with Minister Barbara Creecy and a representative of the Rooibos industry (right) at the historic signing of the Rooibos ABS agreement.



CECIL LE FLEUR, speaking at the Right of Return event at the River Club in Observatory.



CECIL LE FLEUR engagement Khoi-Khoi groups on the ABS Rooibos agreement.

Mechanisms and policies need to be in place before receiving funds

STATEMENT BY CECIL LE FLEUR, CHAIRMAN OF THE NATIONAL KHOISAN COUNCIL

The background to recent events in the Cederberg Belt region is that the Khoi-Khoi Peoples Rooibos Biodiversity Trust (KPRBT) is now in the phase where benefits flowing from the negotiations connected to the Khoi and San Traditional Knowledge associated with Rooibos have to be distributed to Khoi and San communities.

The Cederberg Belt includes towns like Wupperthal and Nieuwoudtville, as well as some of the smaller areas in and around these places. It also includes structures which have historically been Khoi or San communities or, through the resurgence, have declared their structures with these indigenous identities.

When we recently visited Nieuwoudtville under invitation of the identified leaders Barend Salamo and Kennett Maarman it was for the process of informing members of the communities of the Cederberg Belt that they would have to establish a Cederberg Belt Trust, which would serve as an umbrella trust for the purposes of distributing the beneficiary funds to a trust that has to be formed in Nieuwoudtville and a trust that has to be formed in Wupperthal.

These trusts would distribute the beneficiary resources to the respective communities.

The critical element is that these respective communities must sort out their own issues and this must be done in accordance with what was originally envisaged – notable that the structures or instruments applying for funding emanating from the funds paid into the account of the Khoi-Khoi Peoples Rooibos Biodiversity Trust must be affiliated to the National KhoiSan Council (NKC) or its recognised and legitimate successor, specifically dedicated to the recognition, restitution and restoration of the Khoi and San peoples.

In addition, it must be dedicated to the economic and social development of communities or structures that are expressly associated with the Khoi and the San.

This means that, before anything else, there needs to be grassroots-based organisations formed within these communities, which are directly associated with the NKC or the legitimate and recognised structure successor of the NKC and identified as Khoi and San, out of which these organisations will give their concurrence and mandate to the leadership to proceed with the process.

These structures will have to be fully educated and conversant with how distribution of resources associated with Traditional Knowledge benefit function, namely that these benefits are distributed on a wagon wheel systems (see page 7), which includes distribution to the communities, the administration requirements of the KPRBT and the NKC.

One of the critical issues that must be understood by all the KhoiKhoi or San communities or legitimately indigenous structures that are making applications for resources, that flow from the Access and Benefit Sharing (ABS) agreements, is that the Traditional Knowledge for which the Khoi and the San are being rewarded for an undisputed pathway of knowledge they have developed over hundreds, even thousands of years.

It is for this reason that there must be no confusion over the fact that the basis for being within the ambit of a beneficiary is that your community must be a clearly defined as a Khoi or San community.

Hand in hand with this is that the structure through which an application is made must be clearly constituted of Khoi and San descendants who identity and is unambiguously associated with Khoi or San identity and whose foundations are associated with principles and values that are KhoiSan indigenous values and principles.

Also, in keeping with the underlying principles of accountability and legitimacy one cannot just go into a community and establish a trust. It must be done properly.

One must build a structure in the community, with the community, and then that community will call for the establishment of a trust that will manage the resources and benefits which is en-

trusted to the community through it. This cannot be done through any other way other than the organisation, community or structure declaring its indigenous identity.

In this respect, there must be good leadership, composed of persons of vision and integrity. But good leadership is not enough, because leaders are human beings and therefore a critical prerequisite is that there must be mechanisms and policies that are put in place.

This is a critical requirement to protect the benefits from people who are motivated by criminal objectives and are not interested in building an indigenous Khoi and San movement, or building a formidable legacy and reviving our Khoi and San heritage, culture and identity.

If this foundational aspect is firmly established we will be able to fulfill the urgent need to build a sustainable social and economic development instrument for our people.

What is needed is that we have to build a solid base for the realisation of all these objectives through which we can put forward a comprehensive and holistic plan for our people's conditions to be changed and through which we can protect the significant gains that we have achieved thus far.

If we are to make a critical impact to significantly change the conditions of our people for the better, it will be senseless to just sit there on the sidelines, it will and must mean that we will have to manage the process in the correct manner.

What we have learned thus far in the process with the ABS agreements with Rooibos and with many of the other agreements that will flow from our Traditional Knowledge, is that it can provide us with an instructive set of policies and principles.

These policies and principles must be anchored in our culture, heritage and indigenous knowledge systems, and that will serve as a clear guideline, a rule book that will effectively serve us and the generations to come in our quest to be fully recognised and restored.

** More graphics for clarification on page 7.*

Transparency critical, says Executive Administrator

After an extensive search for candidates to fill the vacancy of an Executive Administrator by the Khoikhoi Peoples & Rooibos Biodiversity Trust, and after the shortlisted candidates had been evaluated on their background, qualifications and outlook on the role and purpose of the KPRBT, as well as questions of restitution, traditional knowledge and the restoration of South Africa’s foundational peoples, the interviewing panel of KBRPT selected CHARLIE JOSEPHS as its Executive Administrator. ZENZILE KHOISAN, editor of Inheemse Spoor asked him:



CHARLIE JOSEPHS

ZENZILE KHOISAN: How do you feel about your appointment by the KPRBT to this critical and strategic position?

CHARLES JOSEPH: I am excited to be part of such a unique Trust, a first of its kind that will ensure that the Indigenous Knowledge Rights Holders of the Rooibos plant shares in the benefits that is due to them.

ZK: How do you understand the context within which the representatives of the Khoi-khoi and San peoples engaged all the relevant stakeholders, including government and industry to secure Access and Benefit Sharing agreements.

How specifically do you view Traditional Knowledge rights associated with Rooibos, which led to the creation of the KPRBT as the instrument through which intended beneficiaries could access and directly benefit from resources from the ABS agreements over which the KPRBT is the custodian?

CJ: In order for our negotiators to engage with the industry they had to engage other stakeholders to register their claim and to restore what belongs to them. The engagement with Government as the custodian of our laws and regulations were necessary to register a legal claim and to use all the policies and the Constitution of South Africa to proof that the rightsholders claim is legitimate and fair.

ZK: How does the Trust Deed of the KPRBT facilitate the objective of ensuring that intended beneficiaries and beneficiary communities indeed do benefit from and are appropriately compensated from resources from the KPRBT?

CJ: The Trust Deed identified the beneficiaries, as well as the priorities that should be addressed. It also defines the powers and duties of the Trustees, and how they should manage the funds to benefit the beneficiary communities.

ZK: As appointed Executive Administrator of the KPRBT you are placed in a strategic position of engaging with the intended beneficiaries and beneficiary communities upon whose Traditional Knowledge the entire process rests. How will your background as a descendant of South Africa’s foundational

peoples, your experience of business administration, governance and project management inform the process of our engagement with intended beneficiaries and beneficiary communities?

CJ: Coming from a rural town myself where poverty and unemployment is to this date still rife, I can relate to the need of our people. Having been in Government and in the Private sector I believe that I have the ability and experience to share with our beneficiary community how to start their own businesses, to be economically free and to be entrepreneurs in their own right.

Transparency is important, especially when dealing with public funds. Reporting to the communities will also help to ensure fairness on the distribution of the funds and to win their trust.

ZK: Since the founding of the KPRBT, numerous challenges were encountered, including delays that were not of the making of the KPRBT, like the Covid-19 pandemic and other factors.

Despite these challenges, the historically and culturally endorsed leadership serving as trustees seem to have successfully navigated much of the turbulence and they have been widely saluted by the foundational peoples for their exceptional work, sacrifices and dedication.

In the short period since your appointment what is your assessment of the trustees and their work at the behest of the peoples they serve?

CJ: Despite negative remarks made against the Trustees, they have stood their ground because their desire to improve the livelihoods of the

beneficiaries urged them not to give up.

They always make sure that their decisions are in line with the Trust Deed, and the establishment of the office was just the last assignment to be implemented before the role-out of projects and the distribution of the benefits to the beneficiary communities.

ZK: What is your strategy for ensuring that the KPRBT has the widest possible footprint, and reaches the widest possible audience who could potentially benefit from financial and non-financial benefits secured as a result of the ABS agreements secured by the KPRBT?

CJ: I will make use of the print media, like *Inheemse Spoor* that is widely distributed to our beneficiary communities.

Then I will engage with talk shows on radio stations. We will also create a website and will use social media to spread the message.

Community outreach programs will also be encouraged with the leaders of the different communities.

ZK: Given your background in law, governance, project management and community development, what is your view on the need to ensure transparency and appropriate communications to ensure that beneficiaries and beneficiary communities are appropriately informed of all events and developments related to the Trust?

CJ: Transparency is important, especially when dealing with public funds. Reporting to the communities will also help to ensure fairness on the distribution of the funds and to win their trust.

