

# THE IMPLICATION OF THE TRADITIONAL KHOISAN LEADERSHIP BILL OF 2015

BY CORRECTIONAL OFFICER GRADE1 – POLLSMOOR MANAGEMENT AREA

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**KHOISAN GENERALS WITH MEMBERS OF THE GORACHOUQUA COUNCIL UNDER THE LEADERSHIP OF PARAMOUNT CHIEF HENNIE VAN WYK**



**HESSEQUA KHOI TRIBAL COUNCIL**

**WCCC REGISTRATION: C13/1/1/1/1: NPO Number: 205-997**

**Traditional Khoisan leadership bill to be sign into law**



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## THE SCOPE

This research focuses on the, history, social context, chronicles of wars, the draft khoisan soldiers integration bill of 2018 to recognize khoisan soldiers, heritage development the traditional khoisan leadership of 2015 signed into law, comments on the traditional khoisan bill the recognition which describe today in history, of the Khoisan communities and traditional khoisan leaders (the San, the Korana, the Griqua, the Nama, and the Cape Khoi as well as on the international and South African legal framework and what it means and timeline.

To join our fellow African leaders and communities in the recognized legislative framework as set out in the Traditional and Khoisan Leadership bill of 2015. Ensure the recognition of our associated Traditional Knowledge to certain indigenous biological resources. Advocates for the developmental and human rights concerns of the Khoi and San communities. It comprises of five historical Khoi and San communities that existed for thousands of years in South Africa as vetted in the official government reports called the Status Quo reports. The five main groupings are: (i) San (ii) Griqua (iii) Nama (iv) Cape Khoi (v) Koranna.

Khoi-San (aka Hottentots, Khoi, Bushmen, and San) are the first homo sapiens to roam South Africa. The Khoi-San were originally Stone Age hunter-gatherers. They roamed in small bands, living a precarious but peaceful existence, dependent entirely on the bounty of nature for the animals they could hunt and the plants and roots that they could gather. They made use of small bows shooting poisoned arrows. They did not till of the soil, and kept no livestock, nor did they build any noteworthy structures. They sheltered in caves, or simply pulled a few branches together to protect themselves from the elements. The Cape was home to groups of the Khoikhoi people (semi-nomadic cattle owners of the same genetic group as the Khoi-San, but who had learned how to herd cattle and work metal. The Khoikhoi had, over the years, competed with and largely displaced the San hunter-gatherers.

The Khoikhoi probably numbered some 6000 when van Riebeeck arrived in the Cape. The Khoikhoi named the land around Cape Town, "Hoerikwaggo", and Mountain of the Sea. The Dutch began appropriating the prime farm land lying along the Liesbeeck River, and the Khoikhoi retaliated with cattle raids in 1656.

The whites, later to call themselves Afrikaners, pushed into the interior. In their drive to imprint their will on the land, they fought bloody battles against the khoisan tribes. Superior weapons won the country for the whites or Afrikaners. They were to lose this supremacy to the British but eventually ruled the country. Their legacy to South Africa was the policy of apartheid, which in essence said white minority rule was okay. The khoekhoe became prisoners in their own country South Africa and lost their identity, language and cultural believes.

The indigenous Khoi-San were dispossessed of their lands and territories and their communities and cultures were destroyed. An amendment of the Constitution to include and recognise the Khoi and the San as the first indigenous peoples of South Africa; An amendment of the Constitution to provide for participation of the indigenous peoples in the

parliamentary processes in terms of the Houses of Traditional Leadership; Reclassification of the race/nation of Khoi-San people to indigenous peoples and not 'Coloured' The promotion of the Khoi, Nama and San languages; An amendment of the Broad-Based Black Economic Empowerment and Affirmative Action policies to include Khoi-San peoples; **The traditional khoisan leadership bill of 2015 signed by President CM Ramaphosa brought new hope for khoisan for khoisan traditional leaders and communities.** The provision of affordable housing for the indigenous peoples; Restitution of land; and Integration of Khoisan Nation Self Defence Unit / SACC Soldiers as the 8<sup>th</sup> Non – Statutory Force into the New South African Defence Force Soldiers. **The recreation of the traditional khoisan leadership bill of 2015 that recognise khoisan traditional leaders and khoisan communities and the draft khoisan soldiers integration bill of 2018 submitted by the Khoisan Nation Self Defence Unit of South Africa as the 8<sup>th</sup> non statutory force will recognise khoisan soldiers to integrate into the SANDF, who became prisoners of hope since 21 April 1994 who were excluded from the SANDF integration process. With the traditional khoisan leadership bill signed by President CM Ramaphosa we hope that the draft khoisan soldiers bill of 2018, submitted bill the Khoisan Nation Self Defence Unit of South Africa be discuss and adopted to also recognise khoisan soldiers as 8<sup>th</sup> non statutory force and the final integration intake into the new SANDF in the history of South Africa.**

## **ABSTRACT**

Indigenous people in South Africa have in principle equal access to all social services provided by the Government, including education, health delivery systems and infrastructure. However, they tend to be more marginalized than other sectors to the extent that they are concentrated at the lower end of the socio-economic scale. All indigenous groups face different challenges within the national society as a result of distinct historical processes and current circumstances.

The Khomani San in the Kalahari were dispossessed of their lands and lost their traditional hunter-gatherer livelihood in the process. Today they are probably among the poorest and most marginalized indigenous communities in the country and their situation requires priority attention. The Griqua communities of the Western and Northern Cape, who are also present in other parts of the country, have long struggled politically for the recognition of their lost cultural identity as part of the Khoi-San people. Having been included during the apartheid regime in the amorphous category of "Coloureds", they demand statutory recognition as a distinct indigenous community and respect for their particular ethnic identity.

The Special Rapporteur recommends, inter alia, that indigenous communities be recognized as such constitutionally and that the legal institutions maintaining the stigma of their classification as "Coloureds" by the apartheid regime be removed. According to this research, in post-colonial Africa, the term 'indigenous peoples' ***does not mean:*** - first habitants in a country or on the continent. It fails to take in consideration the unique and violent nature apartheid was on also the Khoisan with being forcibly labelled Coloured.

The advent of democracy in South Africa in 1994 coincided with International Legislation where the International Labour Organisation ILO Convention 1969 – Indigenous & Tribal Peoples Convention, 1989 was prominent in their „rights to roots“ campaign, closely followed by the 1994 United Nations Draft - Universal Declaration on the Rights of Indigenous Peoples. These international debates filtered through to local communities in South Africa, who was still in the infant stages of democracy. The newly installed government glanced off ethnic loyalty in favour of the spirit of nationalism as the building blocks to unity in the new State.

Under leadership of the African National Congress (ANC), resurgent voices of Khoisan revivalist groups appeared to reassert an identity linked to particularity. This was done in the wake of a colonial and apartheid past, where these institutions destabilised identities hence the formation and mobilization of new political structures amongst neo-Khoisan Revivalist groups. Many of these neo-Khoisan groups are spearheaded by self-appointed leaders to mobilize support on the basis of ethnic loyalty to foster notions of „belonging“ to an ethnic society and the scramble for resources.

## **BACKGROUND**

The Khoisan were the first people in Southern Africa, and their history is both fascinating and a sombre reminder on how our direct and indirect actions can bring about the decline of an entire people.

Long before the first settlers arrived on South African shores, there were various groups of people who spread out sparsely across the land. These people, today called the Khoisan, were skilled hunter-gatherers and nomadic farmers who lived off the land. And yet, in spite of their earliest presence on the land, they're among the country's most persecuted people. And even after the fall of [Apartheid](#) in South Africa, they are among the most forgotten as well.

### **Two different groups of people**

The name Khoisan is a blend of Khoikhoi and San, two groups who shared similar cultures and languages. But they were by no means a homogeneous people. In fact, they generally existed in isolation of each other, and used different means in order to survive off the land.

### **Each group had different ways and means of living off the land**

The Khoi Khoi were skilled in the practice of nomadic pastoral agriculture. They maintained large herds of cattle throughout the country, and evidence suggests that they migrated to South Africa from Botswana. Some moved down from the [Kalahari](#) to the Cape, while others ventured southeast towards South Africa's high-lying lands.

The San, on the other hand, had territories covering regions as far afield as Botswana, Namibia, Zambia, Zimbabwe, South Africa and [Lesotho](#). They are skilled hunter-gatherers whom most consider to be the first people living on the land known today as Botswana and South Africa. San people were semi-nomadic, seasonally moving to new regions when water or animals became sparse.

## **The country's first people for two thousand years**

Archeologists estimate that the pastoral Khoi Khoi and hunter-gatherer San were living in Southern Africa for approximately two thousand years. Archeologists have uncovered artwork and implements believed to be among the oldest in the world. Though rock art is rare, there are still places in Southern Africa where it is visible.

## **Remarkable skills and knowledge**

Many consider the Khoisan to have some of the most incredible knowledge and insights into wild animals and the environment that they inhabit. Their ability to extract nutrients from seemingly inconspicuous plants and survive in generally arid or inhospitable environments is incredible. Many have comprehensive knowledge about the medicinal values of plants, and they use natural items to cure hundreds of ailments without modern medicine.

On the hunting side, they had an incredible ability to tune into their surroundings; to track animals across the land and take down wild game with a small poison-tipped arrow.

## **They've been assigned a slew of derogatory and insensitive names**

Khoisan people have been given derogatory, insensitive and ill-informed names since the first arrival of European settlers. Offensive names, including Bushmen and Hottentots, were used to classify and simplify this diverse, heterogeneous group, until eventually the blended name of Khoisan was adopted.

## **Climate change and the arrival of European settlers lead to their sharp decline**

It was with the arrival of Europeans in the mid-1600s that things started to go horribly wrong for the Khoisan. Arriving settlers laid claim to land previously used by these groups. Some settlers placed boundaries and fences around their newly acquired properties in order to prevent the passage of people through their land. Many settlers persecuted the people directly.

The disruption to grazing patterns, the exploitation of natural resources, the spread of imported diseases and various other conflicts had a direct impact on the population of the Khoi and the San. Over the subsequent years their populations went into a sharp decline.

The arrival of Apartheid many years later further repressed the Khoisan, and they quickly became one of the country's most threatened cultural groups.

