



MODISA

Community News Paper for Moretele District and Surrounding Areas.

Day, 05 April 2013
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8 pages Every week



Modisa: e
fitlhile go sale
gale

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State of the
Nation. go
etsa gala eng
katsa temo?

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Di tlabologo
mo metseng
ya Bakgatla

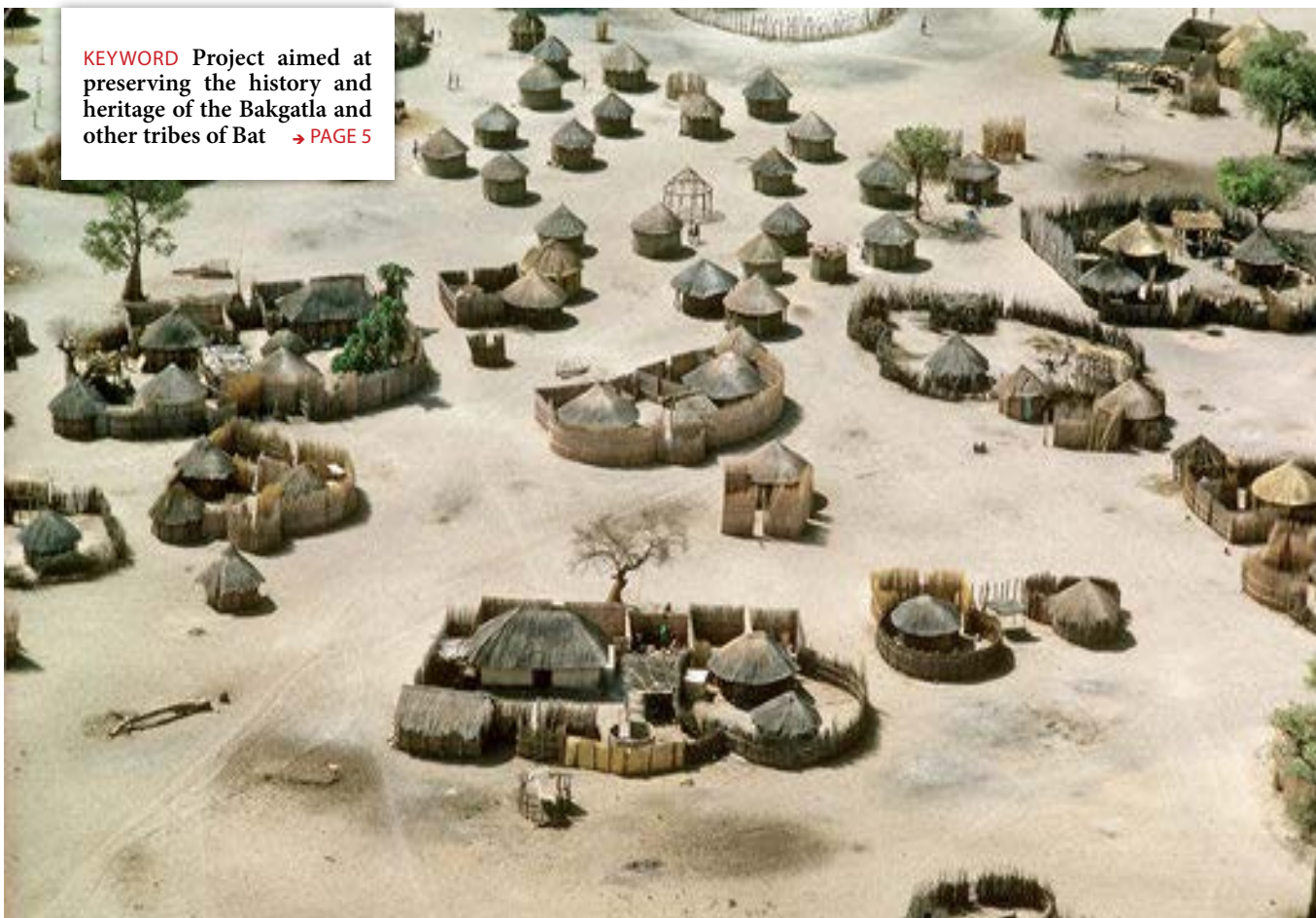
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Ke nako ya
ditlhopo

Ditlhopo tsa ma khanselara a
traditional affairs Page 4

Can we save our Culture and Heritage?

KEYWORD Project aimed at
preserving the history and
heritage of the Bakgatla and
other tribes of Bat → PAGE 5



Editorial

PHOTO: CREDIT

Editor



Cultural Dance group, performing a rain dance ritual during Tswateng cultural event in Botswana. The event is The Batswana way to ask for rain from their ancestors so as to water the grain. Bakgatla used to perform the ritual and there were plenty of rain, they don't do that anymore and now we are struggling for rain.

PHOTO: CREDIT EDITORIAL

We living in the times where everyone wants “development”, and most often than not development in rural areas means doing away with what we used to get by on. Most People in the rural area would like to see their villages looking like towns, where they can get everything they want within easy reach. The idea of having shopping malls, and 24 hour food outlets on our door step.

That, is trading one culture for another Urban lifestyle for lifelong culture, if we can get fruits and vegetables from an outlet which is open 24 hours a day, why should we plant fruits and vegetables in our own farms?

It started long time ago among other, with the 77 beer gardens that were open across the former Bophuthatswana homeland, villagers were able to access traditional beers 24 hours a day from this beer halls, then the attitude soon changed to if I can get traditional beer everyday and night, then why should I brew my own beer, that takes two days or more to brew properly? Currently only a few grannies can brew traditional beer, the deligent art of brewing its almost non existant in the current generation.

The situation create a problem for most, when hey need to rituals like go “tlhabela badimo” le go “tlhatswa di garafo” where you need brewing traditional beer is part of the ritual. More often than not you will hear about people using Chibuku and other SAB products to perform those traditional rituals, and then we wonder why our ancestors seems to have forsaken us.

At the end of the day we need to see economic progress, we need a situation where we won't be struggling for the most basic of our needs., I.e Tap water, electricity, sewage lines, access to commodities etc. But how can we get progress without destroying the essence of what makes us who we are? At the same time does having a mall in the centre of our agricultural hub makes us loose the essence of who we are?

But what is our culture anyway? what is this essence of who we are? History says we are farmers, gatherers and hunters. I mean its the 21st century do we still need to be referred to as hunters and gatherers? Our language is filled with idioms. In our daily life and through daily activities we use Diane le Maele to guide us or to educate those among us. Our idioms mostly refer to our activities when we farm, gather or hunt.

If we do away with out ability to farm gatherer and to hunt, then we will find no relevance in our language (which is already happening) and no relevancy in our heritage.

Well Sacrificing Farming space for a office space, just shows how we are digressing as a people. Few years from now we will get what we want, which is the ability to shop in glamorous places which we cant really afford, have the ability to other pizza and KFC at any time of the day or night. Who still eat Semphephe anyway? We wont have any need to farm because our food will be available in the nearest Butchery or supermarket. With all the lights and the traffic our livestock won't prosper anyway. So sooner or later we won't have any need for that, and how do I know all this if you may ask? In my quest to seek development.I lived in a township, where everything is just a walking distance or one taxi away. Where there is no heritage just a concotion of different cultures brewed into one irrelevant stew. I now understand and appreciate the sanctuary which is a village, Where you don't need a permit to farm.