It is important to gain the trust of communities, and to do that we need to use all the modes of communication to spread the information.

ZK: Given your specific knowledge of agriculture and given the serious needs and challenges faced by the descendants of the Khoi and San in South Africa, how specifically can the KPRBT play an appropriate role in skills development, education, food security and sustainable development?

CJ: The Trust can assist by making bursaries available to students, especially those interested in agriculture studies as a priority.

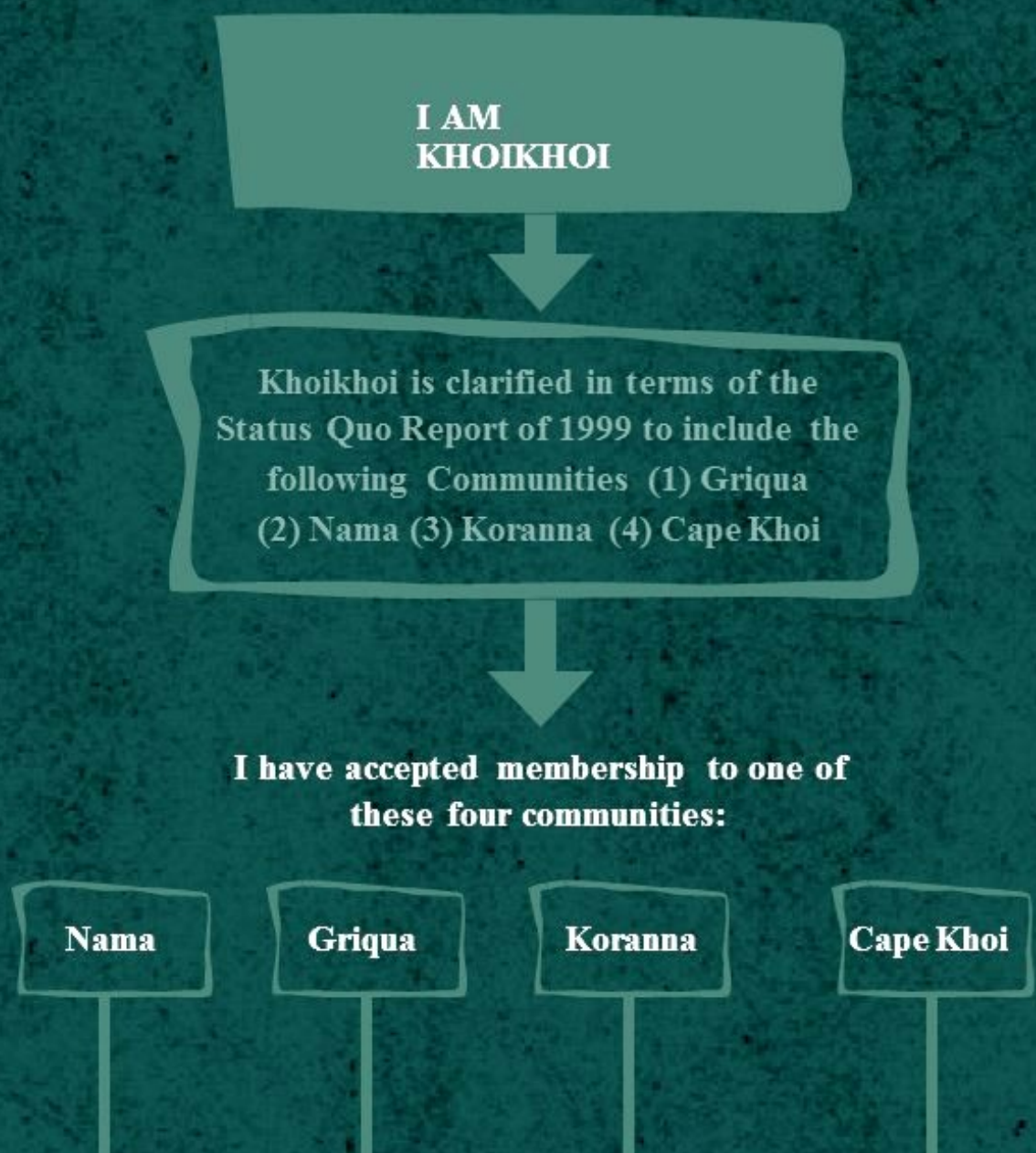
We can also identify institutions and organisations that can mentor people that are interested in agriculture – in both formal and informal training.

Furthermore, we will encourage competitions such as Women and Youth in agriculture, and other projects.

We will also use print media to publish topics on gardening, introducing home and community gardens and to help beneficiaries in business planning and basic financial management skills.

We are also thinking of skill development initiatives that will include soft skills, like artisan and others.

HOW DO I GET MY BENEFITS?



Synopsis of application for funding process

The Access and Benefit Sharing agreement, signed in November 2019 between the South African Rooibos Council, representing the Rooibos industry and the Access and Benefit Sharing negotiating team, under the direction of the National Khoi and San Council opened a pathway for descendants of the original traditional knowledge holders of Rooibos to be beneficiaries.

This agreement, formally witnessed by then Minister Barbara Creecy, in her capacity as national minister of Forestry Fisheries and Environment, created the mechanisms through which the KhoiKhoi, represented by the National KhoiSan Council and the San, represented by the South African San Council would, on a 50% – 50% basis, receive funds derived from a 1,5% levy of all harvested Rooibos crossing the gates of farms where Rooibos is harvested.

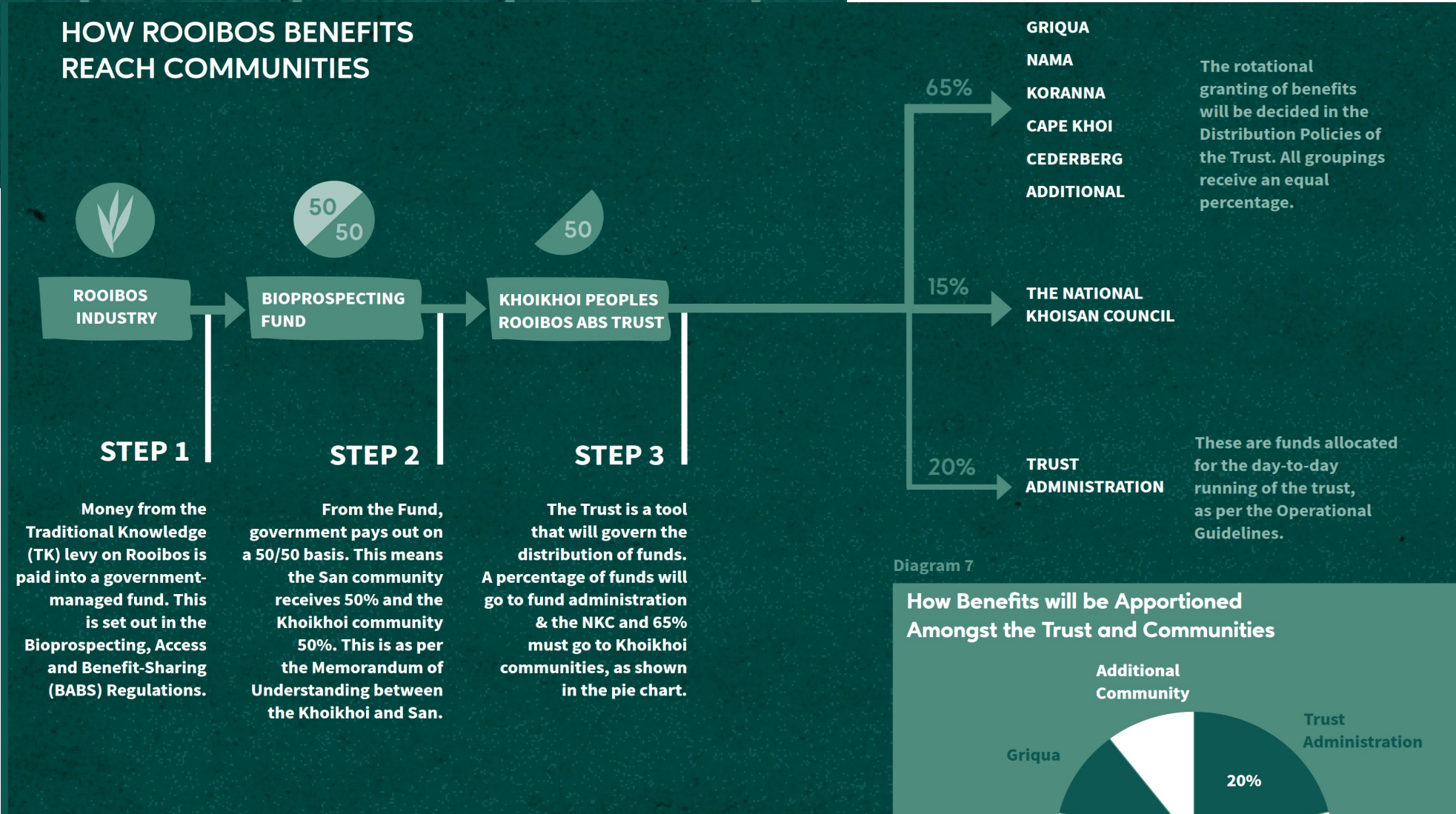
The KhoiKhoi and the San, in turn then were required to establish trusts which would be the recipient of the Traditional Knowledge benefits derived from the Rooibos ABS agreements, and then distribute those resources as indicated in the diagram (left).