Climate change also had a direct impact on the Khoisan. 22,000 years ago, when they first lived in Southern Africa, the land was wet, fertile and packed full of [wild game](#). All of this started to dry out as the region became hotter and drier.

## **Democracy has also failed the Khoisan**

In spite of the widely accepted belief that they were among the country's first people, the Khoisan are still among the most neglected and forgotten. Though many thought the advent of democracy in South Africa would result in better recognition of the Khoisan, many leaders from the group claim this has not been the case.

Democratic South Africa's [Land Restitution Act](#), which aimed to help communities reclaim lost land, has a cut off date of 1913 – many years after European settlers first took land from the Khoisan communities.

Khoisan people who were able to retain their land are now struggling to maintain it, and there are few resources and little government emphasis being put on securing and improving living conditions in these remote regions of South Africa.

## **They are recognised in the country's coat of arms, but their languages are not official**

In spite of recognition in the country's new coat of arms, leaders of the Khoi and San claim they are consistently ignored by the South African government. Political leaders seldom meet with members of the groups, and the various languages spoken by Khoisan people are not recognised as part of the 11 official languages in the country.

Widely regarded as some of the [most complex languages in the world](#), they are now under threat of being lost in their entirety, owing to the ongoing decline of these traditional communities.

## **We may well be witnessing the death of a culture**

Today the Khoisan struggle to maintain their traditional way of existence, and we are currently witnessing the end of their hunter-gatherer lifestyle. Many have started to transition into more modern lifestyles, and have shifted to agriculture and herding. This means that many of their original skills and insights, particularly pertaining to hunting and gathering, are being lost.

Laws in countries where they once lived now prevent the Khoisan from hunting as they once did to survive. The vibrant languages, in which clicks are used like consonants, is disappearing fast. Traditional music and singing are no longer as prevalent, and the art of making weapons, traditional jewellery and clothing are starting to be diluted by modern western cultures.



**PARLIAMENT**  
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31 October 2017

Mr D Pieterse  
Secretary General: Khoisan Nation Self Defence Unit of SA  
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STEENBERG  
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Dear Mr Pieterse

**MOTION OF THE NATIONAL ASSEMBLY**

On 26 October 2017, the National Assembly agreed to a motion noting that on 27 October, 209 years ago, slaves in what was then known as the Cape embarked on the first mass slave rebellion in South African history.

The Assembly understood that it was the Khoi and San people who started the long resistance of South Africans to racist and imperial, political, economic and social domination.

The Assembly calls on all South Africans to celebrate the 350 years of African resistance against colonial and economic domination and exploitation.

A copy of the Minutes of Proceedings of the National Assembly dated 26 October 2017, containing the full text of the motion, is attached.

Yours sincerely

**B MBETE MP**  
**SPEAKER OF THE NATIONAL ASSEMBLY**

## Khoisan Healing: Understandings, Ideas and Practices

To date, histories of pre-colonial and colonial Khoisan healing have been written, but few historians have drawn much from contemporary practice to inform their historical interpretations. At least in Namibia, traditional medicine plays a highly important role in Khoisan health strategies. It remains, however, a thinly researched topic, and particularly so in relation to the Damara. The lack of fieldwork used to inform historical accounts, reflects both the methodology of some historians and, in regard to history of the Khoekhoe, a deeper perception that there is too little left of 'traditional' Khoekhoe medical culture to usefully inform history.

In relation to the Damara, the lack of historical research must be seen within a wider context in which traditional Damara culture has received little academic attention. What information exists concerning the history of Khoisan healing is uneven. Although 'Khoi' and San are known to share linguistic and cultural ties, healing knowledge of the two groups has been researched in very different ways. Historians considering Khoekhoe medicine have turned to ethnographic accounts of Hottentot practice as reliable indicators of pre-colonial and post-colonial 'traditional' Hottentot medicine.

Whilst there is value in using early ethnographies as sources of information, the historical picture remains feint or, worst still, misrepresentative, if the ideas behind recorded practices are not examined. Much of Khoekhoe medical history is normative history. Often historians have failed to look for Khoekhoe ideas or, in the few cases where explanations are given by historical observers, historians have accepted these explanations unproblematically, despite their partial nature.

This is particularly so when Khoekhoe medical practices seem recognisable in a prebiomedical or current 'Western' medical sense, such as 'medical incision' being thought of as 'traditional inoculations'. Even historians predisposed to using fieldwork, have not looked significantly at the medical practices of contemporary Khoe speaking communities outside of the Cape, as possible sources of useful information that might inform their interpretations.

In contrast to Khoekhoe research, the understanding of Bushmen healing comes from extensive anthropological fieldwork, combined with a rich combination of ethnographic and archaeological sources. For the last fifty years, Bushmen have received considerable anthropological attention.

Over this period there has been significant interest in matters of healing and associated ideas and beliefs. The focus of Bushman researchers has, however, barring some interest in medicinal plants, been almost exclusively centred upon a detailed analysis of the trance curing dance. Following interest in Bushman 'core features', as indicators of long term cultural adaptation to a harsh marginal southern African environment, the dance has, additionally, been increasingly presented as an ancient shamanic healing ritual, carried out by ecologically adapted Bushmen.

This interpretation of Bushman healing dancers as shamans, has led to an increasing emphasis on Bushman difference from Khoe speakers and other Africans. Khoisan medical history is fractured. Whilst historians have gone some way to providing a history of

practices across at least the colonial period, they have done little to address ideas and changing ideas behind Khoekhoe practices. Moreover, they have misrepresented certain historical practices by assuming parity exists between Khoekhoe medical thinking and Western, or 'primitive'

Western, medicine. Anthropologists have looked far more at ideas and changing ideas surrounding healing but have done so in a limited context. Through a combination of ethnographic and archaeological evidence concerning healing dances, and theories associated with Bushman ecological adaptation and isolation, they have also offered a history of healing that goes back hundreds, if not thousands, of years.

Recent anthropological focus around the notion of Bushman shamans has tended to draw Bushman medicine away from its wider Khoisan context. Although some historians question the validity of projecting assumptions backwards based on fieldwork findings, there is a long and growing tradition of those that believe it difficult even to attempt to understand past behaviour without the insight of local indigenous perspective, and the local details one can only access through fieldwork.

### **INTRODUCTORY REMARKS ON THE ETHNICAL CONDITION OF THE KHOIKHOI IN PREHISTORIC TIMES, BASED ON THE EVIDENCE OF LANGUAGE.**

The Khoikhoi form a branch of the most peculiar and, doubtless, of the most interesting race of all the representatives of mankind on our continent. These Khoikhoi generally go by the name of Hottentots, a term to which I must object, as up to this moment it has been the cause of gross misunderstanding and heartburning, especially to ethnologists, when they had in view the classification of the South African races and nations.

In order to introduce to the reader the worshippers of Tsui-||goab and to lay a secure basis for the study of the Science of Religion as regards the Khoikhoi branch, I shall endeavour in a short sketch to delineate their prehistoric ethnical condition.

When the first European navigators, especially the Dutch, became acquainted with the Cape of Good Hope, they found a yellowish race of men, who possessed large herds of cattle, sheep and goats, and were on the whole, even after they had received a very provoking treatment at the hands of the Europeans, peaceably and hospitably inclined towards strangers. On account of their curious language abounding in harsh faucal sounds and clicks, the Dutch called them Hottentots.

Hottentot or Hüttentut means in Frisian or Low German a quack, and therefore the old Dutchmen, who were so much puzzled and did not know what to make of such an unheard-of language, more akin to the chat of a parrot than to human speech, called it Hottentot—*i.e.*, a mere gibberish. They very little knew that they had before themselves a highly-developed language, so highly, indeed, that the ingenious Martin Haug supposes that its higher and more refined constituents must have been acquired by contact with a civilized people.

The old Dutch also did not know that their so-called Hottentots formed only one branch of a wide-spread race, of which the other branch divided into ever so many tribes, differing from each other totally in language, and having only a phonetic relationship, as regards

certain peculiar sounds, of which the clicks formed the essential part. This other branch differed also entirely in language from those the Dutch had met first. While the so-called Hottentots called themselves Khoikhoi (men of men, *i.e.*, men *par excellence*), they called those other tribes Sā, the Sonqua of the Cape Records.

It is useless therefore to extirpate it, for the custom of more than two centuries has sanctioned its use; and all we can do is to define it more accurately. We should apply the term *Hottentot* to the whole race, and call the two families, each by the native name, that is the one, the Khoikhoi, the so-called *Hottentot proper*; the other the *Sān* (*Sā*) or Bushmen.

In the Nama language, one of the Khoikhoi idioms, the Bushmen are called Sā-n (com. plur). The meaning of this term is not quite intelligible, and I frankly confess that, after nine years, of which I have spent nearly seven amongst the Khoikhoi, I did not succeed in arriving at a quite satisfactory etymology, and I must still adhere to the interpretation which I first gave in the *Globus*, 1870, where I traced the word Sā-(b) to the root SA, to inhabit, to be located, to dwell, to be settled, to be quiet. Sā(n) consequently would mean Aborigines or Settlers proper. These Sa-n or Sa-gu-a, Sonqua or Sounqua, &c. (obj. plur. msc.) as they are styled in the Cape Records, are often called Bushmen—the Bossiesman, Bosjesman, Bosmanneken of the Colonial Annals, a name given to them to indicate their abode and mode of living.

The word Sā(b) has also acquired a low meaning, and is not considered to be very complimentary. The Khoikhoi often speak of !*Uri-Sān* (white Bushmen) and mean the low white vagabonds and runaway sailors who visit their country as traders. One also often hears, "*Khoikhoi tamab, Sab ke*," he is no Khoikhoi, he is a Sā, which means to say, "he is no gentleman, he is of low extraction, or he is a rascal." A Nama will say of a man who is very proud and reserved in his manners, who only mixes in good society, "*Khoikhoisen ra aob ke*," the man *makes-a-Khoikhoi-of-himself*, that is, *he stands very much upon his dignity*, and also, *he keeps himself very much to himself*.

Those who desire to have information on the natural and physical condition of the Khoikhoi and Sā-(n), I refer to Dr. Gustav Fritsch's standard work, "Die Eingeborenen Süd-Africas," and to three Essays published by me, Die Namas, and Die Buschmanner, in the *Globus*, 1868 and 1870, and Beitrage zur Kunde der Hottentoten, in *Jahresbericht des Vereins für Erdkunde*, Dresden, 1868; not to forget the chapter on the Hottentots in Friedr. Müller's excellent work "Allgemeine Ethnographie."