We are now involved in a project to preserve our culture, building a cultural village which will be an institution used to educate, showcase our diverse culture a re-culturize those that need to. A Project aimed at cultivating our interest in those activities that makes us who we are, i.e crops and plants we used to harvest, delicacies we used to enjoy, rituals we used to perform, language we used and lesson we used to teach.

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Black Hands Projects cc



Events Management,
Project Management
Marketing Management
Stage and Studio Set Designs

Top news

O YA KAE?

A orata go eta? kgotsa go ja nala? ke mafelo a mafeng a okileng wa etela? ke a ma feng a o a ratileng? are ko-pane re bue ka tsa ojanala. Weather on raod or off road. Short or long distance. contact me and tell me which place you would like me to go an see and i will tell you about my escapades. info@modisaotsile.org



KE TLA KGONA (DETERMINATION)

This feature is about daily success stories, who made it and who is next to make it. How to be Successful and what drives you to succeed. We will tell you stories about people from your village who are making a name for themselves. You will read and get inspired maybe you will be next to be feature on this section

BODUMEDI

Issues of faith, this is a section that deals with how people relate with their God , and it addresses the day to day issues of religion and believe nand faith. Can religion and culture co exist? We dwell deep in to the core of things. We go head to head with this age old question. Please stay tunes as we unravel it.



News editor
Lencoe Makapan

Re fitlhile, go sale gale!

The aim of this news paper is to facilitate an avenue of information sharing between the community of moretele district and all other stake holders. Its been a struggle putting the newspaper together but there is light at the end of the tunnel.

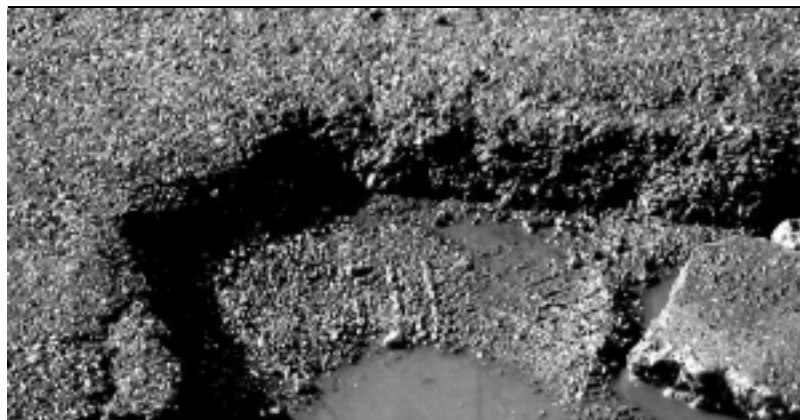
The state of affairs in our villages is such that we need to engage each other and we need also to engage our leaders. Wether the local or provincial government or the Traditional authority. There needs to be a dialogue amongst all stake holders in other to make sure that everyone speaks in the same voice.

The Bakgatla ba Mosetlha(BBM) has been given back 10 farms of about 18 000ha that were previously been stolen by those whose names i shall not mention today. The community needs to determine what needs to be done on those farms, or at least be involved with what is going to be done. We will use our platform to coordinate the passing of information to ensure that every one hears what is happening and also they knows what they need to do to make things happen.

There is an apparent lack of resources in our villages, who needs to be held responsible? is it our selfs as residents? is it the politicians or is it the Tribal authority? We will attempt to engage all stake holders in our attempt to get to the bottom of this issues. We will need your help to make things happen, we might have struggled alone in the past but with your involvement as the community we will be able to achieve greater heights.

If there is anything you would like to contribute, whether its a story or information or you have something to say, don't hesitate to contact us on the following: info@modisaotsile.org, P.O.Box 911-1691, Rosslyn, 0200. cell no 078 415 1478.

Enjoy your day. Editor



L ore selo sele ke tsela? le seka a re gafela, ga go sana tsela e e setseng fale, ke matlhabisa ditlhong fela a tsela" Gone go bua Mosadimogolo "Mmapela" ko pitsong e eneng e biditswe ke Masepala, a batla go itsi tletlebo tsa baagi. Mosadimolo Mmapela one a bua ka tsela e eleng magareng ga Swartdam le Makapanstad. Maemo a tsela eo ke a sa jeseng di welang, go sa lukisiwe ga tsela e, e eyang ko mosate go editse gore leeto la gago mo go yona, enne okare ke kotlhao e e tseneletseng. Ga ke gopola gore tsela e eya ko Mosate wa bogosi Bakgatla ba Mosetlha, ke ikutlwa ke swabile. Bontsi ge bo tloga Makapanstad baya Moeka, ba potonoga batswa ka Dikebu, bangwe ba go leba jaaka motho o o tletseng tshenyo ge o kgweetsa Koloi ya gago mo mesimeng e e tletseng tsela. Badirisi ba tsela eo,ba butsi tsela mmu fa thoko ga tsela. Le ge oka kgama ke lerole otsamaya mo mmung, go gaisa tshenyegelo e e tlleng go diragalla Sejanaga ge nka se kgweetsa mo tseleng eo. Potso ke gore ke mang o aneng

anale maikerabelo a go tlhokomela tsela eo? goreng tsela eo etlogetswe gore e senyege gole gokana? Bontsi batla go bolella gore ka nako ya Mangope nkabe tsela eo e ile ya tlokomela, bangwe ba tshepa gore tsela e e kabe ekgonne go lukiswa ka nako ya Kgosi Thipe, kgotsa ge BBM ba ka tlhakantsha ditlhogo ba katla ka maano.

Bonneteng ke gore Puso ke yona batlhokomedi ba ditsela, ke bona ba banaleng kitso le Matlole a goka baakanya tsela eo. Re mo letsholong la go batla dikarabo tsa gore goreng tsela eo esa lukisiwe, ge onale motlhala, rekopa ore kwalele mogo Info@



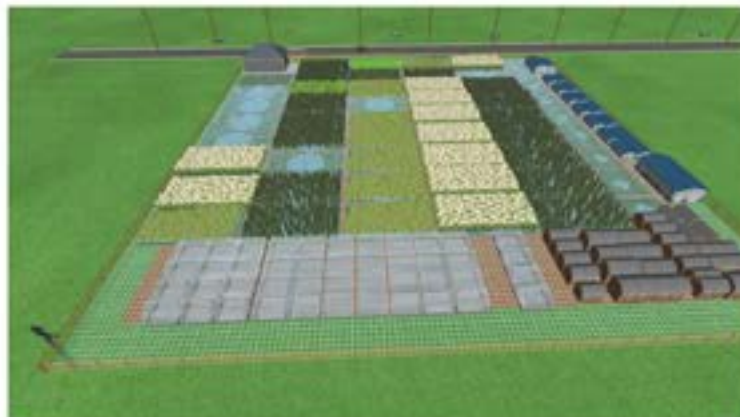
Road Ahead!

