

A COMPARATIVE INVESTIGATION INTO
THE INDIGENOUS LAND MANAGEMENT PRACTICES
BETWEEN TSETSE AND MIGA COMMUNITIES
IN THE NORTH WEST PROVINCE (MOLOPO DISTRICT)

NORTH WEST UNIVERSITY



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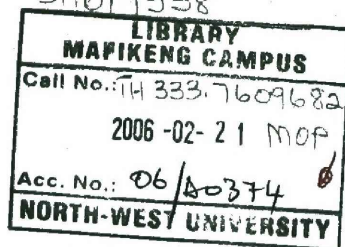
University of North West Mafikeng Campus.

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Social Science (Sociology)

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TABLE OF CONTENTS

Content	Page
Declaration	1
Acknowledgement	2
Abstract	3
CHAPTER ONE	
1. Introduction	4
1.1 Background	4
1.2 Statement of the Problem	6
1.3 Rationale of the Study.....	7
1.4 Aim of the Study	7
1.5 Objectives of the Study	8
1.6 Literature Review and Theoretical Perspectives.....	8
1.7 Hypotheses	15
1.8 Significance of the Study	16
1.9 Methodology	16
1.9.1 Subjects	17
1.9.2 Methods of data collection.....	17
1.9.3 Data analysis	18
1.9.4 Limitations of the Study Design	18
1.10 Organisation of the Report	19
CHAPTER TWO	
2. Indigenous Land Management Practices in Miga and Tsetse villages	20
2.1 Socio-economic activities in Tsetse and Miga villages	25
CHAPTER THREE	
3. The effects of forced Removal Policies on the living Conditions of Tsetse and Miga Communities	28
3.1 A Brief Description of the Forced Removal Process	28
3.2 The Compensation Procedure	29
3.3 The Cultural Impact	29
3.4 New Environmental Conditions and Problems of Adaptation	31
3.5 The Attitude of the North West Provincial Government towards the indigenous Land Management Practices for sustainable Livelihoods	33
3.6 Implementation of Agricultural Strategy	35
CHAPTER FOUR	
4.1 Conclusion	39
4.2 Recommendations	39
Bibliography	42

DECLARATION

I, Yvonne Mogopa declare that this dissertation is my own work and it has not been submitted to any university

Signature
Yvonne Mogopa



Date 16/08/2005

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ABSTRACT

The study investigated indigenous land management practices in the North West Province with special reference to Miga and Tsetse villages. The study found that the apartheid forced removal policies had a great impact on the socio-economic and cultural life of the communities in the two study villages. The communities were resettled in a new harsh environment in which they encountered various problems with adaptation. The land management practices in Miga and Tsetse villages were different from the traditional farming practices in their places of origin in the then Western Transvaal, where they were self-reliant. The new farming practices in Miga and Tsetse are based on modern agricultural land use system, which include the use of modern equipment and other inputs. Most of the community members cannot afford them due to high levels of unemployment. Moreover, given the arid conditions of the area, the new farming practices depend on availability of rain. The policy strategies and projects instituted and implemented by both the Bophuthatswana government and the North West Provincial government did not benefit the two communities much. Lack of funds and dependency on government funds made the projects unsustainable.

The study recommended that since the Miga and Tsetse Communities have access to land for farming, the North West Provincial Department of Agriculture should put more emphasis on promoting and improving indigenous farming methods by incorporating them into the provincial agricultural development strategies. This is due to the fact that these practices are sustainable and affordable to the local communities. They are adaptable and tuned to the needs of people. Also, they pertain to cultural values of the communities. Moreover, the current poverty situation in Miga and Tsetse villages necessitates the great need for the communities to initiate other income generating ventures beside agriculture. The government should provide the communities with the necessary support including capacity building to ensure the sustainability and success of these projects.

CHAPTER ONE

INTRODUCTION

1.1 Background

Vink (1993) notes that socio- economic, cultural characteristics and modes of resource use could be comparative factors among rural communities in developing countries. Socio-economically, most of these communities are subsistence producers. Therefore, their survival depends on how they preserve and protect their environment, especially their natural resources base to meet their basic subsistence needs. In doing so, they apply their local knowledge which is unique to a given society or culture.

Rajasekaran (1993) defines indigenous knowledge as a systematic body of knowledge acquired by local people through the accumulation of experiences, informal experiments and intimate understanding of the environment in a given culture. The custodians of this type of knowledge include farmers, landless labourers, woman and rural artisans in a given society.

For instance, in managing the soil, techniques such as Moulding Composition are used as a response to soil erosion in most indigenous African societies including South Africa. Forests are conserved through taboos while the animal kingdom is protected through totems and other social avoidances. While cultivation of a variety of crops was

the major socio-economic activity, fishing collecting and hunting formed part thereof. Some communities practiced pastoral nomadism as a form of rotational grazing. The socio-economic and cultural activities formed part of the community's lifestyle and was therefore controlled by social institutions such as marriages, kingships and public rituals. (Ntsoane & Hoopers, 1999, Sachs 1996).

The indigenous land management practices and related economic activities played a critical role in sustaining livelihoods of many rural communities in developing countries including Africa (Klee, 1996). However, these indigenous land management practices have been adversely affected by the Western Socio-economic and cultural processes. These new processes involved linking rural economics to capitalist markets and to western technological systems of land use and tenure (Phillip, 1995).

As a result, in many African communities in general and in South Africa in particular, local communities are no longer able to meet their basic subsistence needs as they used to. For instance, in South Africa the massive and destructive impact of Apartheid policies such as forced removals left rural areas in desperate position, i.e. the self-sufficient traditional economic and social order are dislocated (Vink, 1993). The communities of Tsetse, Miga and surrounding villages are typical examples of forced removal victims. These communities were forcefully removed from their ancestral land at Ventersdorp in the then Western Transvaal Province in the 1970's and resettled in the then Northern Cape Province (Ramatlabama area). This has average temperature is 24.1 celcius and average rainfall of 117mm with an average annual rainfall of 539mm and three (3) days of average rain days. The majority of Miga and Tsetse areas is

classified as thicket and bush veld representing more than 1 100 km² of the area which is mainly underlined by Andesite and variety of soils conditions ranging from red and yellow sandy to shallow soils on harder weathering rock with lime. (IDP document, 2000). Natural resources such as forests, rivers, streams etc are inexistence as forests 'woodmus' is estimated at 0.0% and water bodies is 02% (statistics South Africa, 2000). This clearly indicate that the Miga and Tsetse areas are arid with rainfall scarcity. The communities in question lived in an area characterized by marginal land for agriculture, poverty and inequality (Geographical journal, 1999 and Rural Development Document, 1997).

Many people in these areas no longer engage in subsistence farming but in other income generating activities such as migrant work contracted on very unfavourable terms. If the post Apartheid South Africa is committed to uplifting the standards of living in rural areas, it should consider integrating local knowledge systems with modern Western scientific knowledge systems of managing natural resource in order to create sustainable livelihoods in these areas.

1.2 Statement of the Problem.

The study was motivated by the following research questions:

- (a) What type of indigenous land management practices are used in the study villages?