It is enough meanwhile to say, that the Bushmen lead the life of a Pariah, and that they are hated and chased by all other nations of South Africa, having to suffer most, however, from the hands of their own nearest kith and kin, the Khoikhoi, whom I have, on more than one occasion, seen manifesting more charity for a dog than for a starving Bushman.

The Khoikhoi are generally called, as I have already said, Hottentots, a term to which I would not object, were it not for the confusion it generally brings in its train, as far as ethnological, anthropological or linguistic terminology is concerned. Sometimes they are called the Hottentots proper in our Colonial language.

But very often, again, our Khoikhoi in the Colony, or more particularly those remnants of the tribes formerly occupying the vicinity of Cape Town, are called *Hottentots*, *Hottentots*

*proper* or *Cape Hottentots*, while on the other hand the inhabitants of Griqualand West, of the South Kalihari, of Great Namaqualand are called by their tribal names, Griquas, Namaquas, !Koras or Koranas, just as if they were not Hottentots as much as the Khoikhoi tribes of the Cape Colony. It would be as absurd for us to call only the Prussians, Germans, and apply to all the other tribes of Germany their tribal names, Bavarians, Suabians, Hessians, &c., denying to them the attribute German; or for Londoners to claim for themselves the title of Englishmen, while excluding the Northumberland and Sussex men from it.

This is my reason for protesting emphatically against the indiscriminate and superficial use of the term *Hottentot*, and therefore I have taken the liberty of taxing the patience of my readers by dwelling at some length on this subject.

While the Bushmen are hunters, the Khoikhoi are nomads, cattle and sheep farmers; and while the Bushman family has with the Khoikhoi, linguistically speaking, only the clicks and some harsh sounding faucals and a few roots of words in common, the various Bushman languages hitherto recorded, differ among themselves, as much as they differ from the Khoikhoi idioms. This difference and variety in speech is mainly due to their wandering habits and unsettled life.

The wild inaccessible mountain strongholds and the arid deserts of South Africa, where nobody can follow them, are their abode; constantly on the alert, constantly on the move, constantly on the path of war, either with other tribes, or with the wild animals, no inducement is given to them for a settled life, the necessary condition of the development of a more articulate speech and a higher intellectual culture.

The Khoikhoi, or Nomadic Hottentots, have all the same language, which branches off in as many idioms and dialects as there are tribes. The idiomatic peculiarities, however, are not very prominent, indeed not so striking, as to hinder a Gei||khau or †Auni or ||Habobe of Great Namaqualand, and the †Nube of Ovambóland, or the Gei†nam of the North Western Kalihari, conversing easily with the inhabitants of the Khamies Bergen (North Western Colony), and with the !Koras and Griquas of Griqualand West and the Orange Free State.

The present Bushman languages bear nearly the same relationship to the Khoikhoi as, among the Indo-European languages, English holds to greatest Sanskrit. As to the dictionary of Khoikhoi and Bushman, there remains no more doubt as to their primitive relationship. The following list will convince the sceptic:—

	<i>Khoikhoi</i>	<i>/Kham-Bushman.</i>
Tooth	gub	gei-  gei
Intestines	guin	khoin- khoin
Male, man	ʒau (!Kora) au (Nama)	ʒau
Master	gao-ʒau-b (!Kora)	gao-ʒau
Rope	!haub	!haa
Elephant	†kχoab	†kχoa
Egg	ubu-s	ubu and  uiten
Fish	oub	ou
White	!uri	!uiten and !u
Star	gomrob (!Kora)	koaten

	gamirob (Nama)	
Plain	!oub	!ougen
Strong	geiχa	geiya
Weak	‡kχabu	‡kχoba
Rich	!kχu	!kχou
Buchu	sāb	tsā
Beads	urin ( ʒuri)	ʒuri
Other	khara	kχara
Selfsame	ei	ei
To walk	dā	tai
Clay	‡goa-b	‡goai
Sea	huri-b	huri
Interrog.	tari	tari

A prominent feature in all Khoikhoi dialects is a strict monosyllabic tendency, and all roots end with a vowel, and chiefly with *a*, *i*, *u*; *e* and *o* are contractions of the three primitive vowels. As regards the roots in the Bushman languages, they appear more or less polysyllabic, although a great number is monosyllabic. They end generally in a vowel, very often also in a very strong nasal ~, which I believe is an old crippled suffix, originally having a vowel at the end. For instance, |*gu*, to go, is by some pronounced |*gun* (|*gung*); this *n*, as can be proved, is contracted from *nige* or *ni-ge-ni*. These vowels, however, have gradually worn off. Those roots which appear to be polysyllabic, very likely after a more careful study will prove to be compounds of radical elements.

While the Khoikhoi dialects all agree in having the same suffixes for the forming of three distinct numbers, (sing., dual, plur.) the Bushman languages show great irregularities and departures from the rule in this respect. In the |Kham language (Northern Colonial Border about Kenhardt and Zakrevier)—*mirabile dictu*—the words *man* |*kui goai*, and *woman* |*kui /aiti*, differ even in the root entirely from the plural men, !*ega tugen*, and women !*ega |gāgen*. They can therefore not be styled plurals in the general sense of the word.

Then again the plural will be formed simply by reduplication; but it also must be said that some individuals of the same tribe do not form a plural at all from the same word, where another individual would do so. There is also a goodly number of substantives, which are not used in the plural, because they are of a collective nature. A dual exists only for the first personal pronoun.

As regards the numerals, it seems that the Bushmen languages have not developed them beyond *two*; some travellers speak of *three*; but this is evidently derived from the Khoikhoi word !*nora* or !*nona* for *those*.

The !Ai-Bushmen, however, who inhabit the North Western Kalihari in the neighbourhood of Xaitses, (west from Lake Ngami or N||gami) count up to twenty, and for the sake of completeness I give these numerals here, as I have written them down from the mouth of three individuals of the !Ai tribe.

	!Ai-Bushman	Khoikhoi
One	guii	gui
Two	gam	gam

Three	!nona	!nona
Four	geie	haga
Five	guim tsoum (i.e., one hand)	gore
Six	guisa	nani
Seven	gamana	hu (hugu)
Eight	!nonadi	khaisa
Nine	uitai   gam	khoisi
Ten	vaiiko	disi
Eleven	tamkhumtsu	disi !gui !kha
Twelve	gamane	"  gam "
Thirteen	!nonane	" !nona "
Fourteen	kheisa	" haga "
Fifteen	tsuba   vae	&c. &c.
Sixteen	gui naha ‡gana	
Seventeen	gam naha ‡gana	
Eighteen	!nona naha ‡gana	
Nineteen	gamsaragasara	
Twenty	tsutsarukehā	



## KHOISAN SOLDIERS ON THE MARCH



**The Order of Baobab**

*in Silver*

Awarded to

**KATRINA CSAU**

For her excellent contribution to the preservation of a language that is facing a threat of extinction. Her determination to make the project successful has inspired young generations to learn.

*[Signature]*  
CHANCELLOR OF ORDERS  
R. CASSIUS LOBUE PHD  
0476 72 April 2014



*[Signature]*  
PRESIDENT OF THE  
REPUBLIC OF SOUTH AFRICA  
J. ZUMA

## Good Hope during the 17th century as a means of appropriating colonial land

This paper deals with the vastly different attitudes of the Dutch colonisers at the Cape during the second half of the seventeenth century and the indigenous Khoi tribes who were nomadic herders, toward land use and possession. While the boundaries of the Dutch settlement at Table Bay and the land allotted to farmers were professionally drawn by land surveyors, the locations of the dwellings of Khoi tribes on maps and views of the Cape of Good Hope, drawn by Dutch and other cartographers, are distributed in various ways. Three categories are identified: those that ignore the presence of the Khoi; those that locate the dwellings as if in a fixed position, and those that tend to take account of the temporary status of Khoi locations. By attempting to map the sites that the Khoi occupied for periods of varying length the colonisers certainly obtained an understanding of a concept of land use and property that was vastly different from their own.

Perspective may be divided into two categories: the first, a theoretical category, known as “speculative”, is linked to reflection on the principles of mathematics as practised during the Italian Renaissance; the other, a practical category resulting from the diffusion of perspective outside Italy, refers to the work of 16th century prospettivi or perspecteurs whose professions were concerned with the practical application of this discipline to earth sciences. At Antwerp in 1604-1605 Jan Vredeman de Vries published a manual on perspective which differed from Italian methods. Later Simon Stevin of Bruges shifted this technique to the ambit of engineers and surveyors.

Surveyors who had been trained in the Dutch school as perspecteurs were employed by the United East India Company (VOC), founded in 1602. In the territories where the company established settlements such as the Cape of Good Hope, they had the task of surveying the new land to demarcate the acquisition of the territory. The tools they used not only derived from the Western concept of perspective, but from methods that were more specifically Dutch in that they were linked to the judicial and political regime of the United Provinces of the Netherlands. The specifics of this method as revealed in VOC maps may be understood as deriving particularly from the conflicts with the indigenous populations, most pertinently the Khoi, who based their sense of land use and ownership on different criteria.

In his travel account, written in 1686, Willem Ten Rhyne states: AThe Khoi are separated from one another by no boundaries. Centuries later I. Shapera (1930: 286) also attests: AIt is clear from accounts of the early Dutch and other travellers that every Hottentot [Dutch name for the Khoi] tribe in the Cape had its own territory. There is, however, no concrete information as to the demarcation and control of these territories. The reading of history shows that the Hottentot tribes moved about freely over the country in search of pasture, and the boundaries between the different tribes, as far as can be ascertained, do not seem to have been clearly defined.@ This observation of these nomadic people encountered by the Dutch colonisers at the Cape during the second half of the seventeenth century is apt because their attitude toward land was communal possession. In contrast, AEuropean immigrants carried with them ethnocentric attitudes that were deep-seated in Western culture. Ignorant of the needs of local societies, they assumed that they were not depriving inhabitants of anything if they occupied land that was not already built on, cultivated or grazed by domestic animals@ (Thomson and Lamar 1981: 17). Under Roman Dutch Law the Dutch colonisers had a right to property and land use which they applied by means of title deeds based on accurate land surveying and the mapping of territories. This right they also applied at the Cape during the seventeenth an early eighteenth centuries.

