

SPEECH BY MEC FINANCE – LM MABE

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Thank you programme director and all the very important people who are part of this event, and struggled to ensure that bahumagadi in our Province will have a strong voice. As a provincial government we commend you for the effort you have taken for us to reach this point which is not the end but the beginning of a long road to prosperity of our people. August month is a month when most South Africans remember that women played and have a role to play in the society, but we must remember at all times that the society is incomplete without an active contribution by women.

Women in our African culture used to play a major role in the lives of their communities but this role was gradually eroded through civilization. In Lesotho, the Queen ruled the constitutional monarchy for twenty years and woman chiefs are common in villages. In Swaziland Africa's last absolute monarch declared his mother, Ndlvovukasi to serve as his equal. In Ghana, Queen Mothers can nominate Chiefs and Kings. This is a clear illustration

of the vital role that women have played in villages or rural areas for ages.

Today we, witness the culmination of the struggle of bahumagadi to graduate from playing a major role behind the scenes in the developmental agenda of their communities. The crucial role that you have to play could not be easily accepted during the early stages of democracy.

Bomma, your history is not different from the history of the ANC Women's League. During the formation of the ANC in 1912 women were not accepted as members. I make reference to the ANC because it is the oldest liberation movement in our country and it brought massive changes in the role that women must play in the society. Women then ensured that in 1931 they form the Bantu Women's League to liberate themselves. They were only accepted as ANC members in 1943 and formed the ANC Women's league 1948. Women played a major role in the struggle for liberation in South Africa and this should never be overlooked in the history of our liberation.

In 1955 they submitted their demands to the Congress of the People to be included in the Freedom Charter. Some of their demands are:

- We demand that reserves become food producing areas and not reservoirs of cheap labour.
- Demand sufficient food for all people but also abolish child labour.
- They were also concerned about the growth away from the tribal society and kingship and that men were being consumed by the migrant labour system.

Today, Bahumagadi write their own history that their place is not only behind the scenes but also in public where nobody will hide their light under the table. The ANC manifesto states that there must be food security to ensure that no one goes hungry. We must grow our own food and protect the poor communities from rising food prices to eradicate hunger. This may seem far – fetched but it is achievable. Through the leadership of

Bahumagadi in their own areas we can cushion our people from the ravages of hunger.

Government has prioritized rural development in these 5 years and stamped this commitment with the creation of a ministry for rural development. Bahumagadi should take this opportunity to develop their own communities through their active involvement in all forms of development. Our people have made alcohol part of their lives they have lost a sense of worth to reap what they have sown through the liberation struggle. Our people used to work in letsema so that the poor could be assisted to liberate themselves out of poverty. They lived healthy and meaningful lives because they understood that motho ke motho ka batho ba bangwe, le gore mabogo dinku a thebana.

Bahumagadi can help to strengthen the partnership between government, institutions of traditional leadership and the business sector to focus on rural development and fighting poverty. Let us remember that traditional leadership and government can make great impact through your contribution. You can negotiate, organize, protect, liberate and develop your people out of poverty.

Mo nakong e e fetileng bahumagadi ba ne ba thusa bahumanegi kwa kgosing gore malapa a bona a se bolawe ke tlala. Bana ba bona bane ba sa bolawe ke tlala ka ntlha ya letsema la kwa kgosing. Kgato e re e tsamayang, e bontsha gore re ikaeletse go inola setshaba sa rona mo mogobeng wa tlala le lehuma. A re tsamayeng reye go tsosa masimo kwa metseng ya rona, re leme go godisa moruo wa metse ya rona, le gore batho ba bone dijo tsa boleng jo bo kwa godimo.

If you work aloof and in isolation from Magosi you will move like chameleons, use your natural power and organizing skills to work with Magosi and government to develop our rural areas. Use your power to instill a higher sense of patriotism and citizenship to make our people respect and not destroy government property and to reduce crime and corruption. Take advantage that this government under the leadership of President Jacob Zuma is willing to recognize and work closely with traditional leadership.

Today, as we lounge the North West Bahumahadi structure and adopt its constitution, use this golden moment like a hoc (Petlwana) to plough a new life in the lives of rural communities in our province. Your support to schools and motivation to students can instill confidence in the future of our province and discourage youth from engaging in crime and sexual activities at an early stage.

Le nnile le seabe mo go ageng ntlo ya segosi, mme le tla dira gore moago ole o dirang gompieno o tle o kgone go ema kgatlhanong le dintelo tsa tshenyo go setshaba sa rona. Re tshwanetse go tshwaragana le magosi gore setshaba sa rona se gatele pele. Kana kgetse ya tsie e kgonwa ka go tshwaraganelwa.

We have basic services like water, electricity and roads which are the basics of rural development and sustainability. We are all

aware that migration within the province and from outside the province is towards Bojanala Region. This is as a result of the attraction created by platinum mines. Bomme, bao le tswang gaufi le meepo go reng le sa mobilize batho ba metse ya lona go ithulaganya go tsaya karolo mo go godiseng moruo wa metse ya lona go dira gore meepo e tseye karolo e kgolo. Kana meepo e mo lefatsheng la rona mme re tshwanetse go fula maungo a yona go tswelletsa batho ba rona pele.

Why do we not organize our people to produce food for school feeding schemes and hospitals?

By organizing ourselves we can make government to listen to us through constructive engagement, you can mobilize your people better than councillors to liberate themselves out of poverty.

You can use the structure to encourage our youth to live responsible lifestyles and reduce HIV/AIDS, dependency on drugs and delay the rush towards parenthood by youth.

Remember you are mothers of your communities and our nation and it is your warmth, support and love that can make a huge change. You may not realize the power and influence that you have over your communities. It is also incumbent upon the manner in which you relate to them that all these can be realized.

You may not realize how proud our people feel when Magosi, Magosana and Bahumagadi actively lead them towards a better life. Let's ask ourselves why do people object to funeral services that end before 9H00 as per tribal council resolution but later brag and defend that decision if criticised by those who come from cities who have forgotten rural and African life.

In conclusion let us use these five years to work together with government and other stakeholders to achieve more people. Mmangwana o tshwara thipa ka fa bogaleng, kgobokgobo ya ikgobokanyatsa, phatlaphatla e a iphatlaletsa. A re se lebaleng gore kgosi thothobolo e olela matlakala, fa go nna thata baagi ba supa kgosi kgotsa mohumagadi ka monwana bare o palatswe ke go re etelela pele.

Fa re dira mmogo re ka dira go tlala seatla. Working together we can do more. As ons saamwerk ons kan meer doen.

Thank you

Ke a leboga

Baie Dankie