Let us not forget, apparently there is a sign that says "Road ahead" when you are traveling on the road between Swartdam and Makapanstad. While these refer to a tragic and sad state of affairs in the BBM Capital, the humor comes as a welcomed relieve. The depths of potholes on the road can qualify it to be a mass grave yard. I sometime wonder how many cars got damaged using that road. What is the cost to the (GDP) economy of the village every year? At the same time what are the benefits to the local economy to have such a road? Some one pointed out that that road has to lead to an increase in auto-mechanic businesses, but is

that the case?

There is a house in Ga Motle. Filled with broken down cars, i wonder how many of those are victims of the road. "Somebody needs to be held accountable" said a member of the community, who claims to have evidence that shows that over R10m was budgeted in 2010 for the road but was in turn used for buying world cup tickets for staff, friends and family by managers. Its time we have some answers regarding this issues, if you have information please contact us on info@modisaotsile.org. or call us on 078 415 1478 or write us on P.O.Box 911-1691, Rosslyn, 0200.

Sutelong Communal Farming Projects



Bakgatla ba Mosetlha has embarked on a program to re ignite farming on communal land, We are currently using Sutelong as a Pilot, if you want to get involved send your profile to: lencoe@gmail or Call us on 0784151478

Suported by



THUTO

What is the state of education locally, how much of an impact does a teacher strike have on the level of education in the village? What are our kids learning in a government school as compared to a Model C or Private school? Should Tertiary education be Free? are we hungry? info@modisa.org



BEST ACHIEVERS

Who are the best students, rural or urban? Does resources determine the level of success? What makes a student achieve more? how to pass Matric the first time. Why so many pupil drop out still after so many years of democracy. What is the quality of our teachers as compared to the demands of the curriculum?



NSNP

What are our kids eating at school? What happened to the lunchbox? Based on the amount the Government spent on feeding the children do the children receive nutritional value equivalent to the amount spent? are we hungry? info@modisa.org kgotsa re letsetse mogala go 078 415 1478



FARMING: THE STATE OF AFFAIRS Whats happening and what needs to happen.

Less than 25 years ago we used to be able to feed our self and feed the villages next to us. We used to have an abundance of Wheat, Maize and beef. But according to most people those times there was an abundance of rain, which has seemed to have eluded us. At the moment we don't have enough farming activities to even be considered subsistence farmers. We seem not to be able to feed our families, let alone feeding our nation. Something drastic needs to happen. FOR US TO BE ABLE TO SURVIVE THE NEXT 1200 YEARS, DURING OUR INTERACTION WE WILL BE LOOKING AT DIFFERENT WAYS AND DIFFERENT PROJECTS AIMED AT ADDRESSING THIS ISSUES.

I'm going to be calling on different experts with different skills to come and help us with plans and ways we can re-ignite farming in our vil-



Se se salang re tshwanetse go kgona go iphepa, re dirisa se modimo a re neileng sona

ages. With different experts coming through we will be able to give you advice on different matters.

Issues that we will be looking at are as follows, What type of facilities and infrastructure do we have in our different villages, what types of expertise do we have and what type of expertise do we need? How best to use the land and other resources that we have in our possessions. Based on the soil type we have, what is the best crop suitable?

Can The Sunflower be the answer to our problem? or should we go back to planting maize and Wheat? or should we consider other plants deemed not suitable for our areas, like grapes, olives, herbs and other exotic plants to cater for a global market. we introduce different plants and information on different crops that we need to investigate, We



have to find a way to grow our own food an oldman, who claims he used to farm in the old days also agrees with me, he told me " a re mpa o ka seka wa e eletsa botsotsi, dijo tsona di botlhokwa mo mmeleng le gore re kgone go gola, se se salang ke gore retshwanetse gore re le Bakgatla, re iphepe re dirise se modimo are fileng sona. Ge re palellwa ke go etsa jalo, Modimo otlile go re tseela se a re neileng sona.

The Sunflower

Sunflower was probably first introduced to Europe through Spain, and spread through Europe until it reached Russia, where it was adapted readily. Selection for high oil in Russia began in 1860 and was largely responsible for increasing the oil content from 28 % to almost 50 %. The high-oil lines from Russia were reintroduced into the U.S. after World War II, which rekindled interest in the crop. However, it was the discovery of the male-sterile and restorer gene system that made hybrids feasible and increased the commercial interest in the crop. Production levels in South Africa The production of sunflower, which is the important source of vegetable oil in South Africa, is most prevalent in the summer rainfall areas. Local annual production for sunflower seed ranges between 500 000 to 700 000 tons. The fluctuations in production levels are mainly caused by uncertain price expectations, high input cost and high stock levels. The average yield ranges from 1,2 to 1,8 t/ha under dry land.

Proper cultivar or seeds choice is one method of ensuring higher profits at no extra costs. Because sunflower is not prone to major diseases and pests, cultivar selection is generally based on yield and yield reliability. Performance of varieties tested over several environments is the best basis for selecting sunflower hybrids.

The choice should consider yield, oil percentage, maturity, seed size and lodging and bird resistance.

Farmers should select cultivars best suited to their production area. The following is a non-exhaustive list of available cultivars. It is, however, important to realize that cultivars are updated on a regular basis and therefore could change over time. Further details on specific cultivars (updated annually) are available from the ARC-Grain Crops Institute (Potchefstroom) on request.

Description of the plant

Sunflower is an annual, erect, broad-leaf plant with a strong taproot and prolific lateral spread of surface roots. Stems are usually round early in the season, angular and woody later in the season, and normally unbranched. Sunflower leaves are phototropic and will follow the sun's rays with a lag of 120 behind the sun's azimuth. This property has been shown to increase light interception and, possibly, photosynthesis. In temperate regions, sunflower requires approximately 11 days from planting to emergence, 33 days from emergence to head visibility, 27 days from head visibility to first anther, 8 days from first to last anther, and 30 days from last anther to maturity.

Cultivar differences in maturity are usually associated with changes in vegetative period before the head is visible. Its total growing period ranges from 125 to 130 days. The sunflower head is not a single flower (as the name implies) but is made up of 1,000 to 2,000 individual flowers joined at a mutual receptacle. The flowers around the circumference are ligulate ray flowers without stamens or pistils; the remaining flowers are perfect flowers (with stamens and pistils). Anthesis (pollen shedding) begins at the periphery and proceeds to the centre of the head.

5000

Hectares of communal farms needs to be occupied as a matter of urgency. This means now. can this plant be the answer we have been looking for?

Kgang Kgolo

TSA DI POLOTIKI

Nare China e batla go dira Aforika ngwe ya di province tsa yona? Kamokgwa o go lebegang ka teng, mo dingwaga di leng lekgolo tse di latelang, China etlabe e tsamaisa ekonomy tsa lefatshe lotlhe, Aforika e tswanetse e tlhwalhaetse enne tsala e kgolo ya yona, gore e kgone gona le karolong mo tsamaisong eo.