In order to give expression to the demands of Roman Dutch Law which required the registration of title deeds and the boundaries of places, land surveyors, a special category of skilled professionals who collaborated with architects, town planners and cartographers, was necessary. In the Netherlands their training included a thorough knowledge of geography and mathematics - especially of perspective. Since surveying was so important for the Dutch in establishing land use on which a permanent settlement at the Cape could be based, the first Governor, Jan van Riebeeck, imported trained land surveyors very soon after his arrival in 1652 to establish a settlement at the Cape of Good Hope. The names of some sixteenth-century and early seventeenth-century land surveyors who worked at the Cape in the service of the VOC (Verenigde Oostindische Compagnie or Dutch East India Company) are known, but most are anonymous and a few of them may have visited the Cape for only a short period. Our purpose is to inquire into the location of the Khoi as represented by VOC cartographers, which is here undertaken for the first time. The sources we are dealing with include a variety of well-known printed maps as well as

published and unpublished drawings in the National Library in Paris and Cape Town. A great many maps indicating the location of the Khoi are made from descriptions in the texts of travellers who encountered them in the vicinity and outskirts of the Cape settlement.

Since the locations of the Khoi tribes that are indicated on the selected maps were mainly based on descriptions, the contradiction we are dealing with in this study is that on a map places are fixed according to the conventions of cartography, while the Khoi were nomadic with shifting habitats. A brief survey of their culture and evidence of their locations is therefore necessary before the maps on which they appear are categorised. The Khoi, often referred to as Khoikhoi or, more politically correct as Khoekhoen since Akhoe@ means Aman@ in their language, were nomadic pastoralists who had already made the transition from foraging to cattle breeding when they encountered the Europeans who visited the Cape prior to and after 1652. By collating evidence in various sources about the origins, numbers, tribes (each with its own name) and whereabouts of Khoi tribes in the Western Cape at the time of the arrival of the Europeans, one gathers the following:

The current consensus appears to be that the Khoikhoi originated in a region approximately on the junction between Zambia, Zimbabwe and Botswana, as proposed by Westphal (1963) on linguistic grounds, and elaborated by Elphic (1977 and 1985).

In the mid-seventeenth century, when the Dutch colonisers came to settle in the Cape of Good Hope, the Khoi population numbered about 200 000 (Shkllazh 1989: 129).

They lived along a narrow strip of coastal area of the West coast, from Walvis Bay to the north (Van Winter 1936: 10).

**The Hessequa tribe in the vicinity of Cape Town was probably the largest and most powerful (Carstens 1969: 96).**

In the Cape Peninsula the Goringhaicona tribe in Table Valley was the first group to be encountered by the colonists (Bredenkamp and Newton-King 1984: 7).

According to Andrew B. Smith (1983: 3) the first Saldanhars (or Ochoqua) arrived in the vicinity of Table Bay for the spring pasture in October 1652.

The Khoi initially supplied cattle to Van Riebeeck and his company, but were also inclined to raid the Europeans' herds so that the so-called First Hottentot War was fought from 19 May 1659 to 6 April 1660.

There are also many references to the whereabouts of the Khoi in published texts of the period, and the fact that Governor Jan Van Riebeeck (Leibbrand 1898) refers to specific

locations in his journal on 10/02/1655 and 11-12/05/1656, this information is not very helpful in finding a VOC map which shows these specific locations. Even a modern map indicating their presence by the names of their tribes is not very helpful for our purpose.

We are not dealing with the iconography of the presentation of the Khoi people themselves, but early depictions of their dwellings by illustrators at the Cape are relevant to our theme, which is the depiction on VOC maps. Most illustrations of the kraals show a circle of huts (figure 1) and fits a description such as the following by P.W. Laidler (1936):

AIn 1661 there was a kraal of seventy-three huts a little to the north of Olifant=s River. They formed a circle, outside which stood three huts occupied by Hottentots who possessed no cattle and who acted as messengers between that and the other kraals. The community consisted of three hundred men who possessed four hundred thousand sheep with which they moved from pasture to pasture.@ While 400 000 sheep in one herd seems vastly exaggerated, no other information could be traced about sizes of cattle or sheep herds.

*Figure 1 Detail of a painting Cabo de Goede Hoop. Johannesburg, Africana Museum*

On many VOC maps a Khoi kraal is depicted by means of a simplified iconic system of a small circle formed by rounded dots. However, other systems, such as simple dots or small pyramids, are also used and with the information available at present the locations of the circles or other signs on various maps cannot be supported by geographical or archaeological evidence that the Khoi were at that specific place at the time that the map was drawn. However, the maps can be studied as cartographic documents since a map is not necessarily identical with the land it represents: A... a map is necessarily an *abstract* representation@ (Ziman 1978).

**Traditional khoisan leaders  
seen with Generals of the  
Khoisan Nation Self Defence  
Unit of South Africa as the 8<sup>th</sup>  
non statutory Force**



*Figure 1 Detail of showing a circular Khoi kraal - 2018*



*Figure 1 Detail of Swellendam kraal, 31/03/2018, by Chief Andrew Pieterse, showing Khoi hut,*

*Figure 3 Detail of Gouda Kraal, showing tree stamps Khoi hut with Senior Headman & Ceremonial Officer John Frieslaar - 2019*



*Figure 2 Detail of Habitations des Hollandais au Cap by khoi John Frieslaar, on which the Khoi huts are schematically rendered by means of Tree leaves - 2018*



*Figure 4 Detail of kraal in Saron, on which as succession of the kraal is indicated by means of reeds formed by small triangles: In front is Senior Headman SP Bosman & Senior Headman JJ Abrahams - 2019*



**HESSEQUA KHOI TRIBAL COUNCIL TRADITIONAL LEADERS WHO ARE ALSO GENERALS OF THE KHOISAN NATION SELF DEFENCE UNIT OF SA WITH QUEEN OF THE KOMANI SAN MA KATRIENA attended the opening of the National House of Traditional Leaders on 27 February 2018**

## **How the Khoikhoi society was organized Political Organization**

### **The KHOI- KHOI (KHOI)**

The Khoikhoi or *Khoi* were herders who settled on the land from the Atlantic Ocean to the Natal coast near the Indian Ocean. They are also believed to be one of the earliest migrants of South Africa. Like the San, the Khoikhoi belonged to the Bushrnoraid race. They were taller than the San, but like the San they were yellowish brown skinned and their language was full of a click sound but not croaks. They are at times called Hottentots or *Hottentoes*- a name given to them by the early or first Europeans (Dutch) who met them. And called themselves Khoikhoi (meaning men of men) Before they migrated and settled in South Africa, the Khoikhoi lived in Central and other parts of Eastern Africa. They were forced southwards by stronger and more organized Bantu speaking people. By the time the Portuguese came, the Khoikhoi were living at Saldanha Bay. They reached the Cape in the thirteenth and fourteenth Centuries. By the middle of the Seventeenth Century, the Khoikhoi were living around the Cape, along the banks of the Orange River and on the coast in Natal and over much of modern Namibia and the shores of the Table Bay and the Great Fish River. At present the Khoikhoi live in South Africa and Namibia. The half breed Khoikhoi (Korannas) settled on the banks of the Orange and the Vaal Rivers. The other breed, the Namaquas settled in Namibia.

### **How the Khoikhoi society was organized**

#### **Political Organization**

The Khoikhoi had no centralized system of government. However, they had a political system, which helped them manage their own affairs.

They lived in large camps or group each consisting of several related clans. In each camp was a village, which operated an independent political unit.

Each camp had a chief who ruled with the help of elders who headed the clan in that camp or village. The chief usually settled disputes between members of different clans in the camp. He even had powers to sentence a man to death.

However the chief's power was at times limited, for instance the relatives of the murdered person had a right to act or even kill the murderer without being restrained.

Chiefs among the Khoikhoi were also responsible for the safety of the camps.

The chief's among the Khoikhoi ruled through customary established practices, which defined their powers. The leading clan elders settled disputes among clan members. The chief of the group together with the different clan heads settled the differences between members of different. Among the Khoikhoi, the chief had clearer and heavier responsibilities.

The Khoikhoi held their political meetings in public and ordinary members were free to attend the proceedings. This kind of political organization of the Khoikhoi was better than that of the San.

### **Economic organization**

The Khoikhoi were nomadic and largely grew no crops for food. They moved from place to place in search of pasture and water for their animals.

They were great herders who kept large flocks of fat tailed sheep. In order to supplement food provided by their animals, the Khoikhoi also carried out hunting, fishing and gathering of wild fruits, leaves, roots and insects. They also jealously guarded their hunting grounds.

It was rare for the Khoikhoi to slaughter their cattle for meat, but they only slaughtered them for important ceremonies or feasts. Their best food was milk. They also fed on honey, wild fruits, roots and fish. They killed wild animals by use of poisoned arrow heads.

The Khoikhoi practiced Iron working and pottery making. The San did not have these skills. They carried out barter trade with the Bantu and later with the Europeans, for instance the Dutch and Portuguese. They exchanged cattle and other related products for European goods like brass, copper, beads, cloth and porcelain, among others.

The Khoikhoi had a lot of mineral wealth. They also had permanent shelters, as Oxen carried their tents.

The Khoikhoi had a stronger economy and lived in larger political groups, which included between 600 to 2000 people.

### **Social organization**

The nature of the economy among the Khoikhoi influenced their social organisation. They were always moving in order to get food, water and pasture. This meant that they could not have permanent settlements. The Khoikhoi Lived in simple homesteads each consisting of a beehive shaped hut. The huts were made of reed mats or tents and could be carried by their Oxen when they moved.

The Khoikhoi boys underwent initiation where their hunting skills were tested, which prepared them for adulthood. Initiation was mainly performed at puberty. Marriage among the Khoikhoi was more complex.

It was only after initiation and marriage within the same clan was forbidden. The young couple stayed with the bride's parents until the birth of their first born child.

Sheep were presented to the bride's parents before the bride was taken and then the bride would go with her own animals as presents from her family, which remained her property in their new home.

Polygamy was widely practiced, but the Khoikhoi had few children. Many children would be a burden to Khoikhoi nomadic families.