- (b) For what socio-economic activities are these indigenous land management practices used?
- (c) What are the effects of force removal policies on these local knowledge systems of land management in the study area?
- (d) What are the current attitudes of the local communities in the study villages towards these land management practices?
- (d) What are the attitudes of the North West provincial governments towards these local land management practices?

1.3 Rationale of the study.

Generally very few studies are available on indigenous land management practices in the North West province especially at the time when the government is implementing its new land reform policy programmes which entail land redistribution, restitution and land tenure. This study is motivated by the need to examine the contribution purports to advance the importance of local knowledge system with regard to land management practices in order to establish its contribution in the current land reform policies in South Africa.

1.4 Aim Of The Study.

To make a comparative investigation on the indigenous land management practices between Tsetse and Miga Villages in the North West Province.

1.5 Objectives of The Study.

The study examined the following specific aspects:

- (a) The types of local land management practices used in Miga and Tsetse Villages.
- (b) The socio-economic activities that the indigenous land management practices were used for.
- (c) The effects of force removal policies on these local land management practices in their areas.
- (d) The attitudes of Tsetse and Miga communities towards the local land management practices in their areas.
- (e) The attitudes of the North West provincial government towards the local land management practices.
- (e) The effects of force removal policies on the livelihoods prospects of communities at Tsetse and Miga villages.

1.6 Literature Review And Theoretical Perspectives.

Land is the most important resource from which both human-beings and animals kingdom source the livelihoods. Land has various meanings. For example, in law it is property, in economics it is a factor of production and a form of capital. In social

Psychology it is a personalized quarter of security while in Sociology it is a part of a social system and in agriculture it means basically the soil (Vink, 1993).

The Food and Agricultural Organization (FAO) defines land as an area of the earth's surface, the characterisation of which embraces all reasonably stable, or predictable cyclic, attributes of the biosphere vertically above and below this area including those of the atmosphere, the soil and underlying geology, the hydrology, the plant and animal populations, and the results of past and present human activity to the extent that these attributes exert a significant influence on present and future uses of the land by man (Vink 1993).

The way in which land is used in modern systems is closely involved with political position and therefore, with political dogma. For example, countries such as Kenya, Uganda, Tanzania and Lesotho introduced numerous measures (after their independence) which they commonly designated as land reforms. These countries then shifted from traditional to modern systems of agriculture with an aim to develop rural areas but paid less attention to sustainability of pastoral people. This move was seen by politicians as a key to political stability and a government strategy to increase and broaden its political support and popularity. In spite of these initiatives, rural people in the said countries remain poor and hungry. (Payne, 1997).

A similar situation is prevailing in South Africa currently. The new land reforms intend generating vital economic benefits for rural people by promoting small scale farms. Subsequently farms operating on small-scale family orientated farms are expected to be

more efficient as they normally produce more livelihoods. In supporting this move, rural finance and access to markets will be provided. Thus, more rural households will obtain sufficient food on constant basis and will be able to raise income through safe surpluses. This new agricultural policy reverses the old one which supported development of large farms only, whereby displacing rural people to marginal areas and increasing poverty (Rural development framework document, 1997).

This new policy pays less attention to pastoral people and put more emphasis on modern agriculture which, in rural areas is unsustainable. It involves planting a single crop such as maize on yearly basis, needing more chemicals and pesticides. Such substances are poisonous as they pollute ground water and kill birds and insects which are natural enemies of pests. Another problem with modern agriculture is that, it is expensive. It utilizes modern machinery such as tractors, new hybrid seeds and chemicals. All these are too expensive for black farmers to buy (Phillip, 1995). By contrast, traditional systems of agriculture are affordable as they involve planting a variety of crops and uses natural fertilizers such as kraal manure.

Sustainable agriculture is nothing new. Traditional farmers were forced to observe and understand nature. If they did not, they would starve. As there were no chemical fertilizers and pesticides, they had to look after the soil, control pests naturally such as chasing birds away (in Setswana it is 'go leta thaga') and conserve water supplies. Farmers knew that keeping a variety of livestock and crops served as a protection

against draught, diseases and other problems. But not all traditional systems of agriculture are sustainable today. (Phillip, 1995).

In slash and burn agriculture forests were cleared to make fields to plant crops until the land was exhausted. The farmer would then clear a new piece of land while the forest grows over the first piece. This method worked well as there were few people and lots of land. Nowadays land is scarce due to population growth and major emphasis on market orientated agriculture, which is promoted at the expense of sustainable production. There is evidence that traditional systems of agriculture work well. For example, in Ingwawuma district of Eastern Maputoland (on the border between South Africa and Mozambique) farmers use "marginal" areas for agriculture, yet, using traditional systems they are doing well. The total amount of food produced in this traditional ways compares favourably with modern farming methods and are more sustainable because they are more varied and cope better under variable conditions. People in that area live well because there is always something to eat (Phillip, 1995).

Traditionally black farmers used the land as a valuable resource. For instance, shifting cultivation was the common form of land use and was an economy of which the main characteristics were rotation of fields rather than crops. It involved clearing by means of fire, absence of draft animals and manuring, use of human labour only and short periods of soil occupancy alternating with long fallow periods. They had ways of ensuring production in times of droughts or crop failure. Time was provided for supplementing food with cropping and livestock with hunting, fishing and collecting.

Black farmers also chose hoes as preferred tools for cultivation. This suggests a clear perception of soil management problems where flowing frequently leads to oxidation, breakdown of structures and turn up lower quality soils. They also used animal draft power in ploughing as animals worked gently with the soil. Their weight does not make the soil hard or turn it to deep. In contrast, tractors make the soil hard because of their weight and deep ploughing can damage the soil.

In managing the soil a variety of techniques were used as a response to soil and soil erosion. For example, moulding composition, cover crops, household waste, animal manure and fallowing were widespread and effective techniques. Also, ash from burning was used as it produces potash which is effective in offsetting the adverse effects of heat on structure and humus. The heat can also produce beneficial effects such as increasing soil alkalinity and destroying weed seeds and pests.

One of the most important complexes of the management activities applied to cultural ecosystem was the grassland, or all lands systematically used for domesticated animals with special emphasis on cattle to graze on. The difference in grazing density were partly as a result of climatic and soil conditions but the availability of suitable water for cattle also had an effect. Under extensive grazing, management often consisted only of the guarding of cattle and movement of the herds to other pastures. Seasonal change of pasture grounds was a regular feature. For example, cattle were grazed in flood planes of the river in dry seasons. In this respect it was essential to maintain equilibrium between the carrying capacity of the land and the quality of drinking water

available to cattle. Also, in intensive grazing systems on pasture, management practices included fencing with natural hedges such as sisal, cactus plants and thorn bushes to keep out animals. Stonewalls were also used as opposed to the modern day fencing which involves barbed wires, droppers, plain or jackal fence, gates and corner poles. All these items are too expensive for emerging black farmers to buy (Klee, 1996, Phillip, 1995).

An old and unspoken axiom that industrialized agriculture would always be better than the traditional system will have to be replaced by a careful comparison of needs and results. It may be found that in various circumstances, the traditional land utilization types, with some adaptation will be more useful than the introduction of modern industrialized agriculture. But technocrats are adamant that productivity without any change in traditional land utilization type is impossible due to the growing population and subsequent need for food. This stresses the need for modernization of traditional agriculture for more agricultural output and higher standard of living from the same source (Klee, 1995, Vink 1993).