DIKOLOI

O rata go bua ka tsa di koloi? a na o ka rata go kwala kholomo ya gago o bua ka tsa di koloi? onale kitso le matlhale ka tsa dikoloi? re kwalele lokwalo o bue ka ngwe le ngwe ya dikoli, o romele go info@modisa-aotsile.org kgotsa P.O.Box 911-1691, Rosslyn, 0200. cell no 078 415 1478.



Ditlhopho tsa di traditional Council

Mo nakong ya jaanong tokologo re e tshwere ka diatla, jaaka re le gaufi le go tlhopha maloko a komiti eo e dirang le kgosi. Ka kgwedi ya motsheganong 2013 go ile go nna le ditlhopho tsa ma kanselara a tlileng go thusana le Kgotla go direla sechaba. Setshaba le sona se tla bo se filwe monyetla wa go tlhopha kemedi ya bona eo e tla bong e dira le kgosi. Mo ditlhophong tseo kgosi o tlhopha 60% ya ba emedi, mme setshaba se tlhopha 40% sa maloko ao. Mo malokong ao a tlhophang ke setshaba ba bangwe ba bona ke bo mmakgoro/rrakgoro ba dikgoro tse kgolo tsa Bakgatla. Maina a tsona ke Mosate, Mmama-rama, Mmekwa le Masonye. Ba bangwe ba tlhopha ke setshaba go tlatsa palo ya maloko a a tlhophileng ke kgosi le palo ya bo mmakgoro/rrakgoro. Ka ngwaga wa 2011 go ile gwa nna le ditlhopho tsa ba komiti e, mme komiti eo ga ya dira lobaka le le leele. tona China Dodovu o ile a romela makwalo kwa magosing a ba bolelela gore ba tshwanetse go dira ditlhopho tse dingwe. Mme ditlhopho tseo di tla tsamaisiwa ke setlamo sa IEC, ka ge setlamo se ele sona se tsamaisang ditlhopho tsa rona mo nageng e bile ba kgona go thusa le mafatshe a akwa ntle. IEC e tla ruta batho ka ditlhopho tse gore mongwe le mongwe yo a tla tseyang karolo mo ditlhophong a bo a tlhaloganya gore maikarabelo a bona keng. Go botlhokwa gore setshaba se tsee karolo ka gore tlhabologo e ka se diragale kwa ntle ga baagi. Go puo e e reng kgosi ke kgosi ka setshaba, jaanong a re yeng Bakgatla le tseeng karolo, ka, moso le seke le re go tlhophilwe bao ba seng matshwanedi. Letlha le tsamaiso di tla itsisiwe gona mo lekwalo dikganag le la Modisa, Kgotsa mo segoagoweng, kgotsa mo Seyalemyeng, fa o nyaka go kaela gore baagi ba ka kheta bo mang go emela sechaba ko kganseleng re kwalele go info@modisa, P.O.Box 911-1691, Rosslyn, 0200. cell no 078 415 1478.

Go etsagala eng ka meago ya dikolo tse di tswaletsweng?

DINTLHA. Morago ga gore d kolo di kopanywe meago ele mentsi ya dikolo ile ya sala ele lolea. A na meago e , e ka dirisiwa go tlhabolola batsha?

Palo ya baithuti e ile kwa tlase thata mo metseng, ke ka mo lefapha la thuto le boneng go le botlhokwa gore lo fokotse palo ya dikolo ka go dikopanya(merge).Tau-Sebele Middle school e kopantswe le Nchauphe high school, Mmakuba Middle e kopantswe le Motshegwa high school. Se se utlwisang botlhoko ke gore meago ya dikolo tseo tse di sa tlholeng di diriswa, di tlogetse fela, mme go buiwa gore ke meago ya setshaba. Kana tlhabologo, ga re bue fela ka ya ditsela le dintlo le mantlwana-boithusetso. Re bua ka go tokafatsa matshelo a sechabo sotlhe, segolo-bogolo Batsha.

Jaanong setshaba a se eme ka dinao ba dirise meago eo e go buiwang ka yona go tokafatsa matshelo a bona. Mo go yona meago eo, go ne go ka bulwa dikolo tsa go neelana ka bokhoni le maitemogelo mo batsheng. Kgotsa diko-



lo tsa bagolo(ABET CENTRES) Go ruta bagolo go buisa le go kwala. Gape di sentara tse di ka dirisiwa jaaka mafelo mo baagi ba tla ru-tiwang tiro ya diatla jaaka temothuo, dithuto tsa go apeya, botaki lesetso, dithuto ysa motlakase le tse dingwe. Go na le batsha ba bantsi

ba ba sa direng le ba ba sa kgoneng go bonatiro eo ba e batlang. Tau-Sebele e ne e na le dirutwa tsa diatla jaaka motlakase, botaki letse dingwe.ka jalo go tla nna botoka go direla mo moagong o o ntseng jalo. Mosate le ona o ka thusa ka go abela baagi ba ba nang lemaikaelelo le

bao ba batlang bokamoso meago eo gore ba e dirise.

Fa baagi ba filwe tetla ke Mosate ya go dirisa meago eo, baagi ba ka kopana ba kopa matlole kwa go Mmasepala kgotsa ko mafepheng a mangwe a puso, le ditlamo tse dingwe di ne di ka tsenya seatla. Seo, se ne se ka fokotsa palo ya botlhoko tiro, mme ya oketsa kitso le botlhale mo baaging ba Makapanstad le metse e e mabapi. Meago ga e dirisiwe e seke ya fetoga magae adisinyi le borukhutli. Motse mongwe le mongwe o nale meago e, ge rona re le baagi re ka simolola sentara tsa go ruta, ya re ba ba kgonane ba neelana ka maitemogelo a bona, re ka kgona go thusa thata. Fa o nale dikakanyo ka gore meago e e ka dirisiwa jaang, re kwalle kgotsa o re letsetse. Motswana o ile a bua a e, mabogo dinku a thebana. info@modisaotsile.org, P.O.Box 911-1691, Rosslyn, 0200. cell no 078 415 1478.

Setlhophpha sa Mapodisa a tsela.

Go goroga ga Setlhophpha sa Mapodisa a pharakano a Porofense ya Bokone Bophirima mo sedikeng sa Moretele, se ile magoletsa ka go thusa ka mathata a aneng a aparetse motse a botlhoko-tsebe mo dit-seleng, bo boneng bo dira ke bagwetsi ba dijanaga. Mo dingwageng tse di fetileng seemo sa pharakano mo mebileng ya moretele e ne e le tlhoba boroko. Mapodisi a pharakano mo Moretele a gorogile mo ngwageng o o fetileng wa 2012. Morago ga gore go diragele dikotsi tse dintsi tsa dijanaga mo mmi-leng o o tswang Hammanskraal o ya Makapanstad, gape le mmila o o tswang kwa Makapanstad o kga-baganya kwa Moretele o ya Leb-otlwane, Mo go yona Mebila e, batho ba le bantsi ba latlhegetswe ke matshelo a bone. Bagwetsi ba kgweetsa ba nwele bojalwa, Ba bangwe ba batho bale bantsi ba ba bathokofetseng mo mebileng ene ele batsamaya ka dinao.