They used traditional healing herbs as medicine, which skill was taught to their youths.

The Khoikhoi celebrated important occasions or moments like birth, puberty, marriage and death by sprinkling the person with *the gall of a sacrificial animal*.

They danced at the new and full moon and treated the preying mantis with respect because it was a symbol of wealth and good fortune.

'*Tsuiguab*' (their god) was worshiped and believed to be the giver of rain, property and good health. He was called *father of our father*. The most important ceremony among the Khoikhoi was sacrifice to rain because they lived in dry areas. The Khoikhoi also believed in the soul of a dead person accompanied with a *ghost*. Ghosts were thought to be responsible for harm and death. They were associated with their super natural being- *Tsuiguab* who was held responsible for sickness, shooting stars, eclipse of the moon and the sun.

### **Reasons for the migration of the Khoisan speakers in South Africa**

Being nomadic they moved to search for hunting grounds and areas where they could advance nomadism by necessity- being animal rearers.

They were forced to move southwards by stronger tribes especially the Bantu speakers.

They could not compete with these more advanced cultures.

Due to internal and external threats, some of the Khoisan speakers were absorbed by their enemies and others retreated southwards.

Many may have settled in South Africa due to terrible periods of drought and famine (food crisis).

For the Khoikhoi, they relied on hunting, fishing and gathering to supplement their diet - these activities forced them to wander in search for survival.

Clan disputes, conflicts with stronger tribes over animals, grazing lands -might have led to the migration of the Khoikhoi people in South Africa.

The outbreak of diseases contributed to the migration of the Khoisan speakers.

The San and the Khoikhoi only could move as long as their traditional land(s) were not invaded by people with better and strong weapons.

Thus in face of these invaders in their cradle land; the hunters and herders had the choice to withdraw, be absorbed or migrate for South Africa.

Archaeologists and many historians say that having developed some stages of culture, which was appropriate for different environments (of climate and vegetation), the Khoisan speakers decided to move.

The man made crisis or conflicts that led to 'overpopulation among the Khoisan'

The climatic changes of in South Africa were important for people who lived as hunters and gatherers because new vegetation meant new animals and edible plants for which new weapons and tools might be needed.

The youth were tired of receiving orders from the elders on matters of land and the rigid customs. Others also moved because their neighbors, friends and relatives were also moving.

The youth were also wander- lust who wished to see what lay beyond their boundaries. In other words, they had the spirit of adventure. Pressure on land to settle peacefully without conflicts. The desire to export their social influence over other societies southwards. Their parents' home may have witnessed misfortunes that claimed many people including their children and women. They might have experienced poor or no leadership in their homelands forcing them to move southwards.

### **This is part 1 of a three-part series on Khoi-San identity, published during Heritage Month.**

*"History is a people's memory, and without a memory, man is demoted to the lower animals. When you have no knowledge of your history, you're just another animal."*

Malcolm X (1964)

A recent Human Rights Commission (HRC) report noted the importance of officially recognising the cultural identity of Khoi and San peoples on an equal standing to other cultural groups as “inextricably” linked to human dignity.

It identified the continued forced apartheid classification of Khoi-San peoples as “coloured” as an infringement on their right to identity and culture, a precursor to “their virtual political and social invisibility”.

The commission, as mandated by the SAHRC Act, recommended that the South Africa government, through the Presidency and Department of Arts and Culture, begin taking steps toward the removal of this forced categorisation by 31 March 2019.

These findings add a new dimension to public discourse around the authenticity of those categorised as coloured and their African identity. Its contribution to what has been deemed “the coloured debate” is simple: the Khoi-San cannot rebuild identity and social structures in the absence of recognition.

Continued exclusion only stands to push them further into the margins of society as inadequate measures to promote, protect and preserve their culture, traditions and traditional knowledge systems will lead to the complete erasure of their heritage: their memory.

As it stands, our constitution only recognises the Khoi-San under language provisions in Section 6. Any reference to “indigenous” in other provisions is interpreted and understood to mean all African communities.

Associate Professor at the Centre for Humanities Research at the University of Western Cape, Suren Pillay, credits this disqualification of indigenous status to race categorisation.

“Across the continent there were often categories of populations who did not fit neatly into (the) division of white settler and black native,” he writes. “They were often categories of populations defined as ethnic, but like the Europeans, they were classified as races under colonial law. Like Europeans, colonial thinking said they came from elsewhere, and were also therefore not indigenous.” This has manifested in an unfairly stringent process in order for Khoi-San to prove their identity. While other African tribes are granted recognition based on language, surname or customary practices, the recently passed Traditional and Khoi-San Leadership Bill prescribes strict criteria for a community to be recognised as Khoi-San. The bill affirms that to gain recognition as such, a community must have a history of self-identification and must be separate from all other communities; they must observe distinctive established Khoi-San customary laws and customs; and must have a track record of existence within a specific geographical area.

On top of this, Khoi-San leaders are required to submit membership lists to government on an annual basis – comprising full names and surnames of members, with certified copies of the identity documents.

Time and again, Khoi-San leadership, particularly in the Northern and Western Cape, has lodged its grievances about this type of unfair treatment.

In the most recent attempt to capture the attention of government and the South African public at large, Khoi-San King Calvin Cornelius III served notice to Parliament to vacate its Cape Town premises.

The eviction notice given to Cabinet, and addressed to the president, read:

# The National Council of KhoiSan Chiefs of South Africa

Hereinafter called the Councils of Indigenous Khoe - San Leaders of South Africa (COIKLOSA)



This is to certify that the title of

**SENIOR HEADMAN**

Hessequa Khoi Tribal Council has been awarded to:

**DANNYBOY PIETERSE**



Of the Province of Western Cape and the Ancestral Khoi land and Territories of that Region by Khoe - San Ceremonial Sacred Rites of ! Xnau ! according to Khoe - San Customary Law

Signed at

Registrar of KhoiSan Chiefs and Councils  
Protocols and Ceremonials Office

*official Stamp here*

The national Council of KhoiSan Chiefs of South Africa  
Councils of Indigenous Khoe - San Leaders  
Khoe - San Ceremonial Sacred Rites of !Xnau!

Chief Andrew Pieterse  
Hessequa Khoi Tribal Council  
25 Bontebok Street  
SWELLENDAM  
6740

Signature of Ceremonial Officer

SWELLENDAM

NPO Registration: 205 - 997 NPO

Date of ! Xnau ! Rites: 31 March 2018

Date of Issue: 31 March 2018

Status of ! Xnau! : Induction

Initiation

Inauguration



“This is to officially inform you of the decision of the King and the Khoi-San people to secede from South Africa. You were given notice of our secession as well as our declaration based on the principle of self-determination and independence to establish the Sovereign State of Good Hope.”

It set an impossible five-day notice period, accompanied by a 48-hour registration allowance for non-Khoi-San “aliens” to legally reside in the independent Khoi-San state; it pretty much mirrors the hoops Khoi-San peoples are expected to jump through to validate their existence.

The forced classification of Khoi-San as coloured stunts society’s ability to imagine them as anything but. It legally permits the denial and erasure of their existence, unique history and memory. Thus, not only does it strip them of their identity, but their humanity too.

## **The Origins of Indirect Rule**

In 1652 the VOC gained a foothold on the African continent when it colonised the Cape of Good Hope. The VOC reflected Dutch modes of rule, and throughout its vast empire, was primarily based on legal and institutional pluralism. In the Cape this fragmented form of rule laid the foundation for an early form of indirect rule.

The Dutch Republic was politically fractured and decentred. Marteen Prak, who writes about early citizenship in the Netherlands, notes that while the Republic might present itself as a “single entity outwardly, domestically the political system was all bits and pieces, held together almost as much by the exigencies of international rivalry and by its own institutions”. The central government, or States-General, did not have sovereign powers, and there were no central funds or central bureaucracy of any importance. The Republic was a confederation of seven sovereign provinces, and was also fractured further along the lines of autonomous states and cities.

This decentred organisation of power is confirmed by Julia Adams,<sup>1</sup> who categorises the Dutch Republic as an ‘estatis’ (as opposed to the absolutist) patrimonial state. This means that the early modern Dutch state was based on the “segmentation or parcelization of sovereign power among the ruler (or rulers) and corporate elites”, giving rise to complex interdependencies, underpinned by permanent tensions and competition between rulers and corporate bodies, and between the corporations themselves.

The VOC was a product of, and a further embodiment of Dutch patrimonialism. The Company, established in 1602 by the States-General as a monopoly of trade from the Dutch Republic from east of the Cape of Good Hope to west of the Straits of Magellan, was never purely commercial in nature. The Company, which established a great deal of autonomy from the States-General, was given a mandate to enter into diplomatic relations, establish some form of civil administration in its factories and colonies, and to billet troops.

Internally, the control of the Lords XVII, the directors of the VOC, was curbed by the Company’s fragmented organisational structure, and by distance that delayed the relay of information between the Netherlands and the East Indies.<sup>2</sup> The intermediary position of the headquarters established in Batavia complicated arrangements, and no one actor was able to establish centrality. Thus, Adams notes, the

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<sup>1</sup> J. Adams, “Trading States, Trading Places: The Role of Patrimonial State in Early Modern Dutch Development”, *Comparative Studies in Society and History*, 36: 2 (1994), 319-355, 326.

<sup>2</sup> J. Adams, ‘Principals and Agents, Colonialists and Company Men: The Decay of Colonial Control in the Dutch East Indies’, *American Sociological Review*, 61:1 (1996), 12-28, 25.

“mutual and symmetrical dependency inscribed in the heart of the VOC’s hierarchy undercut the potential power advantage of the metropole”.

The Company built a vast empire in the Indian Ocean. In spite of the VOC’s military prowess, its trade and colonial relations were shaped by intricate and shifting regional balances of power. As a rule, the Company was dependent on local alliances and allies to gain economic and political advantage, and its reach was limited. The VOC’s partial rule or segmentation of power should not, however, be interpreted as a benign form rule. VOC-run factories and settlements were based on the premises of colonial conquest and occupation. To carry out its function as a cross-continental trader, the Company relied on a large body of un-free African, Asian, and European labour, kept in check by violent regimes of control based on torture and death.