This has resulted in subsistence farming being undermined in South Africa, especially in the North West Province, leading to fragile environments been disturbed and their inhabitants eventually impoverished. The current obstacle is that most rural areas of the North West Province are the reserves of the former Bophuthatswana homeland. These areas are characterized by marginal land for agriculture, overcrowding, lack of job opportunities and deep poverty. Most of the inhabitants in these areas are victims of

forced removals which led to deprivation of basic needs. Landlessness and overcrowding in rural areas of the North West Province, particularly in Ramatlabama area have given rise to land degradation and soil erosion. Fuel wood is still the most important energy source in the then Bophuthatswana homeland but woody biomass resources are rapidly been depleted. The state interventions in addressing these problems of unsustainable livelihoods in rural areas of the North West Province seem disruptive. They concentrate on market economy to the exclusion of everything else. Planner's emphasis transformation and integration of rural economics into mainstream agriculture in stead of co-existence of traditional and modern economics. Usually programmes designed solely for the economy may not only be socially destructive but may also tend to diminish local control and promote dependency on the market. (Rural Dev. Framework, 1997, Phillip 1995, Vink, 1993). (Taylor & Mackenzies, 1993, Letsoalo 1998).

In addition, The North West Provincial government seems to pay less attention to the role of women in agriculture. It was women who usually cultivated subsistence crops while men cleared the fields for cultivation. Currently the commercial and other constraints tend to disrupt this indigenous gender roles and relations to the disadvantage of the whole society and particularly to woman; who are the mainstay in small-scale agriculture.

The use of indigenous land management practices could be examined in different perspectives. For instance, the functionalist perspective regards society as a social system with interdependent parts, These parts survive only when there in order, stability and Value consensus which provides a foundation for co-operation. There is a dire need therefore, for the rural communities and the government as a service provider to exchange ideas and reach consensus on which farming methods promote livelihoods prospects of rural communities.

A common goal for both the government and the rural communities in general and emerging black farmers in particular, is to engage in sustainable farming methods which will ensure self sufficiency and household food security. The government is of the view that commercial farming methods are the most appropriate while emerging black rural farmers do not support this view and are comfortable with subsistence farming as such suit their situation. Thus, reaching consensus on this issue is vital so that harmony and stability can prevail.

1.7 Hypotheses

- Local communities in Tsetse and Miga villages to use various indigenous land management. methods for their sustainable livelihoods.
- Indigenous land management practices such as planting a variety of crops are used as security in food production.
- The communities at Tsetse and Miga seem to have a positive attitude towards indigenous land management practices.

- The North West Provincial government seems to have excluded the indigenous land management practices into the new land management policies.

1.8 Significance of the study.

An investigation into the indigenous land management practices will provide policy-makers with information in formulating land reform policies. These practices represent mechanism to ensure minimal livelihoods for local people and are adaptable and tuned to the needs of people. Also, they pertain to cultural norms, social roles and physical conditions and their efficiency lies in the capacity to adapt to changing circumstances. It is a knowledge that contributes our understanding of agricultural production and the maintenance and use of environmental systems. A policy based on such information will be vital for the North West Provincial government's quest for poverty eradication and wealth redistribution through sustainable livelihoods in rural areas.

1.9 Methodology

This was a comparative investigation into the indigenous land management practices at Tsetse and Miga villages in Molopo district, North West Province. These villages were selected because they are the products of the forced removals Apartheid policies of the former government of the Republic of South Africa and its homeland government of Bophuthatswana. The Miga and Tsetse villages are still characterized by marginal land for agriculture, landlessness and poverty. Looking at the indigenous land management

practices of these communities prior to the Apartheid policies and the current situation, provided the researcher with an opportunity to determine which practices best suits the livelihoods of these communities. Both quantitative and qualitative methods were used in order to get a comprehensive understanding of the research problem.

1.9.1 Subjects.

The following were sources of information:

- Key persons such as Village elders as they are the custodians of information relating to past forms of land management practices and government officials responsible for land use in rural areas.
- A stratified random sample of 20 local farmers (10 men and 10 women) in each of the study village in order to provide both gender sections an equal representation in the study.

1.9.2 Methods of data collection.

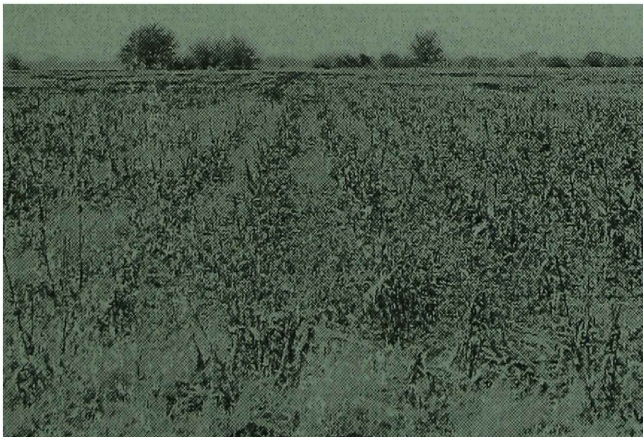
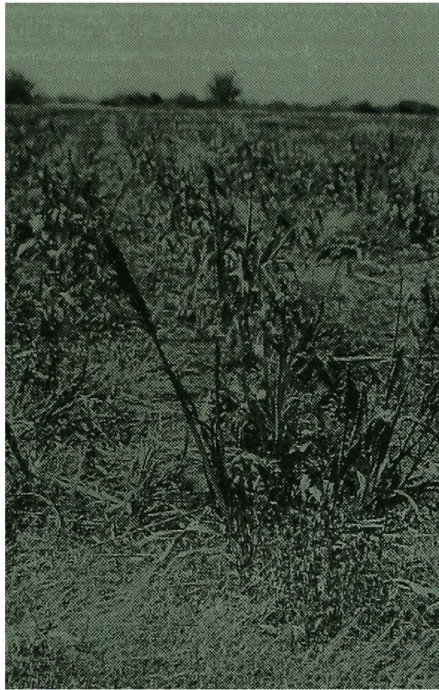
- An interview schedule for key persons.
- A questionnaire with both open and close-ended questions was used for the stratified random sample of the community members. Open-ended questions collected qualitative data such as opinions, attitudes etc, of the respondents while close-ended questions collected quantitative data such as demographic characteristics of respondents.

1.9.3 Data analysis.

Data collected was both qualitative and quantitative. Quantitative data such as demographic characteristics of the respondents were analysed using descriptive statistics, whereas qualitative data such as opinions, attitudes etc were analysed on the basis of their content.

1.9.4 Limitations Of The Study Design

- Government officials were unavailable when needed and did not have the necessary documents in their possession.
- Some respondents were reluctant to be interviewed.
- The exercise was stressful due to respondent's absence when needed.
- Respondents prolonged their answers.



*Sorghum dried up
due to rain scarcity*

1.10 Organisation of the Report

Chapter one stipulates the background of the report. This includes the aim, objectives and the methodology of the research.

Chapter two examines the types of indigenous land management practices at Tsetse and Miga villages.

Chapter three reveals the effects of force removal policies on the living conditions of Miga and Tsetse communities.