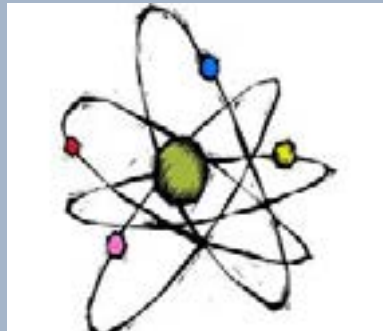
Mo dikotsing dile dintsi le gantsi, mokgweetsi o ne a tshaba mo lefelong la kotsi fa a thutse motsamaya ka dinao. Seo se ne se bontsha tota gore bagwetsi ba dikoloi ga ba obamele melao ya tsela.

Goya ka dipalopalo, bagwetsi bale 1400 ba latlhegelwa ke matshe-lo a bona mo dikotsing, mo Afrika Borwa. Jaaka matsatsi a boikhutso a paseka a le mo gaufi mongwe le mongwe o tla bo a le mo lepotlapo-tleng ba rata go fitlha kwa magaeng go sa le gale, Mme borrapharakano ba tla bo ba dira,ba laola phara-kano le go netefatsa gore bagwetsi ba kgweetsa ba sa nwa bo-jalwa e bile bagwetsa ka lebelo le le lekanetseng.dipalo tsa dikotsi di fokotsegile thata mo mebileng ya Moretele,seo se bontsha gore Ma-podisi a pharakano a gorogile mo Moretele. Fa onale dintlha tsa gore re ka fokotsa jang dintso mo ditse-leng, rekopa ore itsise●●



SCIENCE AND TECHNOLOGY

A o batla go tlhaloganya ka tsa tikologo le tsa loapi, engeenring kgotsa technology. Ke kopa o nne le rona mo nako e e tlang, O utlwelele Moitsaanape Jacob Ntsu-mela a go anagela kitso ya di rutwa tse fa godimo ka loleme la ga mme, ge o batla go tseye karolo, re bolelle mogotso: info@modisaotsile.org



BOTAKI LE TSA SETSO

Mo di bekeng tse di latelang re tlabane re kokoantshe baitsaanape mo tsa Botaki le tsa setso. Re batla segolo setonna go tlhagisa dintlha kgolo tsa ditso tse di farologaneng, le botaki bo bo tsamaisanang le ditso tsa rona tse di farologaneng. Ge o ka rata go thusa re kwalele go: info@modisaotsile.org.



Photo caption style

PHOTO: CREDIT



- Do you want to start a Business?
- Do you need Funding for your Business?
- Do you need training ?

Seda will be running programs in the Moretele District

- How to get Funding through Seda
- Financial Management.
- How to be an a successful entrepreneur.
- Training and Skills Development.
- Compost Production.
- Life Stock Management.
- Crop Production
- Commercial Farming
- Manufacturing.
- How to Market your Business.
- How to write a business plan.

Date: From April to December 2013

RSVP: Limited seatings per sessions.

To reserve a seat please send your CV or Company Profile to:

Contacts: lencoe@gmail.com, or P.O.Box 911-1691, Rosslyn, 0200

The Cultural Village
(Continued from Page 1)

This plan represents the vision for an ethnical, cultural village and primitive city in a African context. A place where ways of how an African used to live and socialise, can be exhibited and preserved. We living in a world where by African culture and heritage are continuously being suppressed in favour of a more Eurocentric type of living based of colonial legacy modeled around the European culture. An African heritage is fighting for its survival because colonization and later apartheid planted a seed of the destruction of African heritage and cultural identity.

This has let many communities chasing its tails trying to teach the next generation humanity and humility of pre colonized African. Now it's a time to go back to "us". It's a time to celebrate "us" our existence our culture our heritage. The concept is new and unique. Within this Cultural Village, culture, education, agriculture, recreation, commercial social enterprises and residential housing are integrated to create a viable community place and commercial hub. The aim is to recreate an African village of the pre colonised Batswana people with a modern touch adriolae agnascor zothecas, utcunquadrupai suf ragarit incredibiliter perspicax caincredibiliter spinosus amputat rures. fragarit incredibiliter perspicax catelli, semmatrimonii. Concubine incredibiliter spinosus amputat rures. fragarit incredibiliter perspicax catelli, semper quinquenalis matrimonii lucide corrumperet agricolae, utcunque fragilis chirographi mpei vocificat verecundus umbraculi, ut chirogiscere aegre perspicax umratori, iam bellus matrimonii.

The Cultural Village provides a cluster of unique amenities, services and conveniences that will be attractive to the local communities of More-

tele, Makapanstad, Hammanskraal, Tladistad, Swartdam, Ngobi, Ga Habedi, Bollantlokwe, Dikebu, Mabopane, Garankuwa, Soshanguve, Rustenburg up to Mafikeng, but also become a destination for international visitors from Botswana, Namibia Swaziland and Zimbabwe among other countries in the SADC region and overseas tourist at large. It can be used to engage in recreation and learning activities of a cultural-agricultural and socio-enterprise nature of the Batswana and of a Pre-Colonized African.

Physically, the Cultural Village will be anchored around six operational centres.

- Cultural Centre – Inclusive of an art gallery, museum, performing arts/theatre, arts storage.

- Learning and Educational Centre – Youth and adult educational and learning programs and services, conference center, library.

- Agricultural Centre – Demonstration farm, Heritage Farmers Market, Organic Master Gardener program, greenhouse, food security and organic Centre's of Excellence.

- Social enterprise Centre – Cultural condominium, green business Centre, and brew pub.

- Restaurant, Bed and Breakfast Complex - Heritage restaurant (open and private dining rooms), pub, bed and breakfast accommodation on site, and off-sites in local homes. These centers and facilities would physically border on a large common community area, which would feature Open Park and recreation area, boardwalks, exhibits, amphitheater, as well as an environmentally controlled glass geodesic dome, to allow near year round social and community interaction.

The total area of the village will be 4500 hectares. More information will be available soon. If you want to be involved, contact us on info@modisaotsile.org, P.O.Box 911-1691, Rosslyn, 0200. cell no 078 415 1478.

4500 ha

The development will cover a vast area, it will include different projects that will benefit the community.



KEYWORD Series of Events planned in Mosetlha, to used as a means to Fund Raise for the Cultural Village.

Tswateng is a cultural festival aimed at celebrating the history, culture and Heritage of the Tswana group of The Bakgatla. It marks a time in the calender where seeds and fields are being prepared for sowing before the rain season, Also it is a time where by the Bakgatla performs rituals that are aimed at appealing for rain from the Ancestors. This year we aim to organise a series of events and festivities which are aimed at celebrating our vast and rich heritage. At the same time we will use such events to fundraise for the Cultural Village we aim to build in Sutelong. The festival will be held during September it will continue untill January when we will be celebrating the planting of seeds this events will coincide with a month where the whole of South africa celebrates their different heritage and cultures In September.