The first commander of the VOC-Cape, Jan van Riebeeck, was instructed to develop trade relations with local pastoral KhoiSan communities.<sup>3</sup> However, when KhoiSan failed to trade their cattle in the numbers required by the Company, van Riebeeck petitioned the Lords XVII (the Directors of the Company) for permission to enslave KhoiSan. He reported that KhoiSan were idle, godless savages and “a brutal gang living without any conscience”.<sup>4</sup> Much like the native people of America, dispossessed commoners, political dissidents and renegades, as well as rebellious women, or ‘Amazons’, in the north Atlantic, men like van Riebeeck construed the KhoiSan as monstrosities worthy of destruction.

However, the Lords XVII refused van Riebeeck’s request. According to Kerry Ward,<sup>5</sup> who examines the banishment of convicts to the Cape, the Company instructed local officials to treat the KhoiSan respectfully as a trading nation. However, when placed in a context of colonial occupation, this rhetoric of benign trade quickly gives way to a reality of systematic territorial enclosure and political domination.

The VOC’s station occupied territory on which *Goringhaicona*, or *Strandlopers* (beachcombers) relied for their marine-based hunter-gathering, and that also formed part of the grazing routes of pastoralists such as the *Goringhaiqua* and the *Cochoqua*.<sup>6</sup> KhoiSan were increasingly prevented from accessing this land. At first, the Company grew hedges to keep KhoiSan and their cattle out. At one stage, the Lords XVII even wondered if it would be possible to dig a channel between the Salt and Liesbeek rivers with a view of separating the Cape from the African continent.

Concerned about the permanence and growth of the VOC outpost – from which they were excluded – peninsular KhoiSan united and took up arms against the Company in 1659. After this war (referred to as the First Dutch-KhoiSan War), the justification for occupation appears to have shifted. Now, Company men argued that they had won the territory through war.

In the late seventeenth century, the Company changed its trading strategy, bringing it into direct competition with French and British merchants. To scare off any intruders, the VOC re-asserted its claim over the Cape through a land sale. The ‘Cape district and its dependencies’ were bought for goods with an estimated value of 115 rixdollars from Schagger (*Osingkhimma*), Captain of the *Goringhaiqua*. Since the territory had been “lawfully sold and ceded”, the Company claimed to have firmly established its right of property.

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<sup>3</sup> R. Elphick and V.C. Malherbe, “The Khoisan to 1828” in R. Elphick and H. Giliomee (eds.) *The Shaping of South African Society, 1652-1840*, Second Edition, (Maskew, Miller, and Longman, Cape Town, 1989), pp. 3-65, 10.

<sup>4</sup> H. Trotter, ‘Sailors as Scribes: Travel Discourse and the (Con)textualisation of the KhoiKhoi at the Cape of Good Hope, 1649-90’, *The Journal of African Travel Writing*, 8 & 9 (2001), 30- 44, 33.

<sup>5</sup> K. Ward, “‘The Bounds of Bondage’: Forced Migration from Batavia to the Cape of Good Hope during the Dutch East India Company era c. 1652 -1795” (Ph.D. thesis, University of Michigan, 2002), 6.

<sup>6</sup> Worden, Van Heyningen and Bickford-Smith, 21.

This was no ordinary ‘treaty’ between nations, but shows that the assertion of private property rights was fundamental to imperial claims of ownership at the time, and that the notion of private property was endemic to the colonial conquest of the Cape.

After the ‘land sale’, territorial and political inclusion became possible for KhoiSan polities, but strictly on Company terms, and on an indirect basis. After the Second KhoiSan-Dutch War (1673-1677), the defeated Gonnema, leader of the *Cochoqua*, was expected to pay a tribute of thirty cattle a year. At about the same time, the Company asserted its right to adjudicate disputes between different clans within its territory (Elphick and Malherbe, 1989, 14). Governor Simon van der Stel (1679-1699) also developed a practice whereby he would officially recognise loyal KhoiSan chiefs or captains, and bestow on them a ceremonial staff and a classical name (such as Hercules or Hannibal).

Such officially sanctioned leaders were able to retain access to land and grazing within the Colony. Legal pluralism accompanied institutional pluralism, and KhoiSan who broke the law within the Colony were handed to their communities for punishment.

Thus, contrary to Mamdani’s claims, the old Cape was not based upon a single homogenous legal order, or a form of direct rule. At first, the Company sought to exclude the KhoiSan entirely from the small station. However, as the station expanded, and became more secure, the Company established systems to deal with KhoiSan indirectly through officially appointed patriarchs.

This indirect mode of rule was not always effective. While some polities were thus brought under Company control, patriarchs were known to change their allegiances, and many groups continued to resist Company rule, and moved out of its immediate reach. An important consequence of this mode of indirect rule was that the Company failed to develop systematic laws and institutions for those KhoiSan who were increasingly drawn into the Colony, mainly as workers.

### **Colonial Expansion, Labour and the KhoiSan Worker**

Throughout the eighteenth century, settlement and colonial expansion steadily undermined the independence of KhoiSan communities, and the KhoiSan were increasingly compelled to work for free-burghers. They became the primary source of labour for the stock-farming sector on the colonial borderlands. Yet, unlike other labourers in the Colony, there were no specific codes used to regulate KhoiSan workers. The claim by historians that KhoiSan workers were, therefore, ‘free’ labourers, does not adequately capture their curious position. Rather, the status of KhoiSan workers was legally ambiguous. This had two notable consequences. First, labour relations between KhoiSan workers and their free-burgher masters were more negotiable and varied. This was especially true of the first half of the eighteenth century. Second, KhoiSan workers were only partially integrated into colonial institutions, and then primarily as a criminal underclass.

The Cape was meant to function as a refreshment port for VOC fleets travelling between the Netherlands and the East Indies. In addition to a fort and garden, a basic administration was established to rule the new settlement at the Cape. The commander, later the governor, ruled together with the Council of Policy, which met weekly at the fort and carried out ‘all functions of government’ on land.<sup>7</sup> A Court of Justice, established in 1656, and the law, were modelled on that of Batavia, supplemented with local ordinances.

The station was initially run by Company servants, the majority of which were low-ranking sailors and soldiers. These men, mostly recruited from northern Europe, were bound by four-to-seven year contracts. They were subject to a regimented system of coercive control that cut across the Company, supported by

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<sup>7</sup> Worden, Van Heyningen and Bickford-Smith, 29.

the courts. Sailors and soldiers could be beaten by their officers for minor offences. Those suspected of more serious crimes, such as assault, would be tried by a ship's council, made up of officers.

More disorderly acts committed at sea, such as sodomy, desertion, or mutiny, which were punishable by death, were tried by a *Brede Raad* (general council), which consisted of merchants and officers of a particular fleet.<sup>8</sup> Sailors and soldiers could also be tried and punished by one of the Company's land-based courts, and dissident sailors and soldiers either stationed at the Cape, or travelling between the Netherlands and the East Indies, could be prosecuted by the Cape's Court of Justice.

The Company also relied on the labour of slaves and convicts, who provided domestic labour, worked the ports, and built the Colony's infrastructure. Slavery was illegal in the Netherlands and the regulations governing slaves throughout the VOC's empire were codified by Batavian administrators in the Statutes of India of 1642, and 1766. These codes were also supported by the criminal justice system, and more serious offences and disorderly acts were tried by criminal courts. Under the VOC there was no pretence of equality under the law, or of a common citizenship. The legal system was consciously and explicitly based on entrenching and maintaining hierarchies and inequalities of class and status. The most gruesome and violent punishments were reserved for slaves. For instance, they could be broken on the wheel, burnt alive, or have their heels and noses cut off.

Although the Cape was supposed to serve as a refreshment port, the Colony was dependent on supplies from the Netherlands and Batavia. The Company was keen to promote the farming of fresh fruit and vegetables, with limited costs, and from 1657, respectable Company servants could apply to be released from their contracts to farm, and were awarded the status of free-burghers (free citizens).<sup>9</sup> Prak notes that the early form of citizenship found in the Dutch Republic varied a great deal from city to city. He notes that in Bois-le-Duc citizens included all those born or baptised within the town, while in Deventer, only children born of citizens were assured citizenship. Yet, in general, citizenship offered membership to guilds (which monopolised the trade and production of goods), and a trial by local courts. Although citizens could be elected to office in some cities, Prak argues that the administration of municipalities was still controlled by the aristocracy and political representation was limited.

In return for these privileges, citizens were expected to pay taxes, and participate in the protection and policing of the city.

Regardless of the various legal parameters, it was primarily the urban middle-classes who honed burghership into a distinct identity – separating them from the poor, foreigners, and Jews – and who mobilised as citizens to make political claims. For instance, the obligations of burghers were construed as tasks that only those who earned a decent living and who were autonomous from a lord or master could carry out. This could be seen in the case of citizen militias, a highly contested institution, which became central to the notion of citizenship in the Netherlands, as the power of guilds declined.

In the colonial context of the Cape, burgher status was conferred on more modest men and their wives, who would not be regarded as proper citizens by the urban middle classes in the Dutch Republic. The autonomy of Cape burghers was quite limited. Although released from their Company contracts, they could be reinstated as servants at the Company's behest. Burghers were also obliged to sell their produce to the

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<sup>8</sup> P. A. McVay, "I am the Devil's Own': Class and Identity in the Seventeenth Century Dutch East Indies" (Ph.D. thesis, University of Illinois, 1995), 78.

<sup>9</sup> Guelke, L. "Freehold Farmers and Frontier Settlers, 1657-1780", in R. Elphick and H. Giliomee, (eds.), *The Shaping of South African Society, 1652-1840*, Second Edition (Maskew, Miller and Longman, Cape Town, 1989), 66-108, 70; Worden, Van Heyningen and Bickford-Smith, 20.

Company at fixed prices, and were not permitted to trade privately with KhoiSan. In addition, they were expected to provide military service, an obligation that would fuel resentment towards the Company.

In sharp contrast to the attempts to exclude KhoiSan from the Colony, Cape free-burghers did gain privileged access to state, and social resources. Almost all were low-ranking Company servants, and the change in legal status allowed them to elevate their class position. They were provided access to land and to other people's labour, and an opportunity for advancement and autonomy. Burghers were allowed to marry, thus giving them further access to family labour, as well as access to material and social 'capital' in the forms of inheritances and credit. From as early as 1658, Cape burghers were also given some political representation. Two (later three) burgher representatives were incorporated onto the Council of Policy when cases involving burghers were heard.