Chapter four are conclusions and recommendations of the study.

CHAPTER TWO

INDIGENOUS LAND MANAGEMENT PRACTICES IN MIGA AND TSETSE VILLAGES,

Rural black farmers in the North West Province have many problems which made it very difficult or impossible for them to improve their farming. In some areas rural people had no land except for their homestead gardens. Those who had fields, the land were often not really good for ploughing. This results from the space economy of the then Apartheid system of government which forced black people to occupy lands marginal only 7,3% for agriculture while white people occupy fertile lands (Letsoalo, 1998). Thus, ensuring year long food security was becoming increasingly difficult. Farming was therefore, speculation on rainfall and in years when it did not rain, there were no crops at all.

Black farmers also linked declined harvest to land degradation, lack of access to fertile lands and labour constraints brought about by migration as all contributing to their increased vulnerability to hunger. Poor soil also meant crop diversification was a more risky option. Also, the introduction of modern agricultural systems undermined the traditional methods of farming. It promoted market-orientated agriculture at the expense of subsistence production. Thus, many rural farmers became impoverished as they had no money to buy equipments such as tractors and fertilizers that were used in modern agricultural systems.

In Miga and Tsetse villages, the Group – based land holding system was practiced. In this system, land owners were divided into groups and each group was allôcated a portion of land for cropping, from which each of the members owned certain hectares. Although most households had access to cropping land, the allocation thereof was unequal. For instance, in Tsetse village heads of households that were entitled to land ownership were each allocated three to four hectares while in Miga village land distribution was equal. That is, all heads of households that were entitled to land ownership were allocated eight (8) hectares each. Only 3% of heads of households owned land privately which they inherited from their parents. However, those individuals

who were referred to as “non-residents” had no rights to cropping land according to the Tribal Authorities’ regulations. These people came either from townships, white-owned farms or neighbouring villages. They are by birth non-residents of that particular village and could only be allocated sites for residential purposes for which they paid the Tribal Authority concerned a fee of one hundred and fifty rand (R150-00) per site.

Besides cropping lands, there was also a distinct difference in how livestock was kept in both Miga and Tsetse villages. In Tsetse village livestock was kept in communal grazing fields during the day and was taken back to kraals next to households in the evening. In communal grazing fields problems of over stocking and over-grazing were experienced and grass could not be rehabilitated in such a situation. While in Miga village livestock was kept in camps where rotarial grazing was practiced. Table 2.1 below show the percentage distribution of agricultural land amongst heads of households in the study villages.

Table 2.1 Percentages distribution of agricultural land among heads of households.

Total number of respondents: Tsetse village : Female – 22, Male – 35.
Miga village: Female – 35, Male – 25.

Land Distribution	MIGA		TSETSE	
	M	F	M	F
Access to land	90	84	91	82
No access to land	8	15	9	18
Others*	2	1	0	0
TOTAL	100	100	100	100

*Private ownership

Table 2.1 shows that majority of people in both Miga and Tsetse villages had access to agricultural land which was communally owned. Respondents stated that they only had access to land but could not sell it when they no longer needed to utilize it as the land

belongs to the tribe. The Tribal Authorities only allowed communities to lease, (which was a common coping strategy) their portions of land to others if they so wish. Although land distribution between female and male farmers was comparable, females owned less land than their male counterpart in farming. Female headed households reported that their status made it difficult for them to get credit to buy agricultural inputs such as seeds, fertilizers etc. They stated that the ultimate impact of this was acute food insecurity for in the household.

This inability to access appropriate inputs and information to improve production kept yields low and exacerbated vulnerability. Female farmers in both Miga and Tsetse villages reported that lack of decision making powers over labour allocation and cropping patterns meant they were forced to work on male crop plot at the expense of their own food plots and this undermined their household ability to produce sufficient food. The researcher also noted that female farmers were not conversant with agricultural policy strategies and were also unsure of their future in farming. Table 2.2 below shows percentage distribution of land use in Miga and Tsetse villages.

Table 2.2 Percentages distribution of land use in Miga and Tsetse villages

Total number of respondents: Tsetse village, Females – 22, Male – 25
Miga village, Female – 35, Male – 25

Production	MIGA		TSETSE	
	M	F	M	F
Maize, sunflower	80	75	75	70
Vegetables	5	19	13	27
Livestock(cattle)	15	6	12	3
TOTAL	100	100	100	100

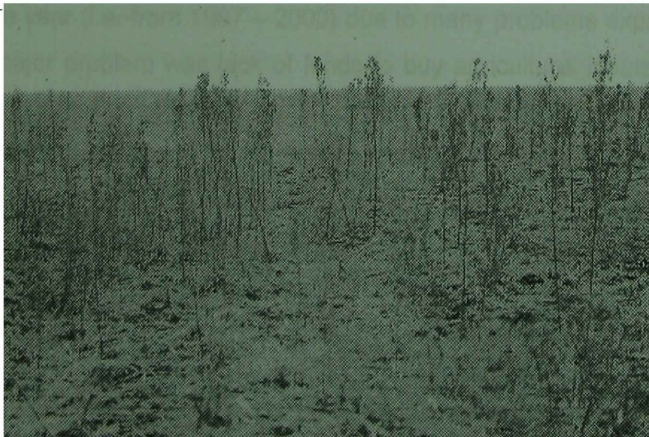
Table 2.2 shows that the majority of Respondents used land for cropping. They stated that they mainly planted mainly maize and sunflower as cash crops. These, crops with the help of modern fertilizers became adaptable to their dry areas. In some instances



Uncultivated Fields in Tsetse and Miga



Uncultivated Fields in Tsetse and Miga



*Prolific Weeds: Datura species and Stink bush
commonly found in Tsetse and Miga Villages*

sorghum and groundnuts were also planted although underground pests usually destroyed groundnuts.

Although the majority of Respondents were engaged in cropping, they did not plough their fields personally. They entered into share cropping or deals with farmers who owned tractors. The reason for this arrangement was that most people and farmers in Tsetse and Miga villages were generally poor and could not afford buying or renting tractors and other farming equipments. In addition, Most did not qualify to obtain credit from lending institutions such as the Land Bank. Therefore, share cropping was the best option in their farming. In the Deal agreements the farmer ploughed the owners' portions of land and out of each ten (10) bags harvested from that portion, the owner received one or two bags (depending on the agreement) of whatever has been harvested and the rest went to the farmer

The reasons for this were that the farmers took the entire responsibility of ploughing, planting, weeding and harvesting with the help of seasonal labourers. They utilized small tractors in ploughing for themselves and for those without tractors. This was a major task and with their small tractors they struggled to cope with all the farming work. Thus, many fields remained uncultivated. As all emerging black farmers used modern and expensive systems of agriculture, farming in both Tsetse and Miga villages could not be improved.

Consequently in Tsetse village Respondents stated that farming has not been practiced for the past five year (i.e. from 1997 – 2000) due to many problems experienced in that village. The major problem was lack of funds to buy agricultural inputs. For example, only three farmers in Tsetse village owned tractors. other problems included theft and vandalism. Respondents stated that some community members vandalized and stole camp fences and gates, mainly as a coping strategy against hunger. When ploughing took place in unfenced fields, livestock would destroy their crops and farmers in Tsetse village have therefore, abandoned farming.