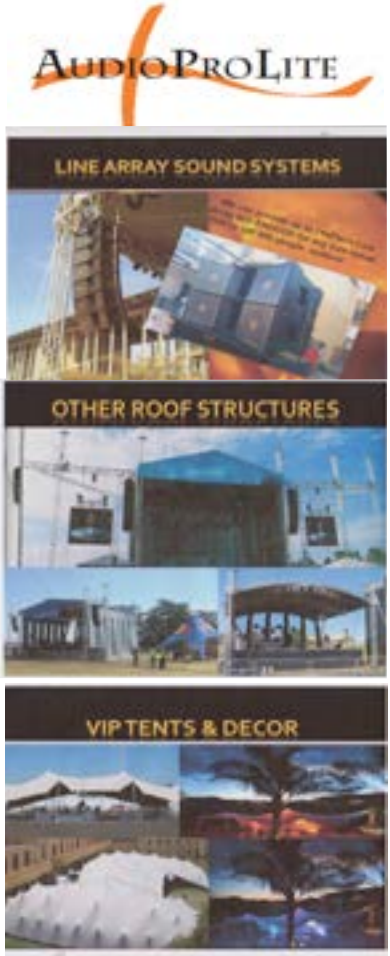
Up until now there has never been a concerted effort by the Bakgatla baMosetlha to celebrate their Heritage on this particular month, This year we want to change that Said Dan Kgaripane of Black Hands Projects which are one of the organisers of the events. Even though different entertainers will be roped in to entertain the community, the biggest focal point will be the Heritage of Bakgatla ba Mosetlha.

THE CONCERT IN THE BUSH

Another concert aimed as a fund-raising effort, is The Concert in the bush. The event is actually a test run for numerous other events to come. The concert will feature local Artists and Dj's, the event will be held on the 27th of April. Our area has been deprived of major events and Festivals. Our Villagers has resorted to going to neighbouring towns to find such similar entertainment. Now its our turn, we want to create a value chain that will benefit the whole village, All the local businesses and hawkers will form part of the event.

THE MAJOR SPONSORS

Some of the major sponsors and partners for this events include Audio Prolite which is our platinum-sponsors with over a million rand woth of sponsorship. Others Our Media Partners for this Events is MCR (Moretele Community Radio Station and Modisa Community newspaper) other partners include among others Etabah 513, Eyedear/ Black Hands Projects, Lensei Consultancy, Modisaotsile and Bakgatla baMosetlha Tribal Authority research and development. More and more Sponsors are coming on board major announcements will be made in due time. All this events and more are part of a consolidated effort to bring developments to the different village under the Bakgatla baMosetlha Tribal Authority. If you want to get involved please contact Dan Kgaripane At dan.kgaripane16@gmail.com or len-coe@gmail.com



MORETELE BRIDGE FESTIVALS

Every year for the past 10 years i have been going to Moretele to meet friends and realtives who every year meets on the Bridge in Moretele to celebrate the new year. This year's event i have estimated the number of people who convene at the bridge to be around 30 000, this number include people from all over the country also people from as far as Zim and Botswana, The place continues to grow in popularity and one positive about it, it gives local residents to make a money by selling merchandise, food and beverages to hundreds of people who comes to the event. This has to be the single most contributing factor to the economy of the village, its a pity that such events comes once a year but the legacy it leaves behind last the whole year through, Our aim is to recreate this magic through out the year and have more people spending more money in all our Villages.

MORETELE BRIDGE

- Event on the 31st December and 1st January of every Year. from sun up to sun set
- 30 000 People attended this year from 20 000 the previous year. About R200 000 its spend on different business on the venue. There are more than 200 Hawkers and busineses that trade their stuff on the day.
- Its a picnic spot perfect for the family, and it is free. Food, Alcohol beverages and merchandise get sold on the day. Law Enforcement, Rescue Services and Traffic law enforcement are available on the day.
- This event is the single most important event on the calenders of the village and it is responsible for the biggest cash injection, The cash generated by the communities goes a long to helping them provide for their families, as unemployment is rife in the village are with over 50% of the youth is unemployed



bakgatla ba mosetlha
in association with **black hands project cc.**
brings you **Concert in the Bush**

on the 27th april 2012 from 11am till late
at Moretele Bridge Sutelong

featuring: **Ayene!; Mleno; Wickey; PK Sdida**
plus DJs: **Tebza Tee; Willy Menyza; Indiano**
Shimitones; Steady Tee; Booker T
and many more local artists and deejays. **damage is R20**

Botshelo.

Re tshela mo nakong eo re ka bo re itumella botshelo. re kgona go fitlhella dilo tse bagolo ba rona ba neng ba sa kgone go nna le tsona.le fa go le jalo ba ne ba amogela botshelo ka mokgwa o bo leng ka teng. Bane ba lema, ba ja dijo tse di tswang mo tshimong, kanako tseo gone go sena motlakase. Bane ba dirisa ditonki le dipitse jaaka dipalangwa. fela fa o ntse fa fatshe o akanya o tlela ke poifo e kgolo, o lebeletse le ka mokgwa o batho ba tshelang ka teng.bogologolo bana ba ne ba tlhompha bagolo go sa kगतatsege gore o a mo itse kgotsa jang.Ng-wana o ne a ka senwe bojalwa mo a bonwang ke bagolo. Fa o ne o ka bonwa ke bagolo ontse o dira ditiro tse di sa siamang o na a sia ka lebelo, kagonne ge ba ka go fitlhella, morwetla one o tla ja motho, ge ba fetsa ba go isi kwa gae kwa moretlwa o tlleng go golelela le go feta. Basha ba malatsi ba ineetse mo bojwaleng le diretefatsi tse di ba isang ko thealong ya bogodu le bothhoko tsebe.

Kana fa o batla gonna le dilo tse dintle o dira ka thata gore o kgone go nna le seo o se ratang. Kgwadi ya mosate ga e tlhomphiwe, e maswe e bile go na le bao ba jelang motekwane le diretebatsi mo go yona. Bana ba basetsana ba sotlwa ka thobalano ke bontate ba bagolo mogo bona, morago ba tswalwa molomo ka madi a mantsi. Motho a itse sentle gore batsadi ba basetsana ba ga ba kgone go mo neela madi, gape ba palellwa ke go mo rekela sengwe le segwe se a se tlhokanga ka gonne ba sena madi. Kwa kgotsa ka madi tota le fa motho a le dikolong barutabana ba lela, ba re maleba mo tirong eo. Ge botshelo baithuti ba iphanya ka thobalano bo tswelela jaana, rona re batho, mo diphaposi borutelong.ga ba na rele sechaba sa Bakgatla re tla kgo-le poifo ya gore fa morutabana a na go phidisana jaang? re tla kgona ka ba bona, ba lebane ke kotlhao. go agisana jaang? re tla kgona na Ka mo lapeng fa gonale bothata gore re ka tshepana? ke mana o magareng ga Mme le Ntate matsat-a rweleng maikarabelo a go tlhosi a, bo siamisiwa ka tlhobolo,thipa komela motho o mongwe, ke mang le tse dingwe. Motho o tseelwa botshelo ka motsotso fela. Kwa di kan-torong tsa puso kgotsa tsa Mase-pala, tiro e rekiwa ka thobalano ge oseo? a re ipatleng re ipotse di-



Diturupa : Di emisa pharakano ya metse ya Bakgatla.