The creation of free-burgers laid the basis for extensive settlement, and the economy diversified. The urban port economy of the Company remained central, but was augmented by small-scale manufacture and retail (mainly lodging homes and taverns), established by freeburghers and a small number of 'free blacks' (emancipated slaves and ex-convicts). They mainly relied on the labour of privately-owned slaves. Although the Company retained a few farms and outposts, agriculture was soon dominated by free-burghers. From the 1670s, intensive agriculture was replaced with extensive agriculture, leading to the establishment of new farming districts (Stellenbosch, Paarl, Franschhoek, Tjiggerberg, Wagenmakers Valley, the Land of Waveren, and Paardeberg). Farmers mostly grew grapes, for wine production as well as grain, and there were also a few farmers engaged in mixed farming, which included cultivation and stock farming.

Government administration was extended to the new, rural districts. The '*Collegie van Heemraden*' served as the chief administrative body, which was headed by the *landdrost*, a VOC official. The *heemraden* was able to deal with minor civil cases, involving disputes in which claims did not exceed fifty rixdollars, and the *landdrost* was expected to prosecute those crimes committed in his district before the Court of Justice. A small number of KhoiSan workers worked on these farms, or were hired as temporary workers during peak production periods, but this sector was heavily reliant on slave labour. Such slaves were privately owned, and as this sector of farming grew and became more prosperous, the number of slaves in the Colony steadily increased. Slave holdings remained relatively small, especially when compared to the plantation economies of the Americas, and few farmers in the Cape owned more than fifty slaves at a time.<sup>10</sup> Nevertheless, private slaves soon out-numbered Company slaves, and became the most prominent form of labour in the Colony. By 1770, there were approximately 8200 slaves in the Colony, outnumbering the 7736 free-burgher inhabitants.

Individual slave owners exercised direct authority over their slaves, but they were still bound by Company rules and regulations. Owners could punish their slaves in most instances, but the Court recognised slaves as human and presided over their lives and limbs. Only the Court could order restraints such as leg-irons, or the torture and death of dissidents, and slave owners who overstepped the bounds of acceptable forms of punishment for slaves could face censure.

However, the implementation of slave regulations was mediated through local power relations. Leading slave-owners, or the landed gentry, resented such Company restrictions. Through capturing key positions in local government, forging alliances with VOC officials, and exploiting legal ambiguities, they were able "to give specific content and particular meaning to the rule of law". In practice, this meant that honourable slave owners were not heavily penalised by the court for their violent excesses against slaves

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<sup>10</sup> J. Armstrong and N. Worden, "The Slaves, 1652 -1834", in Elphick and Giliomee (eds.) *The Shaping of South African Society*, 109-183,136 and N. Worden, *Slavery in Dutch South Africa* (Cambridge University Press, London etc., 1985), 31.

By the start of the eighteenth century, the rural economy started to diversify, giving rise to the stock-farming sector. Free grazing permits, or ‘loan farms’, were made available for a small annual rent, giving potential farmers’ access to a minimum of 2,420 ha. Stock farming required substantially less capital and labour than arable farming. There was a subsequently rapid increase in the number of stock farmers. In 1746, there were approximately 225 stock farmers. By 1770, this number had grown to 600.<sup>11</sup> More and more loan farms were taken out at ever increasing distances from Cape Town. The VOC progressively lost control of land allocation on the expanding frontier, where burghers transformed commons into private property through occupation, retroactively ratified by land titles granted by the VOC.

Although government was extended with the establishment of new districts, the colonial borderlands, or frontier, proved much more difficult to govern. It is here that free-burghers interfaced with surrounding KhoiSan and other African communities, as well as new multi-racial communities constituted by fugitives, and runaways from the Colony, and surrounding societies. No one particular group was able to establish outright political or cultural dominance. Economic competition was fierce, and inhabitants resorted to violent strategies of accumulation based on illicit cattle raiding, or hunting to gain an advantage. There were a few rich stock farmers, but most free-burgher stock farmers were fairly modest pastoralists, and were easily ruined when surrounding African, or multi-racial fugitive communities retaliated with counter raids and attacks.

Some stock farmers owned one or two slaves. However, free-burghers in this sector were mostly dependent on the labour of KhoiSan, who were skilled in handling animals. Traditionally, KhoiSan used relations of dependency and clientelism within their own societies to acquire dogs, cattle, or weapons, but such relationships remained fluid.<sup>12</sup> Dependents could leave to become autonomous, or to enter into another dependency relationship. Now, even when forced to find work in VOC-controlled territory, KhoiSan attempted to retain some independence by refusing to enter into long-term contracts. Since such workers often returned to their kin and communities after their contracts, they became migrant labourers of a sort. Communities often moved to secure the best pasturage for their animals, making KhoiSan migrants doubly mobile.

Although an increasingly important source of labour for the Colony, these KhoiSan workers did not conform to official categories – be they Company servant, burgher, slave, convict, or subjugated KhoiSan under a loyal Company patriarch – and had no clear legal status. In the absence of any official codes for KhoiSan workers, it was left to masters and servants to negotiate instruments of control. On the more open frontier, some KhoiSan workers were able to assert more traditional KhoiSan practices of dependency, in relation to their burgher masters. Those who had lost their cattle and access to pasturage would attach themselves to a farmer, often adopting Christianity and the Dutch language. Such dependents, known as ‘*Oorlams*’, would be rewarded with a cow or two and even a horse or a gun.

Stock farmers could also rely on the labour of so-called ‘*Bastaards*’, or people of mixed European-KhoiSan descent, or the distinct category of ‘*Bastaard-Hottentots*’, specifically referring to people with slave fathers and KhoiSan mothers. Reflecting complex racial and class hierarchies, KhoiSan with European heritage tended to have a higher status, and gravitated towards less menial jobs and were often craftspeople, or transport riders.<sup>13</sup> In many instances frontier burghers sent trusted KhoiSan dependents on commando (militia) duty as their substitutes.

However, there was also room for a great deal of abuse and violence- KhoiSan ‘orphans’ (in reality children kidnapped in raids on the frontier) were forced into labour and, in opposition to the flexible work

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<sup>11</sup> Guelke, 85.

<sup>12</sup> Legassick, 367.

<sup>13</sup> Ibid, 370.

arrangements preferred by KhoiSan servants, masters were also known to withhold remuneration in order to recover debts, seize livestock, chase runaways, and to hold children hostage to force their parent/s to return to work.

The first VOC attempts to regulate KhoiSan workers directly, as opposed through KhoiSan patriarchs, started in the 1730s and 1740s, when dissidents were tried and punished by the Colony's criminal court. As noted above, the criminal justice system had long been used as a mechanism to discipline slaves and low-ranking Company servants accused of more serious offences, and it was easily extended to include KhoiSan workers.

It is important to underscore that KhoiSan workers were only partially integrated into the Company's administration, and primarily as criminals. For instance, at this time, the Company did not even keep a basic census of KhoiSan workers, or indeed of any KhoiSan living in the colony. This partial integration as criminals institutionalised KhoiSan worker's servile status. Along with slaves and Company servants, KhoiSan workers were constructed by the state as part of a naturally violent and deviant, indeed monstrous, underclass.

Territorial expansion, mainly through the illicit hunter-trader-raider economy, was taking its toll. KhoiSan were losing their independent way of life, they were being proletarianized, and forced into labour. In 1775, the first codes specifically for KhoiSan workers were introduced, when the Company approved a regulation in Stellenbosch that allowed children of KhoiSan mothers and slave fathers to be 'apprenticed', or indentured up until the age of twenty-five.

Although partially excluded, rather than 'free', KhoiSan workers exploited the ambiguity of their position in colonial society to negotiate more favourable dependency arrangements.

Towards the close of the eighteenth century, their bargaining power diminished. While many KhoiSan dependents and workers adopted strategies to ensure their more favourable incorporation into colonial society, such as acculturation, others fiercely resisted colonial expansion, as well as proletarianization.

#### Political Belongings and Imaginations of Freedom

The anti-colonial sentiments of KhoiSan and free-burgher republicanism developed in relation to each other, and were simultaneously the products as well as the agents of, violence on the frontier. For KhoiSan colonial expansion, economic competition, and proletarianization were part of the same process. Ethnicity and nation were mediated by class exploitation and the resistance against colonial domination, and ill treatment by masters became intricately linked. KhoiSan political identities were not simply the products of colonial categories, and for much of the eighteenth century, inhabitants of the frontier seem to equate freedom with autonomy from the colonial state.

In the 1730s both free-burghers and KhoiSan workers had developed distinct identities and fought to achieve their political aspirations. Two interpretations of what it meant to be a burgher emerged in the colonial context of the Cape. Gerald Groenewald's excellent work draws attention to a small group of wealthy merchants, or *pacht* (licence) holders and retailers.<sup>14</sup> Although operating within the Company's political framework, they modelled themselves on their Dutch counterparts, and promoted elitist understandings and practices of citizenship. These burghers developed close ties with the farming elite (arable grape and grain farmers in the hinterland), as well as with high-ranking Company officials. Instead of the citizen militia (or commando, in the case of the Cape), the fire-watch became one of the key institutions in which they participated.

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<sup>14</sup> G. Groenewald, "Kinship, Entrepreneurship and Social Capital: Alcohol *Pachters* and the Making of a Free-Burgher Society in Cape Town, 1652-1795" (Ph.D. thesis, University of Cape Town, 2009).

This vision of citizenship was challenged by frontier free-burgher. It is with the 1738 rebellion – which was partly a response to series of commando raids by burghers, and counter-raids by KhoiSan and fugitive communities – that signs of burgher republicanism emerge. Reflecting the more humble backgrounds of frontier burghers, and the transnational spread of political ideas, the rebellion was led by a deserted Company soldier, Etienne Barbier.

These burghers objected to the high cost of loan farms, and also questioned the political legitimacy of the Company, which tightly controlled the supply of ammunition needed by burgher commandos to initiate cattle raids and protect themselves from retaliation.