Respondents stated that modern agricultural methods were nothing new to them. White farmers have discouraged them in the 1940s from using traditional methods of farming which involved Ploughing with draft power or oxen. They were told (by white Farmers) that Cows is meat and must not be used in Ploughing. These Farmers (Black) were subsequently encouraged to buy pre-used tractors which they bought from the white farmer with four or five cows as they had no cash. Exchanging cattle for an item was a common practice during those years. Although black farmers in both Miga and Tsetse villages used modern methods of agriculture, such as application of chemical fertilizers, pesticides and modern medicines for livestock, they did in some instances combined their traditional skills and knowledge with modern methods. For example, they used hands to remove weeds, spreading fertilizers and in harvesting.

These Farmers acknowledged the fact that Modern agricultural methods were expensive but they preferred such methods to traditional ones. They had a negative attitude towards the traditional methods of agriculture. They claimed that the use of kraal manure and Ploughing with animals were out-dated practices that are slow and also lowered production. The Farmers also stated that kraal manure, apart from encouraging weeds, did not help in keeping the soil moist as lime (modern fertilizer) did.

Black farmers in both Miga and Tsetse villages believed that traditional methods of agriculture will subject them to inferior position as opposed to their counterparts (white farmers in their neighbourhood. They stated that the reason for their counterparts to be productive in farming was due to the use of modern methods of agriculture. Therefore, they also intended to reach that level. They were optimistic that if the North West Provincial Government can assist them with sufficient funds, they will achieve the same standards as white farmers did.

In livestock farming also, modern medicines where used to treat their sick animals but when farmers did not have money to buy such medicines, they resorted to traditional methods which they commonly called "helpful hints". For example, cattle were prone to

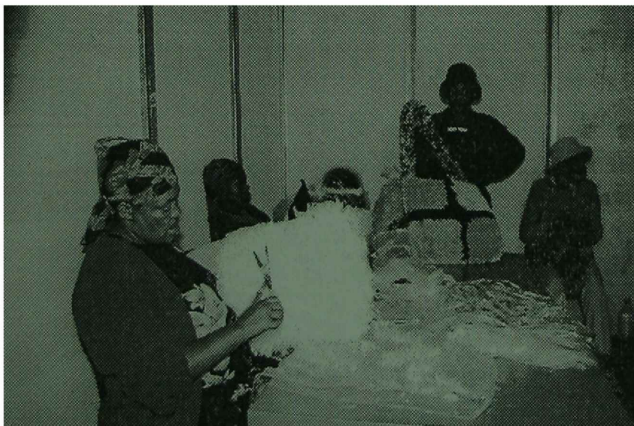
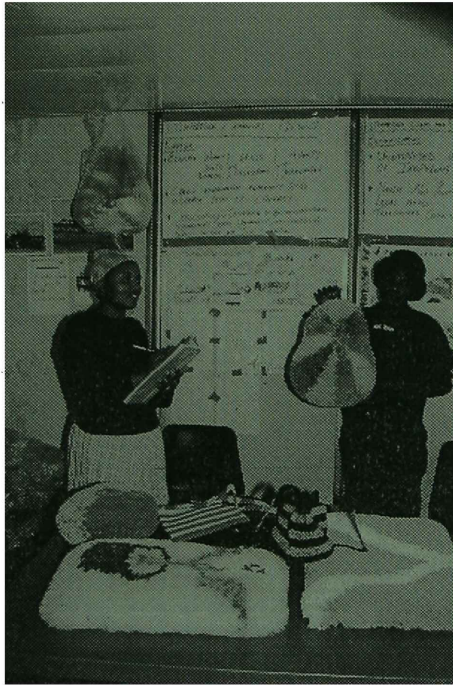
gull disease which they treated with a mixture of salt and homemade beer. This "cocktail" functioned as laxative and it was effective. The sick cattle would be healed within twenty-four hours after the administration of the said mixture.

Females dominated vegetable farming in both Miga and Tsetse villages. Respondents stated that this was due to the fact that vegetable farming was less cumbersome, inexpensive and plots were tilled manually. Thus, both males and females participated equally in tilling the soil. It was also easier, especially for females to attend to their crops and their normal household chores. When it was time to sell the produce, buyers usually bought directly from the gardens and there was no need to travel to other areas or walk around within the village selling.

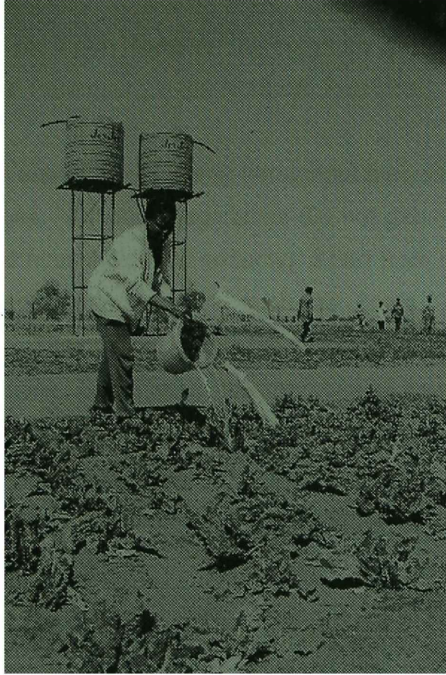
Although vegetable farmers used mainly their traditional skills and knowledge in their farming, they relied on treated seeds and chemicals to keep pests off and produce good yields. Respondents stated that these modern chemicals helped in obtaining high quality produce, but when they did not have enough funds to buy such, they resorted to kraal manures. However, they were not keen to use kraal manure as a fertilizer as they complained that it encourages weeds.

2.1 Socio- economic activities in Tsetse and Miga villages.

Miga and Tsetse communities sourced their livelihoods from a variety of economic activities such as agriculture, income generating projects, old aged pensions etc. In crop production emerging farmers obtained limited production from which they still had to sell part of thereof (maize, sorghum and sunflower) to Sebowana agricultural Cooperative which was the sole provider of such services. Few bags of maize were kept at the same Cooperative for future household use. Respondents stated that this inadequate access to markets was a major barrier to optimize harvest yield. After harvesting, those who obtained loans from lending institutions, paid back their loans and remained with little or no profit for future farming. Respondents stated that their main concern was that during 'the good year', i.e. when good yields have been obtained the price of maize crop usually dropped and this disadvantaged them as emerging farmers



*Income Generating Projects
in Miga Village*



*Vegetable Plots
in Miga Village*



*Vegetable Plots
in Tsetse Village*

as it meant less profit for them. However, the sorghum crop boosted their income as it has lucrative markets at Petersburg in the Northern Province.