In the case of the KhoiKhoi, a distribution wagon-wheel system was developed which delegated the specific percentages that would be allocated.

Notably, the allocation of funds, as indicated in the wagon wheel diagram (below), the communities located in the Rooibos growing area would be allocated a specific percentage in cognition of their specific history and association with the knowledge associated with this valuable plant.

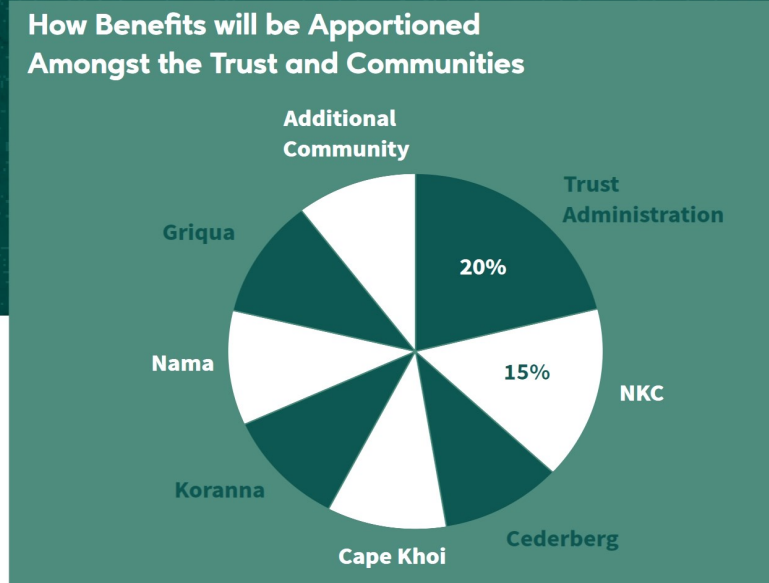
Then there would be a specific allocation reserved for the administrative costs of the KhoiKhoi Peoples Rooibos Biodiversity Trust set up to administer the KhoiKhoi division, a percentage allocated to the NKC, and an equal distribution to each of the KhoiKhoi constituent elements, including Nama, Griqua, Korana and Cape Khoi.

HOW ROOIBOS BENEFITS REACH COMMUNITIES



“All the KhoiKhoi or San communities or legitimate indigenous structures that are making applications for resources that flow from the Access and Benefit Sharing (ABS) agreements, must understand that the Traditional Knowledge for which the Khoi and the San are being rewarded is for an undisputed pathway of knowledge they, as foundational indigenous peoples, have developed over hundreds, even thousands of years.

The basis for being within the ambit of a beneficiary is that your community must be a clearly defined as a Khoi or San community,” states NKC chairperson Cecil le Fleur.



Teëspoed laat nie merkwaardige Godfrey van sy doelwit afwyk

DEBBIE HENDRIKS

Godfrey Jacobs is 'n vasbeslote jong man. Iemand wat hom nie maklik van stryk laat bring deur die harde stote wat die lewe geneig is om te gee nie.

Ten spyte van 'n erge kniebesering na 'n byna noodlottige motorongeluk in 2018, het dié doelgerigte 22-jarige besluit dat dit hom nie van koers sal bring om sy drome na te volg nie.

Hy het sy visier gestel op die Twee Oseane Marathon vanjaar en toe aan die werk gespring om hierdie droom te bewaarheid.

Godfrey is ook 'n entrepreneur en 'n gemeenskapsmens, wat daarin glo om in jou gemeenskap terug te ploeg. Beslis 'n rolmodel vir ander jongmense.

In April vanjaar het hy die 21 km van die Twee Oseane Marathon voltooi en sy medalje aan sy gewese primêre skool, die Colchester Primêre Skool opgedra as deel van die skool se feesviering vanjaar.

Dit was by dié skool waar sy liefde vir atletiek ontwikkel het. Chelchester vier vanjaar hul 143ste verjaardag en Godfrey het sy deelname aan die Twee Oseane die Colchester Primêre Skool 143 Herdenkingwedren gedoop.

Die atleet was vasberade om weer te begin draf nadat die ligamente in sy linkerknie so erg beseer was dat daar gevrees is dat hy nie weer sal kan draf nie.

Dokters was verbaas dat hy die ongeluk oorleef het.

Draf is sy passie en deel van sy lewe. Hy het in 2015 by die Nelson Mandela Baai Munisipaliteit se Atletiek-klub aangesluit.

Na die ongeluk kon hy vir vier maande nie draf nie, maar vasberade dat hy weer sal

draf, en het stadig maar seker sterker geword en kon hy weer terugkeer na die draf-wêreld.

Sy plan was om die 56km marathon aan te durf, maar weens sy besering is hy gedwing om die half-marathon van 21 km af te lê. Hy moet steeds 'n kniestut dra as ondersteuning.

Voor die ongeluk kon Godfrey maklik 'n marathon (42km) kafdraf, maar nou is selfs net 25 km 'n opdraende stryd, want dan begin sy knie pyn.

Vir hierdie rede het sy fisioterapeut besluit dat hy moet hou by die half-marathon.

Nou het Godfrey die Comrade Ultra-marathon van sowat 90 km in die oog, waaraan hy aanstaande jaar wil deelneem.

Intussen is hy besig om terug te ploeg in sy laerskool, wat baie na aan sy hart is.

Die skool is 143 jaar gelede gestig deur sendelinge van die Verenigde Kong. kerk.

Die klasse is in die kerk gehou, waar hulle ook Sondagskool bygewoon het.

Vandag is die skool in 'n aparte gebou en onder die beheer van die regering.

Deur sy stigting, die Godfrey Sonwabo Jacobs Stigting, hou hy draf-geleenthede vir liefdadigheid om sodoende terug te ploeg in sy gemeenskap.

Hy beplan ook om oud-leerlinge van die skool saam te bring en om die kerk te betrek en daarna saam 'n seminar te reël.

Sy stigting is ook besig om 'n paar geleenthede te organiseer in aanloop tot die skool se viering in September.

Dit is wanneer hy draf dat sy kreatiewe idees na vore kom. So het sy besigheid, Xarra Indigenous Afrikan Wear gestalte gekry. (Storie langsaan.)



I started my journey in the clothing business in 2015 by offering to print personalised T-shirts with Bible verses and quotes to Religious Communities.

With time, my business expanded to assisting families to show their support during cultural ceremonies.

My passion for clothing and indigenousness further developed during 2020 when I found out that I have KhoiSan blood flowing in my veins.

While running the idea that I should incorporate indigenous rock art in my clothing designs.

I was inspired to advocate and integrate the heritage and culture of the Khoi and San people by what they wear.

This led to the founding of my business in 2021. Xarra Indigenous Afrikan Wear is a platform where anyone can express their

Indigenous Afrikan Wear

authentic self freely in 2021.

Because of capital constraints he started with designing socks, and later he wanted to expand to design and deliver authentic and elegant high-value products that champion the Khoi and San heritage and culture on a Global Scale.

We envision a world where this generation embraces their KhoiSan history and culture to positively influence their socio-economic and cultural value within a diverse and global community.

Our purpose is to inspire the different cultures to engage with the first nation groups like the Khoi and San nation and express their diverse individuality.



INDIGENOUS YOUTH ARE SHAPING OUR WORLD

June is Youth Month in South Africa, where we celebrate, among others, the pivotal role the youth played in the liberation of our country. Our youth holds the key to the future, and even though they are faced with huge challenges, like the youth on these two pages, we trust they will find ways to effect change, because our hope lies with the youth.

The International Fund for Agricultural Development (ILIFAD) is an international financial institution and a specialised agency of the United Nations that works to address poverty and hunger in rural areas of developing countries.

According to ILIFAD Indigenous youth not only embody many generations of tradition, but they are also the guardians of our future.

By playing critical roles in today’s society, they are shaping a better world. They are making important decisions that affect their future and learning vital skills, while protecting their culture.



Investing in Rural Youth is crucial

Our world is home to 1.2 billion young people between the ages of 15 and 24, and the youth population is growing fastest in the poorest nations. Governments around the world face the challenge of providing young people with jobs and opportunities that safeguard their futures.

In rural areas, home to a total of 600 million youth, the challenges are particularly complex. Constraints on access to land, natural resources, finance, technology, knowledge, information and education make it difficult for young people to contribute to the rural economy.

Few aspire to remain in rural areas and make a living out of agriculture. Too often, their only option is to migrate, either to urban areas or overseas.