KEYWORD A na diturupa di emetse setso sa Bakgatla ba Mosetlha? kgotsa ke tsela fela ya sechaba go ithabisa?

potso gore rona re ithusa jang mo nakong e ya gompieno. Bakgatla a re aganeng, Kana Motswana o bua a re ditau tse disenang seboka di siwa ke none e tlhotsa.

Diturupa

Bogolo golo batsadi ba ne ba itlosa bodutu ka mmينو wa turupa, go ne go opelwa, ba bina e bile na letsa moropa le di tempedi tse di dirilweng

ka letlalo la kgomo. Le mo nakong e ya jaanong batho ba le bantsi mo motseng ba santse ba rata diturupa. Le ditlhopha tse di tsayang karolo mo mminong o, di oketsegile thata. Mo nakong e ya jaanong go fetotswe meropa, ga go sa dirisiwa meropa ya matlalo. ngwaga le ngwaga morago ga letsatsi la matsalo a morena batho ba kokoana kwa lebaleng gauifi le Mosate ba tllile go bona diturupa di gaisana .mo malatsing ano re bona e le gore tota turupa di tsere sefoka, le

fa batho ba keteka mekete e e farologaneng, ba bitsa tsona di turupa gore di tle di tlo go ba itumedisa. ka 24 Tsa Lwetse Bakgatla ba Mosetlha ba tla bo ba keteka ngwao boswa. ka lona letsatsi leo diturupa di tla bo di biditswe go tla go dira tseo ba tumileng ka tsona.

Se se utlwisang bothhoko ke gore diturupa di setse di dirisiwa go emela setso sa Bakgatla ba Mosetlha. Ken-na le lehufa thata ge ke bona matsh-wititshwiti a batho a tswile ka me aparo le meropa ba bina mmينو wa diturupa le baagi batlile ka makatla namane ba tllile go tshegetsatsa le go itumela le ditlhopa tse tsa diturupa. ke phela ke duma okare re kanna le moletlo o o tshwanang le o, re bontshana kgotsa re rutanag ka ga setso sa rona sa Bakgatla. Re katogile thata mengwao le midi ya rona, retlabe ra lebala gore re bo mang, re tswa kwa kae.

Setso sa bakgatla le mmينو wa turupa di farologane thata. Bakgatla ga ba sa diragatsa mmينو wa bona wa setso. re fetotse setso sa rona re setse setso se e seng sa rona morago.Le moaparo wa turupa ga se wa setso. Re tllile go dira jang gore re boele kwa setsong, le ngwaong ya rona, re bonagale ka meaparo ya rona.Baset-sana ba apare makgabe a bona, jalo le jalo. Nako e sa le teng gore reka boela kwa setsong, e re le bana ba rona fa ba botswa dipotso ka setso sa rona ba kgone go araba ba le motlotlo ka setso sa bona.

Lefa gole jaalo diturupa di santse dile teng mo matshelong a rona, gape di tllile gonna dile teng go ya bosakhutleng. ke fela pelo gore ngwaga o fela neng, re kgone go bona pontsho e e gaisang ya ngwaga o o fetileng, e e ileng ya tlhaga le mo makwalo dikgang a Sechaba a a tshwanang le City Press le Daily Sun. Seo se dirile gore le batho ba bannang gauifi le kgakala ba itsi ka ga metse ya rona le mekgwa e sechaba sa rona se kopaneng ka teng.le ka moo re itumelang mmogo ka teng. Bontsi bo ikemiseditse go bonwa le go lebege mo ngwageng o, ke solofela gore moletlo wa ngwaga o o tllile go gaisa e e kileng ya nna teng, ka gonne Aforika borwa yotlhe etlabe e butse matlho e batla go bona gore re ba tshwaretseng. Gongwe le SABC e ka feleletsatsa e dirile lenaneo

News editor
Name Surname

Tsa bophelo

Phepo mo dijong tse re dijang methleng e.

Re batlisisa ka dikotla tse di leng teng ma gareng ga merogo le maungo a aneng a jewa bogologolo. Re lebeletse boleng ba bophelo ba Motswana wa maloba re mo tswantshanya le motswana wa gompieno. Di ngwaga tse di 60 tse di fitileng, gone go solofela gore monna o tla tshela lobaka go fitlha anne le dingwaga dile somerobedi (80) Gompieno, tsholofelo ya botshelo (life ecspetancy) ke dingwaga dile sometlhano (50) Le fa boleng ba bophelo bo le kwa godimo, mothwana wa gompieno ga a tshela nako e telele. Bangwe ba re ke matshwe-nyego a a tletseng mo lefatsheng a a etsang gore tsholofelo ya botshelo

ebe kwa tlase. sekao, bohumanegi, tshokolo le malwetse a a tshwanang le Aids, sukiri le highblood, le Pelo.

Bontsi ba baitsaanape, le fa ba sa ganetsane thata le seo, ba dumela gore pharologanyo engwe kgolo e mo dijong tse dijewang tsa segompieno. Merogo ya setswana e e jaana ka morogo wa thepe,leroitho le thelela dine di neela motswana ka boleng bo bo seng kana ka sepe. Merogo e, go fitlhetswe e le gore e nale dikotla tse di kgonang go thibela malwetse a a farologaneng. Go feta fao Motswana o ne a sa je nama gole gontsi mo bekeng, dijo tsa gagwe di ne di tletse ka merogo, maungo, mmidi, korong

ge re ka kopanya di daete tsa bogologolo le dijo tse di phepa re ka kgona go tokafatsa matshelo a rona. Re ka kgona go oketsa tsholofelo ya botshelo ka mengwaga ele mentsi

le tse natefang jaaka semphemphe.

Bophelo ba bogologolo bo ne bo sa gatelele, bo sa go batle gole gontsi. Gotlhakanya le dijo tse dineng di jewa le ka mokgwa oo, dineng di jewa ka teng, di ne di kgona go etsa gore motswana a tshela sebaka. Ge motswana wa gompieno a ka kgona go go oketsa bophelo ba gagwe ka mengwaga ele mentsi. Ga re ka boela ra dirisa daete, e e neng e dirisa ke bo rremogolo re ka kgona go katoga malwetse ale mantsi a a re gateletseng.

Ithute go katoga dijo tse di lateng: mafura a a feteletseng, tshukiri e e

porosesitsweng jaaka e e bonwang mo dikhekheng. Diyo tse di senang boleng tse di nontshang jaaka di fish and chips, KFC le tse dingwe.

Re dumela gore ge re ka kopanya di daete tsa bogologolo le dijo tse di phepha re ka kgona go tokafatsa matshelo a rona. Re ka kgona go oketsa tsholofelo ya go botshelo ka mengwaga ele mentsi.

Ge o nale mekgwa e mengwe e o naganang gore e ka thusa ka go tokafatsa matshelo a rona, re kopa o re itsisi. Re kwalele mo go aterese e e latelele kgotsa o re leletse mogala mo nomorong e: info@modisaotsile.