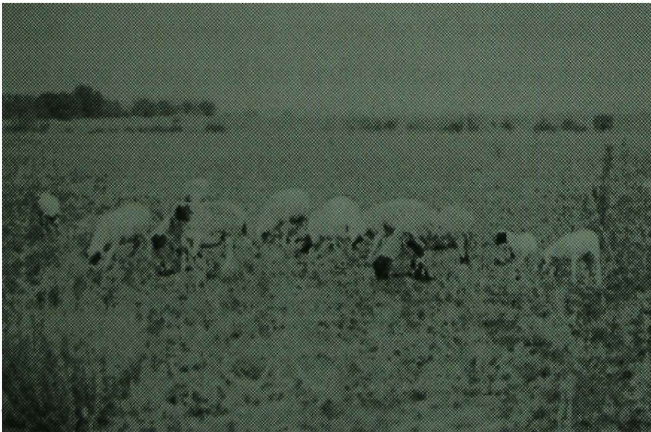
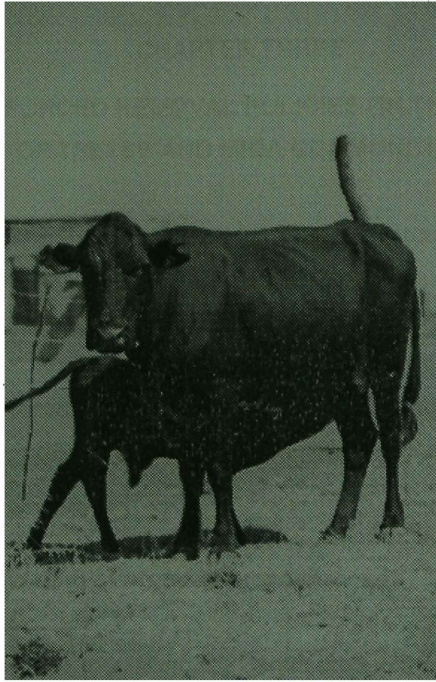
The vegetable farmers earned their income throughout the year by selling their produce to others in their villages. Although vegetables did not generate sufficient income for the farmers, it ensured household food security. Apart from cropping, the Tsetse and Miga communities kept small livestock such as goats, sheep and chicken for consumption purposes. They mainly kept cattle which served as security when seeking loans at lending institutions. Cattle were also important as it was slaughtered for certain rituals such as appeasing the ancestors, weddings and funerals. The Miga and Tsetse communities were less interested in selling or culling livestock. But when in dire need for cash to pay for children's school fees or buy household goods, they did sell livestock to others in their villages.

Apart from crop and livestock production, the Miga and Tsetse communities worked mainly as seasonal labourers in nearby farms. But since those farmers were experiencing financial difficulties and have subsequently stopped farming, many people who used to work as labourers on those farms were jobless. As a result, many people who were involved in agricultural activities moved away from agriculture to non-agricultural activities. For example, the majority of males left their villages to seek for job opportunities in towns while females remained jobless and few were engaged in other income generating activities such as plastic knitting projects initiated by non-governmental organizations. Most households depended on old age pensions and child support grants and few on migrant work remittances.

In Miga and Tsetse areas trees, especially indigenous ones were generally scarce. From the few which was available, there were that were used and those that were protected by the Tribal Authorities. For example, varieties of thorn trees (acacias) such as Robusta thorn, Buffalo thorn (*Ziziphus mucrouata*), Umbrella thorn (*tortilis*) were protected. Rubusta thorn is good for firewood but it was used sparingly because it takes up to twenty years to mature. Therefore, the Tribal Authority concerned, did not

allow members of the community to chop down such trees. Although Miga and Tsetse villages are fully electrified, communities still depended on trees for firewood. The reason being that electricity was unaffordable as many people did not work. Therefore, firewood, despite its scarcity, was an alternative to electricity. In situations where firewood was needed in bulk for occasions such as weddings and funerals, the communities in question had to buy it from nearby farms at one hundred rand (R100-00) per load.

Apart from indigenous trees, the Miga and Tsetse communities kept indigenous domestic animals such as donkeys and horses for transport purposes. Usually Public transport (taxis and buses) traveled only on main roads to town. Between villages and within the village, donkey and horse carts were convenient means of transport. Those who did not have these animals hired them from others. In terms of the Biodiversity, Respondents stated that there was neither game / wildlife in their areas which could be hunted nor plants which could be used for medicinal or cosmetic purposes. They only experienced the problems of living with Apes and Monkeys, which destroyed their crops (mainly maize), and jackals which killed their sheep. When they reported such incidences to relevant authorities, nothing was done and when they kill such troublesome animals, it was also against the Nature conservation laws. Thus, they stated that they only carried the burden of living with such animals.



*Cattle and Sheep
in Miga and Tsetse Villages*

CHAPTER THREE

THE EFFECTES OF FORCED REMOVAL POLICIES ON THE LIVING CONDITIONS OF TSETSE AND MIGA COMMUNITIES

This Chapter discusses the process and impact of the forced removal policies on the living conditions of the people in the Tsetse and Miga communities. These communities are examples of people who were victims of the forced removal policies during the apartheid period. The Chapter is arranged in the following parts: a brief description of the forced removal process; the compensation procedure; the cultural impact; the problem of infrastructure; and new environmental conditions and problems of adaptation.

3.1 A Brief Description of the Forced Removal Process

Apartheid policies such as forced removals contributed to the divorce of millions of rural South Africans from their traditional land. At the same time it has fostered the creation of a class of wage labourers working on white-owned farms, mines, factories and other employment areas. By accelerating the decline of contribution of agriculture in the livelihoods of the large sections of the South African population, apartheid contributed greatly to the formation of an African labour reserve divorced from agriculture. The Miga and Tsetse Communities in the North West Province (Molopo District) are typical examples of these developments. These communities were forcefully removed from their original places in the then Western Transvaal Province in the 1970's and re-settled in the Ramatlabama area near the Botswana border post in the former Bophuthatswana homeland.

The majority of the respondents in both Tsetse (65%) and Miga (68%) villages stated that the forced removals impacted negatively on their living conditions as it left them poor, landless and vulnerable to poverty. They revealed that the actual task of removing them from their traditional areas was brutal, humiliating, degrading and involved

intimidation. In this process they lost their sense of self-worth and dignity. They described their experiences, that heavily armed apartheid police and army officials supervised the removal process. They stated that they were not even given enough time to pack their belongings properly. The people and their belongings were then loaded into Trucks and Buses and driven off. Thereafter houses, schools, churches and shops, were all completely demolished. Individuals who tried to resist had their houses demolished with bulldozers with the belongings still inside the houses.

3.2 The Compensation Procedure

Interview with the respondent community members indicated that they received little compensation for their demolished houses from the apartheid government. Those who had mud houses and shanties received seventy rand (R70.00) only, while those with brick houses received between four hundred rand (R400.00) and one thousand rand (R1000.00), depending on the size and quality of the house. On arrival at Ramatlabama, most of their compensation monies were mostly used to buy food. Little or nothing was left to build proper houses. Thus, they erected shanties while searching for money to erect proper houses. Living in shanties build out of corrugated iron was unbearable. Firstly, the shanties were small; there was no privacy, as adults and children shared a small space. Secondly, the shanties were very hot in summer and very cold in winter.

3.3 The Cultural Impact

The respondent Miga and Tsetse community members stated forced removals impacted badly on their traditional life. They were brought to a new environment in which they had no relationship. There was no information communicated by the authorities with regard to where they were to be resettled. Even chiefs could not provide proper information to their people due to the tension and confusion, which existed at the time of the removals.