Young producers, leaders and innovators

At IFAD, we understand that investing in rural youth is crucial for dynamic rural economic growth, and our portfolio of investments increasingly focuses on young people as a priority.

The potential returns of investing in young people are boundless in terms of food security, poverty reduction, employment generation, as well as peace and political stability.

Young people are better at taking risks, innovating and adopting new technology. These skills will be critical for reforming food systems and adapting to the global challenge of climate change.

Bringing young voices to the table

IFAD-supported projects and activities help young people access the resources, assets and services they need to be productive and have a positive impact on their communities.

We promote youth-sensitive development, incorporating the needs and aspirations of young people into many of our projects, and supporting innovative proposals and initiatives.

We also provide training and support to create rural employment and enterprise options that are appropriate for young people, in both the farm and the non-farm sector.

IFAD is also committed to increasing youth representation in domestic and policy processes, and to promoting the importance of giving young people a decision-making role.

This will allow young people to address the specific challenges they face, share their ideas, and enhance their social and political capital at both local and national levels.

(Source: www.ifad.org)



Nadeeshani took over her family business and expanded it.
© IFAD/Ruvin de Silva

Youth are game changers in rural communities

Meet two young rural entrepreneurs in Sri Lanka who are making a difference.

Mushrooms

As a child Nadeeshani was fascinated by her parents’ mushroom farm, housed in a tiny mud hut. She dreamed of taking over from them and, after completing her schooling, she did.

“I became an entrepreneur because I didn’t want to work for anyone else,” says Nadeeshani.

Thanks to a boost from the IFAD-funded STaRR project, she has kept the independence she dearly values.

STaRR links rural entrepreneurs to training and finance. For example, Nadeeshani obtained loans from the state-owned Regional Development Bank, enabling her to double or sometimes even triple her production.

She tapped into distribution chains and expanded her sales from small retail stores to national supermarkets. She also grew her range of products.

Before, she sold four types of mushrooms, but now she prepares mushroom pickles, crisps and koki, a mushroom-flavoured biscuit.

By adding value, she is bringing in higher returns and hopes to buy equipment to produce koki in larger quantities.

Heavier rains caused by climate change have increased mushroom production, sometimes leaving Nadeeshani with more than she can sell. To prevent wastage, she has invested in a dryer to preserve the mushrooms.

For Nadeeshani, the lesson is clear. “Young women should get more involved in the agriculture business,” she says.

“There are always people like me around to help them become successful.”

Her parents and sisters are helping her manage her growing business, and although their life revolves around mushrooms, they still look forward to a plate of delicious fungi, each done a different way.

Drive to succeed

Twenty-five-year-old Supun Gamlath lives with his parents, sisters and a grandmother on their small family farm in southern Sri Lanka. His family has long been involved in agriculture, but the young college graduate wanted to take his career in a different direction, without having to leave his rural home.

Supun found work painting cars, but it wasn’t until he applied for a loan through STaRR that he became the proud owner of his own garage, where he paints cars and motorcycles, making them good as new. Thanks to the loan, he invested in equipment, like a compressor and a polishing machine, which help him provide quality services to his clients and grow his business.

But it’s the simple things that have enabled Supun’s business to flourish. “Nobody likes their vehicle getting wet in the rain,” he says. “Now that I have a bigger roof, that doesn’t happen anymore! I get more work and therefore more income.”

These days, Supun earns up to triple the amount he used to before STaRR – and he



Supun Gamlath invested in equipment, which help him provide quality services and grow his business.
© IFAD/Ruvin de Silva

has plans to do more.

Instead of outsourcing small vehicle repairs, he wants to invest in equipment to do these himself.

He’s also busy training other young people in his garage, managing his business profile on Facebook and spending his leisure time swimming in Sri Lanka’s famous beaches.

And when needed, he’s always ready to lend a hand on his parents’ farm.

* Dynamic young people, like Nadeeshani and Supun, are crucial contributors to prosperous rural communities that can sustainably feed the world and keep their families resilient to shocks.

Women, youth, land among issues discussed at Griqua council

FRANS KRAALSHOEK

IMPLIMENTATION OF TRADITIONAL AND KHOISAN LEADERSHIP ACT 3 OF 2019

The Free State Griqua Council is busy to complete the process of implementation of the above Act. They have been busy preparing for this already for the past 50 years.

First under the leadership of the late Kaptyn Johannes Kraalshoek, and currently under Kaptyn Andrew Kraalshoek II.

Over the past years, the council implemented their customs in a manner of gathering the communities at one central point under the leadership of the leader.

The second term council sitting took place on 22 June 2024 at Trompsburg, another historical site 38 km from Phillippolis in the Free State.

This place is also identified as a area to be marked on the National Khoi San Heritage route.

Discussion points focused on the latest development in government and the discussion of the implementation of the Government of National Unity (GNU). Some the aspects covered by the council included:

- Woman and youth involvement in the new dispensation.
- Unemployment of the indigenous people in the Free State Province.
- Poverty levels of the community members in particular in the Xhariep District.
- Land challenges of traditional leaders under the Khoi Khoi communities lead by their Kaptyn.
- The role of Department of Education in creating youth unemployment with the quality of grade 12 certificates, as also leaners who cannot study further and the youth of the Khoi Khoi community not provided with bursaries.
- Hemp and cannabis project to contribute to the socio economic stability in the Xhariep District.

A full presentation was done on the Hemp and

Cannabis so that the project can support the community in various projects.

The following branches took part in the discussions: Bloemfontein, Edenburg, Bethany, Trompsburg, Bethulie, Boshoff, Bethlehem, Springfontein, Jagersfontein, as well as other branches who was informed via various media programs.

The council consist of 21 branches and the meeting was a great success.

The resolutions to implement the project will be spearheaded by the Free State Griqua Trust. Individual communities have also been provided with an opportunity to participate in the project.

The main objective of this project will focus on woman and youth empowerment.

Funding will be one of the challenges, including access to land for many branch leaders.

As one of the solutions it has been decided that lease contracts must be obtained from municipalities and other landowners.

The leadership was of the opinion that by this time, the landless challenge of the Griqua people would have been resolved by the amendments of section 25 of the Constitution.

Land is and will always be a problem for our people regardless of the issue of the Human Rights Commissions' report of 2016, which addressed the land question of the Khoi Khoi people. The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) IS also a critical document which refers to these challenges.

We are now already 30 years in the new democratic state of South Africa and yet the KhoiSan and the struggles of the first nation's communities are getting worse.

Various laws have been implemented and passed, but none of these addresses the challenges of the Khoi Khoi peoples.

A call has been made to the GNU to address the challenges of our communities, which can be classified as the worse form of genocide in our communities, these include: unemployment; social ills; drugs and constitutional equality discrimination.

We call on the Government of National Unity to consider the conditions the Khoi San (Griqua) peoples finds themselves in and that this matter

be addressed. How our traditional leader can leads his community in particular without land.

The number of Khoi San land been placed under administration led by CPA'S (Bethany) and take many years to be resolved.

In the country other land of Khoi San communities still under administration, because government create communities within communities and Department of Rural Development just disrespect our land rights.

During the land summat 1913 act has been state as a challenge for the traditional leaders but we hope that the new minister in this field will attend to these challenges.

In a nutshell

Amendment to section 25 of Constitution

Public hearings about the amendment were concluded with two opposing main views.

- The first view is that Section 25 is an impediment to the expropriation of land without compensation, and needs to be amended. In particular, Sections 25 (1), 25 (2) (b) and 25(3) were highlighted as problematic. These provisions are perceived to be protecting property rights acquired during colonial and apartheid.
- The second view is that the Constitution already allows for expropriation without compensation. This view is supported by Section (2) (a), which states that property may be expropriated only in terms of the law of general application for public purposes. Those opposed to the amendment of Section 25 further recommended that Parliament repeal the Expropriation Act (63 of 1975),

UNDRIP

HIGHLIGHTS OF THE UNITED NATIONS DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLE:

- Establishes a universal framework of minimum standards for the survival, dignity and well-being of the Indigenous Peoples of the world
- Outlaws discrimination against indigenous peoples;
- Promotes their full and effective participation in all matters that concern them
- Right to remain distinct
- Pursue their own visions of economic and social development.
- create and manage their own affairs, whether this is in the education system, healthcare, or justice.



CONSTRUCTIVE DISCUSSIONS: Discussion points at the Free State Griqua Council sitting focused on the latest development in government and the discussion of the implementation of the Government of National Unity (GNU).

PROPOSALS NOW OPEN FOR PROJECT-FUNDING

Aim for improved quality of life in communities

The Khoi-Khoi Peoples & Rooibos Biodiversity Trust is delighted to announce the opening of the call for proposals from beneficiary communities.

BACKGROUND

The Khoi-Khoi Peoples & Rooibos Biodiversity Trust was founded with the primary purpose of managing and disbursing the income derived from the Biodiversity, Access and Benefit Sharing (BABS) agreement for the benefit of beneficiary communities as defined in the Trust Deed.