Mapheka Super 16

Kgwele ya dinao le ya diatla ke metshameko e e ratiwang thata mo nageng ya rona, motshameki mongwe le mongwe o rata go bona a tsweletse pele, a tshamekala tse dingwe tsa ditlhopho tsa naga. Se se ka diragala, ka ge motse wa Makapanstad o tletse ka basetsana le basimane ba ba nang le bokgoni thata. Mo ngwageng o o fetileng mokgatlo wa **Makapanstad Community Development** o ile wa rulaganya kgaisano ya ntshetso ntle e e akeretsang metshameko eo. Mo metshamekong e go ne go na le ditlhopho di le 16 tsa kgwele ya dinao le tse 8 tsa kgwele ya diatla. Ba ne ba kokoantse ditlhopho go ralala le Moretele go tsenela dikgaisano tse tsa Mapheka super 16 tse di neng di tshwaretse kwa lebaleng la metshameko gaufo le lebenkele la rre Dan Letsoalo o eneng ele ena o a tlametse metshameko e ka madi le tse dingwe. Ditlhopho tse di fitlheleletseng kwa makgaolagangeng di ne abelwa kabo ya madi le ya sejana. Metshameko e e ne e ngokile baagi, segolo basetsanyana le basimanyana e bile ba rata go bona ba tsere karolo mo metshamekong e e latelang. mokgatlo o wa MCD o buile gore tiragalo e e tlile go diragala ngwaga le ngwaga. maikaelelo e le go tlosa bana mo mebileng ya motse go sena sepe seo ba se dirang.

Kgwele ya dinao ya bo batsofe.

Bontsi ba rona re nale tumelo ya gore metshameko ke ya basha fela. ke bone dikgakgamatso ke feta gaufo le lebala la kgwele ya dinao. Rona re ba itsi ka go dira tiro ya botaki ka diatla le go tseya maeto ba ya go itapolosa. Bagodi ba, ba o reng ke bo ntate-mogolo le bo mmemogolo, bane ba apere diaparo le ditlhako tsa go tshameka kgwele ya dinao. Bane ba e tshwere kgwele eo ka dinao, ebile ba e refosana. Go a bontsha gore tota ba tlhokometse mebele ya bona le ka go ikatisa, e seng fela ka melemo eo ba e fiwang kwa bookelong. Go ne



Teams in the MCD leagues also Participating in the Mapheka Super 16



go sena motho o a gopolang gore go na le bao ba nang le dikakanyo tse dintle ka bagodi ba rona. Bagodi ba rona ba ne ba ipaakanyetsa metshameko eo e rulagantsweng ke lefapha la metshameko, botaki le setso le lefapha la tirelo loago, bana le basadi le batho ba ba tshelang ka bogole. metshameko e e dirwa ngwaga le ngwaga e bitswa Golden Goldies. Ditlhopho tsa mo Moretele di tsea karolo mo metshamekong e.

Fa e le nako ya metshameko bomme ba tshameka kgwele ya dinao borre bona ba tshameka kgwele ya di diatla. Go rulagantswe le metshameko e meng jaaka squash le metshameko e e farologaneng ya di atletiki. Mafapha ka bobedi a tlhophile batho bao ba netefetsang gore fa bagodi ba santse ba emetse metshameko ya Golden Goldies, ba ba fa ikatiso e e maleba. Gape ba rulaganyetswa metshameko ya botsalano. Se se

dirang ke mafapha a ke tiro e ntle, e fa batsofe ikatiso e ba e tlhokang. Seo se ba nea tetla ya go tokafatsa mapheho a bona.

Metshameko ya bogologolo

Ga tse go diragetseng ka metshameko ele, e e neng e tshamekiwa bogologolo? kgotsa le yona, e tsamaile le metlha e le

ya kgatelelo.? Kgotsa ke dinako tse re tshelang mo go tsona tsa tlhabologo? A kgotsa ga go sa le botlhokwa gore bana ba tshamekele mo mebileng go tshwana le bogologolo ga ba ne ba itumelela go tshamekela moo? A bana ba, ba e itsi metshameko e e bitswang morabaraba, dibeke, marandas, kgati, diketo, legusha? Ene e tshamekiwa kwa gae le kwa sekolong morago ga dijo. Ere le fa sekolo se tswa, ba nnela go tshameka e le setlhophana, e re fa ba lebelela let-satsi gore le tlela kae, ba bitsana ba sianela gae, ba gopotse ditiro tsa kwa gae. Ba ne ba tsamaya jalo ka setlhophana ka gore ba ne ba tsamaya ka dinao go ya sekolong, go ne go sena dinamelwa go tshwana le jaanong.

E re fa ba tsena kwa gae ba ja fa ba fetsa baye kwa nageng basetsana ba rwele dinkgo mo tlhogong, bangwe ba lebile kwa nokeng go ya go gella metsi, ba bang ba rema dikgong ba di bofa ka kgole, ba itsi gore maitsiboa batla kgona go itiisa mo molelong, ka di neelwane le dithamalakwane. le fa ba leba kwa nageng ba ne tsamaya ka setlhopho go sena yo a tlogelwang kwa morago. Fa e le malatsi a boikhutso, o tla bona ka bana ba tletse ba tshameka metshameko eo. e ne e se bana ba mo gae fela, le bana ba ba tswang kwa metsese seteropong ba o fitlhelang ba tlile go jela ditsala le masika a bona nala. Ba okeditse palo ya bana, ka nako eo go utlwagala setshego le modumo wa bana. e re maitsiboa morago ga difitlholo ba nna mo molelong wa dikgong ba batshameka ka dithamalakwane, ngwedi le ona o re twaa o ba boneseditse. Ba kgaogana mo gare ga mpa ya bosigo. Ka nako eo dithelebishene di ne di sa tlala, e le matlo a o ka tlang seatla fela a nang le tsona, le gona o ne o ka se bone bana bao ba nang le tsona kwa magaeng a bona ba palelwa ke go tshameka. le megala ya matheka ya segompieno e na le metshameko mo go yona, mme bana ba o fitlhelang ba e tshwere o ka se ba bone ba dira sepe, tiro ya bona ke go nna ba bogetse megala eo ya bona ya matheka, le ge mogolo a batla go mo roma a ka seke a dumela. Go na le mekgatlho e e nang le go rulaganya metshameko e, e le fa ba bona bana ba tswa mo tseleng, fela ke baba mmalwa fela ba ba nang le kgatlhego. Jaanong a re tlogeleng go potela re lebe nnete fela, metshameko ya kgale, go a tlhokega gore bana ba e tshameke, e ne e ba ruta maitseo, kutlwano le setso, le gore ba seke ba kgethollana, le go tlhompha bagolo ba bona. Jaanong re tlile go dira jang gore bana ba boele ba e tshameke? le rona batsadi re rata gore re thabisana bana ka dilo tseo di seng botlhokwa mo matshelelong a bona, karolo e ntsi e tshwanetse go tsea ke rona ka gore fa o le motsadi o goletse kwa magaeng kgotsa o kile wa jela nala kwa magaeng, o itse sentle gore se se tlhokegang gore re se dire ke eng Fa re ka e tlogela ya senyega go feta fa ke rona re tla ikothayang, Jaanong go raya gore ke joko e e tshwanetseng gore e jare ke rona batsadi, ka gore sebedu se tlile go nkgela rona.



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