The respondents stated that the apartheid Government deliberately disrupted their traditional methods of residing. i.e., they used to live in one village and at close

proximity. Respondents believed that this was the Government's effort to break the solidarity, which prevailed amongst them by splitting one village into two and placed them (villages) far apart. For instance, Botshabelo was divided into Ikopaleng (200), Botshabelo 600 and Miga. Tsetse village was left in tact but also far from other villages.

Moreover, besides being separated from their relatives and friends, the relocation process disrupted their traditional system of "Kgotla" or family Kraals. In the new environment the chiefs could no longer place their subjects according to tribal regulations as the new system placed traditional patterns of settlement with the modern patterns, which involves streets and house numbers.

Furthermore, in their previous traditional areas, the community members practiced subsistence farming. This was not possible in the new settlement. They were subjected to commercial farming which was unaffordable and therefore unsustainable. The then Bophuthatswana government in its effort to uplift the standard of living of poor rural communities, augmented farming by introducing developmental projects funded through developmental Budget Grant. The grant was a once off grant. It funded projects such as communal gardens, sewing and knitting projects. The aim of these projects was to generate income for the households. In accessing these funds, rural communities had to organize themselves into groups and formally request for funds to start their own businesses.

Once the request has been approve by the group, the Homeland Department of Agriculture would then erect the infrastructure where applicable or purchase whatever was needed on behalf of the group. However, all these projects failed due to various reasons. The major reasons for the failure included lack of markets, inadequate capacity building to manage the project and group dynamics, which also all resulted in mismanagement. The collapse of these projects meant a daunting future for the Miga and Tsetse communities. The North West Provincial government then inherited all these problems from the defunct Bophuthatswana government.

3.4 New Environmental Conditions and Problems of Adaptation

The Miga and Tsetse communities experienced many problems when they arrived at Ramatlabama area. Some of these problems are still being experienced in spite of the Provincial Government's interventions under the post apartheid dispensation. For instance, there was no adequate infrastructure in the new area. For instance, there were no access roads, transport, enough schools or clinics. Children had to travel long distances to attend school in other villages. Some had to live with relatives in towns (far from their parents), so that they could attend school regularly. This separation of children from their parents resulted in children adopting manners, which diluted the moral fiber of a traditional society. Parents lost control over their children.

Besides the above, other problems encountered included: water scarcity. People had to share the little water available with their livestock. This made the people vulnerable to diseases due to lack of proper hygiene and housing. In most African communities, especially in the rural areas, the main source of energy for cooking, heating and other domestic needs is firewood. In the new area, there were no trees or bushes to provide firewood or shade except for small-scattered thorn bushes, which could not be used due to their size. This presented a mayor problem for the communities in question. The few fruit trees, which were there, were chopped for firewood.

The community relied on paraffin and coal, which was unaffordable due to high levels of unemployment. Alternative sources of energy such as cow dung or maize cob were also scarce. Some respondents stated that there were times when they stayed hungry due to lack of fuel to cook. In order to deal with declining energy supply some community members had to trespass into nearby white owned farms to collect firewood. This put them into frequent problems with the white farmers.

Respondent community members in both Miga and Tsetse Communities indicated that they could not start cultivation immediately as they did not know the geography of the new area.

In the interim they had to depend on Government assistance such as food parcels. The respondents stated that they observed that mortality rate was increasing, especially amongst children and elderly people. Respondents believed that there was a link between the food parcels that they were provided by the apartheid government since their arrival at the Ramatlabama area. They alleged that the food parcels could have been poisoned. Although this was discussed at higher level, it was never brought to the attention of relevant authorities due to fear of intimidation. There were no job opportunities and many men left the village to search for job opportunities in Gauteng. Cultivation started two years later (i.e. 1980) but at a very low rate and under the supervision of the then Agricultural Corporative (AGRICO), which decided on the type and quantity of crops to be planted during a particular year.

One of the major problems of the communities in question was the loss of their livestock, which died in great numbers due to unfavourable weather conditions. The climate in Ramatlabama area is semi-desert with hot summer days and scarce rainfall compared to the semi-tropical, cooler and plenty of rainfall in the then Western Transvaal where they originated. The then Western Transvaal area had fertile soil and good rains and it was the Maize Triangle area. i.e. the main producer of the maize in the entire Transvaal. They also cultivated a variety of crops such as pumpkins, beans, peanuts and watermelons. Thus, there was always a constant supply of food for the household. Apart from farming, they also hunted, collected fruit berries and wild spinach. They kept large numbers of cattle, goats and pigs. People considered livestock, mainly cattle, as an investment. Ownership thereof represented draught power and products for consumption and sale. It also had cultural significance as well as other aspects such as bride price. Therefore, managing these valuable aspects was a crucial component of livelihoods decision-making.

3.5 The Attitude of the North West Provincial Government towards the Indigenous Land Management Practices for Sustainable Livelihoods

The study was interested in investigating the attitude of the North West Provincial Government towards the Indigenous land management practices for sustainable livelihoods for the two study communities. This included an examination of the policy strategies instituted to support local community land management practices in these communities. Three broad principles govern policy on agricultural use of natural resources in the North West Provincial Government. Firstly, it is the government's responsibility to promote sustainable use of natural resources in agriculture, ensuring that resources are used within their capacity for renewal, maintaining and enhancing the ecological integrity of natural systems and avoiding risks that may lead to irreversible damage. Secondly, the primary custodian of the land is the resource user whose action has an impact upon the environment.

Thus, the government designed policies and enacted legislation that strengthen the right of land users and facilitate their assumption of responsibility for the conservation, sustainability and maintenance of biodiversity. Thirdly, those responsible for all forms of environmental damage should pay the cost of remedial measures in respect of the impact of such damage on the environment and human health (Agricultural policy in South Africa, 1995). However, there are challenging factors that threaten the sustainability of natural resources in agricultural production in the rural communities such as Miga and Tsetse villages. They include, amongst others:

- Widespread poverty in these rural areas, due to unequal access to and control over resources and overcrowding in communal farming sector.
- Lack of effective zoning of land use in most rural areas.

- The past agricultural policies have neglected the advancement of small-scale farming including indigenous farming practices and only supported high external inputs and technically advanced commercial farming operations.

In response to the challenges stated above, the Department of Agriculture in the North West province initiated programmes such as Land care, and has also developed and implemented agricultural strategies to address the followings:

- Provision of training and education in all aspects of agricultural production, markets and enterprise to all who need it, but particularly to those previously excluded from such training and education.
- Promotion of household food security through food production and income generating programme.
- Promoting the concept of family farming and family farms as a means of co-operation, spreading of resources and rebuilding social and community structures.
- Encouraging Capacity building within the emerging and developing sectors and addressing specific needs of small, micro and medium sized agricultural enterprises (SMME's) and emerging entrepreneurs.

The Land care programme is directed towards the conservation of agricultural natural resources and avoidance of activities, which puts sustainability of agriculture in jeopardy or course wide environmental damage. It involves promoting and supporting farmers' efforts in rehabilitating degraded land following economic assessment. The priority of the said programme is to maintain productivity of available land and rangeland, which still provide yields that accord with its natural potential.

The programme is also directed towards providing employment to the rural poor, as conservation objectives are being pursued.