The Trust strives for a safe, dignified, and vibrant community where all are active in the community, have an improved quality of life and can reach their full potential.

BENEFICIARY COMMUNITIES

The following communities will be the direct participants and beneficiaries of the Trust's initiatives:

- Griqua
- Nama
- Korana
- Cape Khoi
- Rooibos Indigenous Farming Communities – these communities are deemed to be largely of Khoi descent, and include the towns of Wupperthal, Nieuwoudtville, Suid-Bokkeveld and other settlements/regions in the Cederberg mountains.

CALL-OUT FOCUS

While this call-out round is open to organisations working in the focus area aligned with the Trust's mission, the Trust is targeting proposals from organization, NGO's and NPO's, the Small and Medium, and Micro Enterprises (SMME's), and Cooperatives, that are currently operational.

OBJECTIVE

The vision of the Trust is to further the advancement and upliftment of the Beneficiaries.

The Trust's Project Review Committee is committed to assisting the Trust in achieving this vision and its social goals, by acting in the best interests of the communities by uplifting vulnerable segments within the Trust's community beneficiaries.

TARGETED FOCUS AREAS FOR 2024 – 2025 FUNDING ROUND



This first Call for Proposal will be implemented using a Theory of Change and Challenge Fund Principles, which means only the proposals that meets all the criteria will be considered for funding. The Trust will target funding towards initiatives that focus on interventions that bring about a change in the community and that present innovative solutions for:

▶ COMMUNITY DEVELOPMENT

Innovative projects and initiatives that directly impact and enhance the well-being of the beneficiary communities.

▶ EDUCATION AND SKILLS DEVELOPMENT

Programs that support training and educational enrichment, particularly in areas relevant to early childhood development. Key focus should be on literacy and numeracy, computer literacy, and sustainability awareness.

▶ SKILLS DEVELOPMENT

Programs and initiatives that support skills development, training for unemployed persons and vocational skills development programs and internships/ learnerships, particular in areas relevant to the local workforce.

▶ COMMUNITY HEALTHCARE

Projects and initiatives strengthening healthcare systems and improving access to quality healthcare. Targeted program areas include home-based care programs; establishment and support of rehabilitation centres; support for the disabled; training and supporting of community healthcare workers in general, health education and awareness campaigns.

▶ COMMUNITY WELFARE AND SOCIAL COHESION

Programs and initiatives which include programs against substance abuse; gender-based violence; anti-poverty initiatives; initiatives for abandoned or homeless children; food security initiatives (food gardens), mental health services, elderly care and support.

▶ SPORT, ARTS AND CULTURE DEVELOPMENT

Programmes and initiatives which include youth development projects, development of local sporting, arts and cultural teams.

▶ AGRICULTURAL SECTOR SMME DEVELOPMENT

The overall approach of the Trust is to provide capacity building and support for local farmers transitioning towards commercialisation, an incubation of existing small-scale farmers to scale activities (capacity building, market access, funding of scaling activities, mentorship and coaching). A focus on farmers who are already farming, or own/have access to land as required will be an advantage.

If you are unsure whether your project falls in one of the above, do not hesitate to email the office at:

khoikhoibiodiversity@gmail.com

THE TRUST WILL NOT CONSIDER PROPOSALS OUTSIDE THE ABOVE SPECIFIED FOCUS AREAS AS PART OF THIS CALL. OTHER AREAS WILL BE CONSIDERED IN THE FUTURE.

HOW TO QUALIFY FOR FUNDING

Before you apply, please read the information below carefully to see if your proposal is eligible for funding:

- ▶ It is within the scope of the current open call for proposals
- ▶ Is submitted by an organisation, which has proven capability and capacity to implement the project
- ▶ It is sustainable
- ▶ Benefits one of the beneficiary communities
- ▶ Include a budget and
- ▶ Applicants needs to be a registered entity/ organisation/institution/co-operative.

Opening date for proposals:

15 July 2024

Closing date for proposals:

31 August 2024

HOW TO APPLY FOR FUNDING

Organisations interested in receiving funding from the Khoi-Khoi Peoples & Rooibos Biodiversity Trust are invited to submit their proposals.

These proposals should clearly outline how the organisations initiatives align with the Trust's focus area and objectives.

The Khoi-Khoi Peoples & Rooibos Biodiversity Trust looks forward to partnering with organisations that share its commitment to community upliftment and sustainable development within the designated beneficiary communities.

Together, we can make a meaningful and lasting impact on the lives of those we serve.

Proposals should be submitted to the following email address:

khoikhoibiodiversity@gmail.com

Although emailed applications are preferred for recording and to avoid duplications, hard copy applications may also be submitted.

SUPPORTING DOCUMENTS

- ☒ Application Form
- ☒ Legal entity documents
- ☒ Summary of proposed project/business plan

Organisations will not be automatically disqualified if they have outstanding documents. Organisations may reach out to the Khoi-Khoi Peoples & Rooibos Biodiversity Trust if they need support in sourcing certain documents.

EACH APPLICANT IS ONLY PERMITTED TO SUBMIT **ONE PROPOSAL** FOR **ONE FOCUS AREA.**

PLEASE NOTE THAT LATE APPLICATIONS WILL NOT BE CONSIDERED, THE TRUST RESERVES THE RIGHT NOT TO AWARD FUNDING OR TO DECIDE ON THE EXACT AMOUNT TO BE ALLOCATED TO A SUCCESSFUL APPLICANT.

Financial, human resources hampers Khoi-San Commission

The Commission on Khoi-San Matters (CKSM), has now been operational for nearly three years. During this time the CKSM has held numerous consultation sessions with Khoi and San leaders and communities and has received and processed applications for recognition. First Nation News asked Prof. Nico Adam Botha (right), Chair of the CKSM the following questions:



FNN: How did the CKSM understand its mandate at the time it was established and, specifically, when you and the other Commissioners were appointed?

PROF. NICO BOTHA: in terms of the Act (Act 3 of 2019), the Traditional and Khoi-San Leadership Act (TKLA) the minister can appoint up to seven commissioners, but the Commission currently consists of only four. One of the four has been appointed on a part-time basis.

A very important matter to be taken into consideration if we go back to when the Commission was first appointed at the beginning of September 2021, is that there was no blueprint or manual for the Commission to work from.

We started from scratch. We had to do the branding of the Commission, as well as developing the application template and a host of other issues which, understandably, were not in place when we started.

We thought from the onset that there was clarity as far as our mandate is concerned and as spelt out in the Act:

- to receive applications lodged for the recognition of Khoi-San communities and leaders;
- to investigate these applications;
- to have research done if needed and to submit recommendations for recognition to the responsible Minister with whom the decision making power lies either to grant recognition or not.
- If recognition is granted a certificate of recognition is to be issued.

The CKSM was appointed to undertake and facilitate a fairly far-reaching mandate, affecting the recognition of leadership and communities from within a section of the South African population that had not been previously officially recognised in the South African constitution.

FNN: How did the CKSM anticipate it would engage and discharge its mandate to facilitate applications for, investigate, report on, and make recommendations in respect of recognition of Khoi and San leaders and communities?

NAB: This is a rather complex question. Perhaps I should just briefly explain the processes which we embarked upon and are currently in place and aimed at executing our mandate as best as we can.

The Commission has had a successful round of awareness campaigns. Initially we were starry-eyed and ambitious, thinking that we would be able to cover vast areas of the country in getting to the Khoi-San, that is the five main groupings identified in the Act, namely, Cape Khoi, Griqua, Koranna, Nama and San.

However, we simply did not have adequate human and financial resources to deliver on this.

Ultimately we had to settle for one awareness campaign per province. So, at least we can say, albeit in a very limited fashion, we have been to all provinces as far as our awareness campaigns are concerned.

On receiving applications there is a thoroughgoing process being followed. First, the Secretariat of the Commission has the main responsibility. Our Head of Secretariat, scrutinises the applications on the basis of a checklist emanating from the application form. This is to see whether there is compliance with the requirements of the Act and to clearly identify information that has been omitted.

Application files, in most instances large arch lever files, are then allocated to the four commissioners to undertake a thorough study of the application and to submit an analysis report for adoption at a meeting of the Commission.

On top of this Applicant Members (these are the individuals authorised by the community or a Royal House to submit the application) are invited to an Applicant Member Investigation (AMI) where the Commission gets an opportunity to engage with the Applicant Member in a very safe space and in a friendly manner.

The engagement is aimed at learning from each other and at pointing out to the Applicant Member what the omissions and shortcomings in the application are and to advise on how these are to be corrected.

A recording of the proceedings is made. After the AMI extensive letters are written to the Applicant Member in which the shortcomings of the application is once again spelt out in detail.

The biggest challenge for the Commission to date has been receiving incomplete applications with lack of jurisdictional compliance.

The Commission was compelled to start a process within the application process as a service to Khoi-San people in assisting them to bring their

applications up to speed.

A huge impediment is the under-capacitation of the Commission and its Secretariat.

FNN: Was the CKSM properly and appropriately resourced to discharge a mandate that was as wide-ranging and complex as this?

NAB: Part of the answer to this question has already been anticipated in the afore-going question.

One of the issues the Commission has never been able to establish is whether there is an impact study that has been undertaken before the Act was signed into law by Pres. Cyril Ramaphosa in November 2020.

An impact study would typically make projections on the range of the mandate and specifically on the resources required for discharging such a mandate.

Different people, including officials in the Department of Traditional Affairs and the President of the country are beginning to concede that indeed the Commission is greatly challenged

“ We try as much as possible to understand the impatience and the frustration of Khoi-San people who have fought gallantly for at least some form of recognition...”

to execute its mandate in a complex historical situation.

FNN: What has been the experience of the CKSM in respect of consultations with Khoi and San leadership and communities?

NAB: In general, the encounter with Khoi and San leadership and communities has been quite pleasant to say the least.

Khoi-San people are intent to live up to the values of respect and a common humanity to mention just these two. However, the Commission is wary of not taking Khoi-San people for granted.

In the meetings of the Commission there is agreement that some of the difficulties experienced with the filling out of application forms should not be blamed on our people, but rather on the havoc and devastation caused by colonial-apartheid.

We try as much as possible to understand the impatience and the frustration of Khoi-San people who have fought gallantly for at least some form of recognition and yet again the process aimed at a limited mode of recognition is delayed for reasons beyond the control of the Commission.

FNN: What were the critical challenges the CKSM encountered during its consultation road show?

What were the common themes emerging during these encounters and what were the most critical challenges that manifested and emerged during these consultations?

NAB: I suppose that in taking the entire history of Khoi-San people into consideration – of slavery and genocide, land dispossession, of marginalisation and the trampling upon of their human rights – it is understandable that even those who accept the Act and the work of the Commission, would lament the limited mandate of the Commission.

There is hardly an instance of engagement with Khoi-San people across the board where issues of the first nation status, land and language would not pass the revue.

All we can do is to plead with Khoi-San people to develop a more strategic approach relating to the statutory recognition provided for by the Act.

Put differently, the statutory recognition should be seen as a launching pad for engaging on other outstanding matters mentioned here.

Can you give insight into the volume of applications received and processed by the CKSM?

NAB: Now that extension has been granted by the Minister until 29 May 2025 for the lodging of applications with the Commission, I expect that applications will come in thick and fast.

In checking with our Secretariat, I was told that we are standing at 121 applications at the moment.

However, I need to make the following very important point, not as a disclaimer, but a rational explanation why the number in itself can be hugely deceptive.

If one gives a number the following issues need to be taken into account.

1. The application form is rather complex in that there are four levels of recognition, that is, a community; a branch; a branch head, and a senior Khoi-San leader.

In one and the same template applications for the recognition in terms of these four categories are lodged.

2. Let us for example say that a community consists of one thousand members – the Act does not have any specific provision on the size of a community – such a community will then be entitled to have 10 branches based on the provision of the Act that a branch should consist of not less than 10% of the total number of community members.

If a community would indeed resolve to have ten branches it immediately renders the application much more complex in that it needs to contain an application for the recognition of the ten branches as well as ten branch heads.

Continued on the next page



COMMISSIONERS ON KHOISAN MATTERS

FROM LEFT:

Prof. Nico Adam Botha; Mr. Douglas Bennet; Dr. Edna van Harte and Nokubonga Mazibuko.

Lack of resources hampers work of Khoi-San Commission

Continued from previous page

If we stay with this example for a moment, it would not be hyperbolic or an exaggeration to suggest that you are actually dealing with twenty applications in one, that is a community, ten branches, ten branch heads and a senior Khoi-San leader.

FNN: How does the CKSM rate the applications received thus far in terms of veracity, as also levels of understanding of compliance by applicants in meeting the requirements of the TKLA?

NAB: Unfortunately to date the Commission has not received a single application that is jurisdictionally compliant with the Act at the time of submission.

Once again, the Commission tries as much as possible to understand why that is so and has put measures in place to assist applicants in updating their applications and bringing them up to speed or full completion.

Apart from the measures already mentioned we are canvassing the support and assistance of the Department of Cooperative Governance and Traditional Affairs (CoGTA) in the different provinces to sit down with applicants and to help them understand the Act better and to complete the application form properly.

FNN: Is the CKSM concerned about the volume and quality of applications for recognition received to date and does the CKSM anticipate that there will be an increase in the volume of applications?

NAB: We anticipate a serious increase in the number of applications and for that reason we are constantly knocking at the door of the Department for the further capacitation of the Commission and the Secretariat.

Currently there is a major challenge relating to the cost

containment measures of Treasury.

The Commission remains hopeful that we shall be given at least one more commissioner, more researchers and one or two compliance officers to beef up the capacity of the Secretariat.

Without adequate human and financial resources it will remain very difficult for the Commission to deliver on its mandate.

FNN: What mechanisms has the Commission on Khoi-San Matters put in place to ensure that more applications for recognition are processed and that the applicants for recognition adhere to and comply with all elements of the recognition process?

NAB: We hope and pray that the mechanisms put in place already, and some new creative ones, as well as adequate administrative and financial support from the respective department may yield good results.

We are currently working on a new creative investigative process which is supposed to be a mix of Applicant Member Investigations, awareness campaigns and public hearings.

We are also working on the appointment of a panel of researchers to expedite the research needed by the Commission and soon we hope to have the services of a researcher in anthropology and history.

As soon as we bring together all of the data and information gathered through our own investigations and the research done for the Commission, we can sit down and begin drafting our recommendations for recognition.

Remember the Commission has got a five year term and as mammoth as the task might appear to be, we are confident to get it done and deliver on our mandate.

We owe this to the Khoi and San and the generations to

come.

FNN: The CKSM recently held a two-day research symposium in Cape Town. What was the motivation for holding this event, what were the primary themes and outcomes that emerged from this encounter and how did this symposium inform the work of the CKSM going forward?

NAB: This is a very good and indeed extremely important question. For starters, we were hoping that the symposium would be remedial in nature in the following sense.

That the outcomes will be such that it provides the Commission with the necessary research data to assist applicants in bringing their applications up to speed with specific reference to the criteria set out in the Act.

Compliance with the criteria for communities and leaders to be recognised is required.

In identifying the objectives of the symposium the Commission was clear that they should speak to:

- the criteria like providing evidence or proof of existence as a unique community distinct from other communities;
- customary law and customs;
- cultural heritage manifestations;
- hereditary and/or elected leadership, and
- the geographical areas occupied by the Khoi and San or shared with other communities.

We have had a debriefing session a day after the symposium and different workstreams are currently working on reports relating to the symposium.

We are also collating the presentations made at the symposium and soon after some thoroughgoing stocktaking, we shall be able to form a much clearer idea on whether or not the envisaged outcomes have been achieved.

“ We are also working on the appointment of a panel of researchers to expedite the research needed by the Commission and soon we hope to have the services of a researcher in anthropology and history.

‘Khoi-San are knowledge holders not stake-holders’

“**K**hoi and San leaders, as well as communities were strictly guided by an evidence-based framework and that, when measured up against this framework, it invariably had emerged that some applications were untenable and non-compliant.”

This was said by the Prince Zolile Burns-Ncamashe, Deputy Minister of Cooperative Governance and Traditional Affairs (CoGTA) in his opening address at the research symposium of the Commission on Khoi-San Matters (CKSM) in Cape Town.

The Deputy Minister was referencing the Traditional and Khoi-San Leadership Act (TKLA) upon which the work of the CKSM is based. He stated that the TKLA “has been invalidated by the constitutional court”, which, according to the CoGTA deputy minister, can be directly ascribed to the actions of “hellbent NGOs”.

Burns-Ncamashe noted that CoGTA was deeply concerned over the pace of recognition, specifically because since the CKSM had been established there had not been one recommendation to the minister.

In reflecting on the caution with which the recognition process was being dealt with, the deputy minister noted that earlier processes for verification of Traditional leadership, such as the Nhlapo Commission, revealed that this occurred within a “litigious environment” and that because of this “there are cases still in court”.

In his own response to what, at times, could be described as a turbulent engagement with the Khoi and San indigenous leadership, the deputy minister called for the engagement to be conducted to the necessary decorum that is associated with people who represent their constituencies.

“The House of Traditional (and Khoi-San) Leadership members will be subjected to a code of conduct,” the deputy minister noted.

His sense of the critical contribution on what the Khoi and San people bring to the broader South African nation was explained when he stated that the Khoi and San are “people with a distinct culture that must be preserved, it must not be assimilated.”

“The Khoi and San are knowledge holders, not stake-holders,” Deputy Minister Burns-Ncamashe added.



Prince Zolile Burns-Ncamashe, Deputy Minister of CoGTA.

Griekwa-huis rou na dood van 2 leiers

AARON MESSELAAR

Benedickt Aloysius Kabab, oud-onderwyser en dienaar van die Eerste Inheemse Nasie van Suid-Afrika het met sy heengaan na die Skepper op 30 Junie, afskeid geneem van sy geliefde familie, vriende en die geleedere van die hedendaagse Khoi en San-volk.