The programme thus provide a focus on a large number of existing projects which have been undertaken by provincial, NGO's, farmers, organizations and local resource user groups. It covers also, activities of communal agricultural and grazing land users (Agricultural policy in South Africa, 1998).

3.6 Implementation of Agricultural Strategy.

The Department of agriculture in the North West Province had two types of agricultural technicians (Extension officers) who provided technical advice and support in animal and crop production. The Key performance areas of crop production extension officers were as follows: -

- **Baseline data collection.**

Once a year these officers survey the area to collect information pertaining to livestock numbers, crop estimates, veld conditions and reported the actual yields. Once this was completed the extension officers met with farmers to establish the different farming methods that farmers were interested in. The exercise revealed that some farmers were interested in crop, vegetables or livestock production.

This kind of service was offered to emerging subsistence farmers in rural areas. This also included soil testing to verify the type of crop suitable for each area, which seeds are adaptable to an area and what fertilizers must be used. All these were done free of charge at the Potchefstroom University in the North West Province.

- **Needs Identification**

When farmers have been grouped into their different activities of interest, extension committees together with extension officers identified and prioritized

needs. Thereafter a meeting was arranged to inform other farmers about the needs that have been identified.

- **Extension Programme**

Once a year the extension officers liaised with scientists and farmers in drawing an extension programme. This programme outlined how and when different farming activities will be implemented and how the evaluating methods would be like.

- **Capacity building.**

When the extension programme had been adopted by all stakeholders, a training programme for capacity building was developed and was disclosed by extension Committees to all farmers involved. The course contents of this programme included crop and livestock production, Awareness campaigns on veld management, overgrazing and soil erosion. These courses were conducted once a year per village, and were offered to extension Committees.

- **Transfer of information and technology.**

Once a month extension officers visited each village in order to transferred information and technology to emerging farmers. This was done through field days (visiting project), farmers' days and demonstrations. Also, study groups were established for the purpose of carrying out demonstrations on different farming activities. For instance, demonstration on how to apply fertilizers to the soil or how to administer medication to livestock.

- **Animal health technical support**

The animal health extension officers conducted a routine check on animal health and recommended to the farmer what type of medication to buy. They did not provide medication to sick livestock except in cases of outbreaks of diseases such as rabies or anthrax (pancreas disease) as such was a social economic problem and the treatment thereof was expensive.

Generally farmers used traditional methods to treat minor ailments. They only consulted experts where traditional methods have failed. The department of agriculture did accept the use of traditional healing methods on condition that such did not endanger the live of the sick animal. Also, the extension officers conducted livestock audit to determine birth and death rates of livestock. This data was important as the increase in livestock affected grazing pasture and space (especially that farmers disliked culling) and the course of those that died, had to be known so that precaution measures could be taken timorously.

- **Evaluation**

When evaluating farming, climatological conditions on veld conditions were conducted for the purpose of future planning and strategy change if necessary. Crop yield reports were also submitted to Banks which provided credit to farmers. This helped to reduce interests on loans, especially during drought periods. Also, the government intervned during drought period by subsidizing farmers through drought relief schemes.

- **Criteria for acquisition of loans and grants.**

The North West Department of Agriculture offered grants assistance to emerging farmers who, without it were incapable of fending for themselves and facilitated the acquisition of loans for those who qualified.

The grant assistance to an individual farmer did not exceed R15 000-00 and it was a once off booster. After such a grant was granted, the farmer was supposed to have been able to access loan financing and sustained him/herself. With regard to loans, the decisions on the actual granting remained the prerogative of the lending institutions. However, the extension officers' recommendations and the farmer's performance did help in accessing credit. Also, the livestock that the farmer possessed served as security when applying for credit. In this instance, an individual could be the surety but this was not encouraged as it may have financially impacted negatively on the surety. Farmers Unions also helped emerging farmers to obtain grants and loans and were also able to assist when a farmer experienced problems of being liquidated. The said loans were paid back only after harvesting.



*Evidence of vandalism and theft
Tsetse areas*

CHAPTER FOUR

CONCLUSION AND RECOMMENDATIONS

4.1 Conclusion

The forced removals had a great impact on the socio-economic and cultural life of the communities in Miga and Tsetse villages, in the North West Province. The communities were resettled in a new environment including climatic conditions, in which they had problems with adaptation. The land management practices in Miga and Tsetse villages were based on modern systems of agricultural land use. Emerging black farmers practiced commercial rather than their indigenous subsistence farming.

Thus, farming in the new settlements was unsustainable as it depended on the availability of rain and funds for buying inputs and equipment such as tractors, modern fertilizers, pesticides and seeds. Most of the emerging farmers did not qualify to obtain credit from lending institutions. The poor soil condition in their areas (arid and sandy) also aggravated the situation. The policy strategies and projects instituted and implemented by both the Bophuthatswana government and the North West Provincial government did not benefit the two communities much. Due to lack of funds and dependency of government, the communities could not sustain the projects.

The Miga and Tsetse communities were self-reliant lifestyle in their place of origin as compared to their current situation. They used to produce their own food and only sold surpluses.

4.2 Recommendations

Since the Miga and Tsetse Communities have access to land for farming, the North West Department of Agriculture should put more emphasis on promoting and improving indigenous farming methods by incorporating them into its agricultural development

strategies. This is due to the fact that these practices are sustainable and affordable to the local communities. They are adaptable and tuned to the needs of people. Also, they pertain to cultural norms, social roles and physical conditions and their efficiency lies in the capacity to adapt to changing circumstances. This knowledge also contributes to our understanding of agricultural production and the maintenance and use of environmental systems. The current poverty situation at Miga and Tsetse villages indicated that there was a great need for the communities to initiate other income generating ventures beside agriculture. The government should provide the communities with the necessary support including capacity building to ensure the sustainability and success of these project.

The Land care programme should put more emphasis on improving degraded soil and water resources which were a major threat to agricultural productivity in Miga and Tsetse areas. The manner in which livestock was kept in Tsetse village must be reviewed in order to avoid further land degradation. In share cropping or Deals agreements, extension services should be intensified and extension officers should establish committees that will specifically co-coordinate farming activities. This will involve keeping records of plots that have been cultivated, the number of bags harvested from each portion and ensure that the plot owners receive what is due to them. This will also help extension officers in evaluating actual yields as dishonesty on the side of farmers could not be over ruled. The Department of agriculture should also re-fence crop fields in Tsetse village so that farming can resume. But the Tsetse Tribal Authority must commit itself that it will discipline offenders. The Tsetse community must also act as watchdogs in helping the Tribal Authority in this regard.

The Nature conservation officials should handle the issue of 'problem' animals which destroyed crops and should also educate the communities on how to handle such animals. In addressing firewood scarcity , the department of agriculture should introduce woodlot as one of the developmental projects. This will curb the would have been destruction of indigenous and protected trees due to lack of alternative source of energy supply.

In vegetable farming the project steering committee should volunteer to guard their own project and the Tribal Authority should enforce tribal regulations by punishing offenders. Those Community members who on cultural basis were denied access to cropping lands, must be given access to such as in terms of the Constitution of the Republic of South Africa, the tribal Authorities were discriminating against those individuals and were therefore, contravening the supreme law of the Republic of South Africa.

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