Dit was met die herlewing van die Khoi en San nasie dat hy vir dekades met nederigheid, en geanker deur inheemse waardes en beginsels, gedien het.

Die oorledene is op 24 September 1999 aangestel as hoofman op die Wesfleur-sportveld op Atlantis.

In 2004 is hy as hoof en provinsiale leier van die Wes-Kaap as kommissaris aangestel in die administrasie van die Koningshuis van sy majesteit Adam Kok. Hy is ook aangestel as senior raadgewer in die Griekwa-Koningshuis en dien hy in die kapteinsraad van Kaptein Aaron Messelaar.

Saam met al die posisies wat Kommissaris Kabab in sy lewenskringloop bekleed het, het hy ook gedien as die voorsitter van die politieke party Khoisan United Front, waar hy met hoofman Stanley van der Berg as president, gedien het. Hy het in 2001 uitgetree.

Hy het ook met hoofman Paul Cyster as voorsitter, en hoofman Frederick Konstabel as sekretaris, gedien as raadslid van die Landelike Gebiede Forum, veral in die Weskaapse sendingstasies wat gesukkel het om die gronde te behou vanaf die regering.

Hierdie organisasie is later deur die regering vervang met TRANCA. Hier het hy sy rol baie goed vertolk, met grondsake as sy portefeulje. Ook hier het hy met liefde sy taak onbaatsugtig uitgevoer.

Hy het ook as voorsitter gedien op die Western Cape KhoiSan Ontwikkelingstrust.

Komm. Kabab sal onthou word vir sy ontblusbare veggees in die behoud van sy volk se waardes en kultuur. Hy het nooit terug gestaan in welke forum hy ookal waargeneem en gedeegeer was om die Griekwa-Koningshuis te verteenwoordig en die volk se saak, asook grondregte te verdedig.

Hy was iemand wat ek kon vertrou om die Griekwa-Koninklike Huis te verteenwoordig by



WYLE BENEDICKT KABAB

ander instellings omdat hy 'n lojale lid was.

Hy was een van die persone wat die Griekwa-Koningshuis by die Griekwa Nasionale Eenheidsforum verteenwoordig het.

Komm. Kabab was veral 'n goeie luisteraar. Hierdie vaardigheid kom moontlik uit sy vorige beroep as onderwyser, wat hom ook daartoe in staat gestel om verklarings reg te stel. Hy laat veral 'n groot leemte in ons volgehoue aanspraak tot ons reg op grond.

Hy was toegewyd en het 'n passie gehad vir sy kultuur en gebruike. Hy was 'n vaderlike figuur vir baie in die Griekwa-Koningshuis.

Ons was vir meer as 25 jaar kollegas. Hy sal gemis word en sy plek sal leeg wees.

Huldeblyk aan Sue-Ellen Pienaar

Sue-Ellen Gladys Pienaar is gebore op 4 April 1990 op Hartswater. Sy was die dogter van mev. Selma Pienaar en wyle chief Chris Pienaar, wat Kapt. Minnie Barendse opgevolg het.

Sy het haar skoolloopbaan by Colinda Primêr en Colinda Sekondêre Skool op Vryburg voltooi.

Met haar heengaan was sy werksaam by Naledi Munisipaliteit as 'n wykskomiteelid.

Sue-Ellen het uitsonderlike leierseienskappe gehad, wat sy met groot entoesiasme uitgeleef het in die Barendse Griekwa Huis.

As sekretaris het sy die administrasie van dié huis in orde gehou.



WYLE SUE-ELLEN PIENAAR

Sy laat haar ma, 'n broer, 'n groot familie en breë vriendekring agter. Die Griekwa Koningshuis wil sterkte toewens aan die familie in hierdie moeilike tyd.

Boodskappe van troos van die Griekwa-Leierskap

Andrew le Fleur, Volkspresident Griekwa Nasionale Konferensie: Ons verneem met spyt van die verlies van Leiers Pienaar en Kabab. Die Griekwa Nasionale Konferensie van Suid-Afrika wens hiermee hul innige meegevoel en simpatie uit te spreek teenoor hul families en ook die organisasies waarvan hulle lede was.

Mag hulle werke ter opbouing van die Khoi-nasie geseënd wees en mag die liefde van God hul families versterk in hierdie uur van hartseer en beproewing. Respek.

Barend van Wyk: Leiers en leier Messelaar, namens die Griekwa Nasionale Eenheidsforum en die Huise van die Griekwas van Griekwaland-Wes, ons innige meegevoel met die heengaan van hierdie leiers met wie u saamgewerk het. Mag hulle siele in vrede rus.

Cecil le Fleur, NKR-voorsitter: Namens die Nasionale Khoi-San Raad, wens ek die families van die ontslapenes sterkte toe.

Mag hulle die krag van God aanvoel en aanvaar in sulke tye van hartseer en droefheid.

GRANTS, LOANS FROM GOVERNMENT

The Khoi-Khoi Peoples & Biodiversity Trust compiled a list of government departments that provides funding for businesses and projects.

INDUSTRIAL DEVELOPMENT CORPORATION (IDC)

The IDC funds start-up and existing businesses with a minimum funding requirement of R1 million and a maximum of R1 billion.

Funding can be structured utilising a wide array of instruments including:

- Debt
- Equity
- Quasi-equity
- Guarantees
- Trade finance
- Bridging finance
- Venture capital

PRODUCTS

The IDC offers funding across its mandate sectors under the following units:

- Agro-processing & Agriculture
- Agro Industries
- Gro-E-Youth Scheme (Youth-owned Business)
- Small Business Finance
- Machinery, Equipment & Electronics
- Textiles & Wood Products
- Chemicals, Medical & Industrial Mineral Products
- Tourism
- New Industries

The IDC has offices in all nine provinces. For more information please contact:

Tel: 011 269 3000

Call Centre: 086 069 3888

e-mail:

callcentre@idc.co.za

www.idc.co.za

Head Office

19 Fredman Drive,

Sandown

P O Box 784055

Sandton

2146



WYLE KOMM. BENEDICKT KABAB EN HOË KOMM. AARON MESSELAAR.



Grafsteen-onthulling van wyle Ben Cornelius Kok



Die grafsteen van wyle Ben Cornelius Kok is op Koffiefontein deur die Vrystaat Griekwa-tak onder die leierskap van Ishmael Kok, die takbestuurder onthul.

Familie, vriende, kennisse en volks-genote het op 1 Junie 2024 op Koffiefontein saamgekom om die onthulling van die grafsteen van wyle Ben Cornelius Kok by te woon.

Wyle Ben Cornelius Kok is op 3 Desember 1941 op Salt Lake, in die Douglas-distrik gebore. Hy was die vyfde oudste seun van wyle Abraham Kok en Magrieta Steenkamp.

Hy was 'n hardwerkende Griekwa, wat enige werk kon doen. Hy was onder meer 'n skaapskeerder, draadtrekker, veewagter en meselaar.

Op 22 Julie 2016 het Ben Cornelius Kok die tuig neergelê en sy aardse tuiste verlaat.

Vele instansies en plase kan getuig van sy werk soos die Koffiefontein-myndraad wat hy

opgerig het.

Hy het ook baie keer stories vertel van hoe sy pa, Abraham Kok, sy wa ingespan en afgery het Kaapkolonie toe.

Alles was op die wa daarom kon hulle soms snags afgetrek om te eet en slaap en dan die volgende dag die reis voortgesit.

Wyle Ben Kok word oorleef deur sy vrou, Lydia Kok (met wie hy in 1963 in die huwelik getree het), ses kinders, 17 kleinkinders, 17 agterkleinkinders, 'n broer, 'n suster en 'n breë Griekwawolk.

Die oorledene se vyfde oudste en enigste seun, Ishmael Kok, is tans die takleier van Koffiefontein Griekwa-tak.

Hier beywer hy hom om die volksaak voort te sit deur die kultuur, tradisies en taal van die

Griekwa te bevorder, asook die welstand van die Griekwa-volk.

Onder die baie bekende gesigte wat die grafsteen-onthulling bygewoon het, was mnr. Frans Kraalshoek, voorsitter van die Vrystaatse Griekwa Raad (FSGC), en sy eggenoot, mev. Tryphena Kraalshoek, wat die Griekwa-volk verteenwoordig het.

Mnr. Kraalshoek het diep in die geskiedenis gedelf om mense bewus te maak dat die Khoisan-kind nie meer dood is nie.

Hy het veral klem gelê op die geskiedkundige verhouding tussen die Kok en Kraalshoek-gesinne.

Sy boodskap oor die belangrikheid van identiteit het wortel geskiet by diegene wat nog met 'n identiteitskrisis gekonfroteer word.

Empower women on indigenous knowledge and food security

There is an increasing trend of directing food security policies toward empowering women.

The reason for this is that studies have found that indigenous knowledge among women plays a significant role in reducing poverty and food insecurity in their rural households.

Although South Africa is considered food secure, many households still suffer from food insecurity.

Data analysis identifies indigenous knowledge technologies, indigenous food types and contribution to food security.

The study found that most women used indigenous technologies, such as animal traction, plough-pull by donkey, kraal ma-

nure and cow dung to improve food security.

Women also used paraffin, wild onion and a "sunlight" bar soap mixture solution to control pests.

However, indigenous knowledge of food security might disappear because young people (especially women) in the community have no interest in indigenous knowledge due to modernisation.

Workshops and seminars could be organised to train, empower and educate women on indigenous knowledge and food security.

Ms Jane Brown and Ms Trypena Kraalshoek with the help of Ms. R. Swartz and Ms. J. Kraalshoek teamed up to save the community of Bethany Farm under the theme of Griqua Wom-

en on the Move to prevent the unemployed community from starving.

A group of small children (16) and a group of unemployed adults (35) are provided with food every Thursday.

These numbers increase during school holidays to a total of about 85 people.

Food provided include bread and meat, as well as toiletries such as soap and other donations.

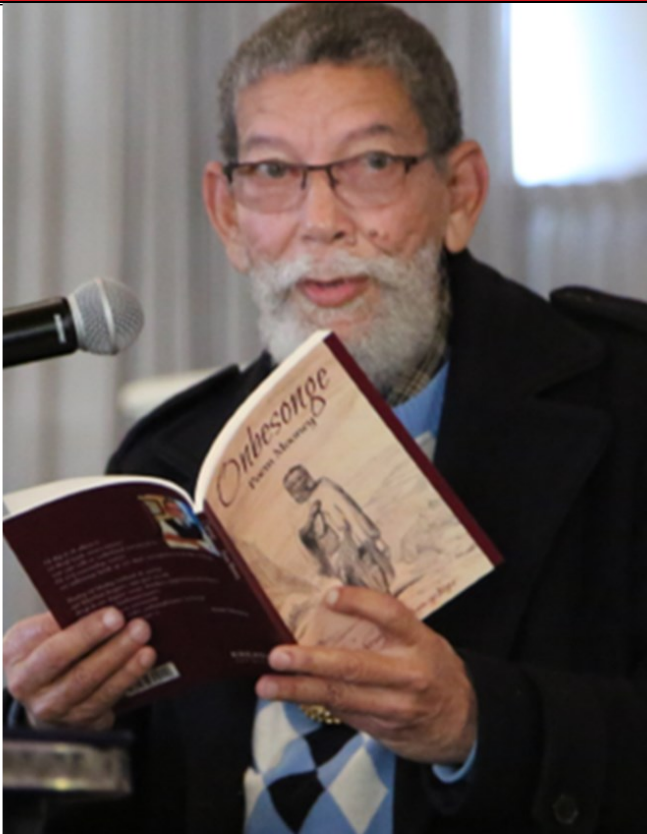
Currently the women project under the leadership of Ms. Brown and Ms. T. Kraalshoek is gaining momentum since they have started to prepare the land with the focus to plant onions for the local community and the surrounding markets.

The purpose of the project is to uplift food security and improve employment on the farm.

Since the focus of these women is not to wait on government to support them, they put their hands in their own pockets and use their indigenous knowledge to survive.

Sessions are conducted to improve the status wellbeing of the community by means of spiritual sessions and weekly motivation conducted by Ms. T Kraalshoek.

Future projects such as chicken projects, milking cows and planting vegetables in the yards of the community are dreams and projects that will help to solve food security of the women and unemployed youth on the farm.



INSPIREREND: Stamhoof Poem Mooney van Oudtshoorn op 81 steeds baie aktief.



Inheemse kenner, storieverteller, skrywer, digter, woordsmous, radioman – net paar van die hoede wat Poem Mooney dra

ZENZILE KHOISAN

Poem Mooney, stamhoof van die Attaqua Khoi-Khoi-stam se bloedspoor kan dwarsdeur die !Garop (Karoo) bevestig word. Hy is iemand wie se wortels diep lê, en soos die inheemse oudstes sal sê: sy bloedspoor is duidelik sigbaar.

Hierdie groot held van die Inheemse Eerste Nasie van Suid-Afrika is dekades gelede al deur verskeie organisies wêreldwyd erken vir sy rol in die KhoiSan herlewing.

Nou is dié inspirerende en legendariese storieverteller, skrywer, digter en trustee van die Khoi-khoi Rooibos Biodiversity Trust – om net ’n paar van die hoede wat hy dra, te noem – verder vereer vir sy lewensbydrae tot kuns en kultuur.

In Maart vanjaar is chif Mooney by die Klein-Karoo Nasionale Kunstefees op Oudtshoorn bekroon vir sy bydrae tot kuns en kultuur oor die jare.

As inboorling van Oudtshoorn is dit beslis nog ’n veer in sy hoed.

Mooney is saam met vier ander kunstenaars, naamlik Jana Cilliers (aktrise), Deon Meyer (skrywer), Eldon van der Merwe (akteur) en Colbert Mashile (kunstenaar), vereer.

Ds. André Boesak van Oudtshoorn, neef van ons artikelskrywer, Willa Boezak, en groot vriend van Mooney, het ’n aangrypende ode aan sy jare lange vriend gebring.

“Poem is by uitstek ’n woordslaaf, woordboer, woordsmous en woordtowaenaar. Sy belangstelling, saam met wat hy al vermag het, strek so wyd soos die horison.

“Hier verwys ek na Poem se rol op die Taalraad, PanSALB, Nasionale Khoi-San Raad en die Rooibos Biodiversiteit dokument.

“Vandag se verering is welverdiend, en soos sommige tereg sê, lank reeds uitstaande,” het Boesak gesê.

Mooney het ook sy nuwe boek, getiteld *Waar-aan dink poëte?* tydens die KKNK bekend gestel. Sy stories is verder vertoon in ’n spesiale openbare geleentheid genaamd Die Staaltjie-meester.

Mooney is oorspronklik van Prins Albert, maar het hom jare gelede op Oudtshoorn kom vestig.

Keerpunt

Deur POEM MOONEY

Die land is anders:
talle Rubicons is oorgesteek
voor en na ’94:
grenslyne is verlê
waarheid en versoening
om’t ewe.

Daar was tye
toe meer as eenkeer
halt geroep is,
regsomgekeer, linksomgedraai –
die pas gemarkeer is;
die hitte van die stryd nog gloeiend

Verdrukke massas wat bevryding soek,
slagspreuke uitroep;
die opmars van die skare vloeiend,
subtile opsweping, boeiend,
wanneer die skare woedend hyg;
an injury to one!

Van sit en staan
Kom niks gedaan.
Niemand draai ’n wang
Om nog meer klappe te ontvang.

Tussen Noord en Suid
op hierdie vasteland, die Ewenaar,
wat Afrika in twee gelyke helftes deel.

Tussen ewewydige sirkels – bo en onderkant
die Sentrale Middellyn, onsigbaar –
is die Steenbok- en die Kreefskeerkring,
is daar nog volkere wat kragte meet,
enkeling in ’n oorleweringstryd,
vryheidsvegters, versus mags-
wellustelinge.

En in die binnekringe, vertroueling
wat soos parasiete ten koste
van die proletariet floreer.

Is daar eweredigheid
waar volkere in konflik
oënskynlik toelaat
dat sinnelose volksmoorde gebeur?
Offensiewe, teenoffensiewe,
maneuvers,
wat hierdie volksopstande
nie kan keer.
Koue oorloë in die Suide

(’n uittreksel)

en in die Noorde,
die star uitdrukkinge in die oë
van kinders en bejaarde vroue
as hulle woordeloos baklei
oor kostantsoene,
wat honger mense rasend maak.

Die naakte kilheid in die oë
van hopelose manne
met stukkende gewere,
verbleikte uniforms,
verflenterde klere,
krygsgeenote, wat soos outomate
in die hitte van die stryd verdwaal ...

hulle smag verlangend
na ’n lied, met woorde
waar ’n geroeste bylkop in die Noorde
iewers in ’n houtblok steek.

’n Lied,
wat Afrika se mense
kan saamsnoer.

’n Lied
met dawerende akkoorde,
wat oor die wye landskap saamklink
met die dowwe uitroepe
van skoenlose soldate
wat hulle nog wil wreek.

Kan mense wraak vervang
met liefde, en verdragsaamheid
met toeganklikheid?

Hoe kan ’n mens versoening preek
waar pangalemmes in bebloede lyke
steek?

Wrede monsters elke stat en kraal beset
in ’n bestel waar jy op elke woord moet
let,
vrees soos koue vingers om jou hartsak
klem?

Kan ’n mens die skade en die smart
herstel
waar aktiewe mynvelde onheilspellend
stil
jou lot beslis, en die horlosie
met presiese reëlmatigheid jou koppel
aan van ewigheid tot ewigheid?

(uit die Digbundel *Onbesonge*)