Even though KhoiSan raids were part of the hunter-raider-trader economy, such raids were informed by a clear political motive. According to Shula Marx, regular raids on the Colony marked a shift away from the wars initially waged by Cape Peninsular KhoiSan against the Company, and represented a form of protest in objection to colonialism. In 1739, for instance, an interpreter explained that the purpose of a particularly large raid along the Berg River was to, “to chase the Dutch out of their land as long as they lived on their land, and that this was but a beginning but they would do the same to all the people around there”.

At the same time, the crimes for which KhoiSan were prosecuted show that these workers did not necessarily operate only within neat national or ethnic categories, and were also involved in other forms of protest action. KhoiSan bands overlapped with, or incorporated other fugitive groupings, or runaway slaves, sailors, and soldiers.

These communities served as living examples of a modest, yet autonomous, way of life for those living under their masters in the Colony.

Not previously recognised in the literature on the early colonial Cape, KhoiSan workers also established connections with other sections of the working poor, and participated in proletarian solidarities, contributing to proletarian traditions of direct action. In a society based on colonial conquest and on the widespread use of bonded and slave labour, military might and physical violence served as the main legitimising components of the state and master class. Any overt challenges were met with violent repression. More often than not, the ringleaders of rebellions or mutinies were put to death, their corpses desecrated, and denied proper burial.

Thus, KhoiSan workers, together with slaves, sailors and soldiers were obliged to devise other methods to either strike back at their exploiters and oppressors, or to improve their living and working conditions for the better. Through withholding labour; desertion; arson; verbal and physical assault on masters; mutiny; striking; and other forms of rebellion; the working poor took the moral codes of their masters and colonial authorities to task. In so doing, they rejected their condition of servitude; pursued a life of freedom; created their own independent class communities; questioned poor living conditions; refused to work on Sundays; developed their own understanding of fair punishment; protected their relationships with others; challenged the authority of their masters and overseers in the workplace; refused to accept high rates of mortality; and exposed corruption.

The VOC’s decline, hastened in part by local popular protest, signalled that significant political and institutional changes were taking place at the Cape, and that the radical political ideas associated with the Age of Revolution were being discussed and developed in Southern Africa. Elite burghers, who were inspired by the American Revolution and by the Patriots in the Netherlands, gained in political confidence. They challenged the Company’s monopolistic trade policies, and demanded more representation in government. In 1784, the Cape Patriots petitioned the Dutch States-General, winning some concessions, such as trade with foreign ships, albeit only after the Company’s needs were satisfied.

By the 1790s, political turmoil had also spread to the republican-inclined burghers on the frontier. Embroiled in the Anglo-Dutch War (1780-1784), the VOC attempted to exact the burghers’ military obligations. However, those residing in the recently established Graaff-Reinet district were reluctant to

leave their farms and families, as raids by local KhoiSan and Xhosa groups had intensified in response to expanding colonial settlement. Left to their own defences, that is, without Company protection, they believed that they no longer owed the Company their allegiance. British spies reported that these burghers were informed by the “ridiculous notion, that like America, they could exist as an independent state”. However, the republicanism of these burghers remained exclusive and narrow. They did not generalise their beliefs in freedom, equality, and fraternity to other sections of the population, least of all their slaves or KhoiSan workers.

The Cape’s popular classes also challenged their masters and the Company. There were incidents of mutiny on ships, including amongst the increasing number of Asian sailors hired by the Company, and also of mutiny amongst the mercenaries who were brought in for additional protection.<sup>15</sup> More modestly, but reflecting the language of rights, the slave Caesar from Madagascar insisted on his “right to speak” when his owner tried to beat him for insolence.

The most direct challenges to VOC rule came from KhoiSan workers, who from the 1770s onwards, deserted in large numbers in order to join armed bands that raided frontier farms. By the 1780s, some bands were several hundred strong, and in the 1790s there was one report of a band that had grown to almost a thousand. In line with the growing republicanism as well as the nationalist sentiment of the age, they wanted to govern themselves, and buck the yoke of colonial rule. By this time, their anti-colonial aspirations increasingly converged with their labour grievances.

By the 1780s, the anti-colonial action of the KhoiSan started to take on new forms. Most notable was the movement in the Overburg led by the prophet Jan Parel, who combined millenarianism with a vision of revolution.<sup>16</sup> Parel predicted that the world would end on 25 October, 1788 (a year before the French Revolution), ushering in an era of utopian bliss and the end of colonial rule. To prepare, his followers (consisting of 400 KhoiSan servants, free blacks, and slaves) were urged to burn their European clothing, and to erect new straw huts with two doors. Once these rituals were complete, they were to attack the Swellendam Drostry and kill all ‘Christians’. However, predictably, this spiritual-political protest did not translate into widespread protest, nor did it deliver the Colony from colonial or class rule.

Under the VOC, KhoiSan identified as a dispossessed people and increasingly as workers, and developed a range of political strategies. Resistance was most fierce on the colonial frontier, where the threat to their political and economic independence was most immediate, but KhoiSan workers also participated in other modes of class-based resistance. Although KhoiSan would continue their tradition of violent and autonomous political action, British rule offered new opportunities for those who favoured more moderate forms of engagement with the colonial state, and a different imagination of freedom.

## **British Subjects**

By the mid 1790s, when the British took control of the Cape, the Colony was gripped by social and political conflict. The British (and Batavian, the new revolutionary Dutch government) rulers had to manage explosive expectations of freedom amongst inhabitants, devising new strategies of inclusion and exclusion based on novel ideologies of rule. For the British War and Colonial Office, the category of ‘British Subject’, was both a key organising principle, and a tool of legitimation. Within this context,

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<sup>15</sup> Worden Van Heyningen and V. Bickford-Smith, 81; K. van der Tempel, “‘Wij Hebben Amok in Ons Schip’: Aziaten in opstand tijdens drie terugreizen of het Einde van de Achttiende Eeuw” in J.R. Bruijn and E.S. Van Eyck, Van Heslinga (eds.) *Muiterij: oproeren berechting op schepen van de VOC* (De Boer Maritiem, Haarlem, 1980), 123-147.

<sup>16</sup> Viljoen, 3-15; 5.

British subjecthood served as a ‘thin’ form of modern citizenship. Since both masters and servants alike were now regarded British subjects, they were brought into the same political orbit, and the incorporation of KhoiSan into the imperial state allowed workers to claim basic legal protections.

The Cape’s new imperial rulers extended government administration and bureaucracy significantly, and the state improved its instruments of surveillance so as to further intrude into various aspects of colonial society. Perhaps most notably, census and tax records were enhanced. In 1800, all inhabitants were required to appear before a *landdrost* or magistrate in their district, and to also provide full details of their servants, “whether white persons or Hottentots”, and of their property.

In improving techniques of regulation and control, the subtle, nuanced distinctions between established legal and social categories of inhabitants were eroded, and new categories created. KhoiSan, *Bastaards*, *Bastaard-Hottentots*, and *Oorlams* were increasingly conflated into a single category. In the British census, these groups were listed under the undifferentiated category of ‘Hottentot’.<sup>17</sup> Then, from 1838 after slaves were emancipated, free blacks, ex-slaves, and all those of KhoiSan descent, were all alike described as ‘Coloured’.

In spite of increasing Christian evangelisation by missionaries amongst the KhoiSan, the census listed the category of ‘Christian’ separately from that of ‘Hottentot’, linking it to being European or white. As such, ‘Christian’ was not a theological category, but a racial category, that was also increasingly differentiated along class lines with the census specifying the number of ‘Christian servants’. Reflecting deeper social processes associated with the rise of the modernity – what Christopher Bayly identifies as a simultaneously increasing uniformity and complexity – official language and categories were much more systematically structured along the lines of class, nation, and race.

Drawing on the practice adopted for other new colonies, the British War Office decided to keep most of the institutions inherited from the Company in place.<sup>18</sup> Thus, if the VOC had operated an early system of indirect rule through KhoiSan patriarchs, the British maintained and extended the system. With key VOC institutions maintained, the burghers themselves were placed under indirect rule, rather than incorporated into the main British legal system.

In some instances the new ethos of government, and the need for the imperial state to acquire some legitimacy, especially amongst the popular classes, did require some reform.

The British War Office and local officials expressed particular concern over the justice system, especially the court’s blatant impartiality, and the use of torture to exact confessions and to punish.<sup>19</sup> The use of terror was tempered, while the introduction of an Appeal Court and Circuit Courts extended mechanisms for legal-redress. Such measures altered the operation of the criminal justice system and, in so doing, necessarily also reformed the control of, and disciplining of, labour.

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<sup>17</sup> See for instance Returns on the Population, for 1807 RCC, Vol. VI., 247-8; for 1808, RCC, Vol. VI., 442-443; for 1809, RCC, Vol. VII., 239-243; and for 1810 RCC, Vol. VII., 477-479.

<sup>18</sup> See also Instructions to our Right Trusty and Right well Beloved Cousin and Councillor George Earl of Macartney, K: B: Our Commander in Chief and over the Settlement of Cape of Good Hope in South Africa-Given Our Court at St. James the Thirteenth Day of December, one thousand seven hundred and ninety-six, in the Thirty seventh year of our Reign, RCC, Vol. II., 3-20.

<sup>19</sup> Instructions to our Right Trusty and Right well Beloved Cousin and Councillor George Earl of Macartney, K: B: Our Commander in Chief and over the Settlement of Cape of Good Hope in South Africa-Given Our Court at St. James the Thirteenth Day of December, one thousand seven hundred and ninety-six, in the Thirty seventh year of our Reign, RCC, Vol. II., 3-20, 6.

In line with the global reconfiguration of labour systems noted above, the Cape's new imperial rulers promoted a paternalistic, rather than a liberal attitude towards labour. Un-freedom would be retained, but the brutality of the system would be limited by the state; which was represented as a neutral arbitrator, and which intruded more forcefully into the regulation of masters and servants.

The campaign spearheaded by the Abolition Committee in Britain highlighted the inhumane treatment and trade of slaves, where there was a notable silence on the part of local government officials on the conditions of slaves in the Cape. When the British fleet initially arrived, rumours abounded that burghers would be impressed to serve as sailors, or even banished to Botany Bay in Australia. Some also believed that the British would encourage slaves to rise up and revolt.

However, the slave-owning elite was quickly placated by promises of free trade, the protection of private property (including slaves), and limited taxes. Perhaps keen to consolidate state-upper class relations and cognisant of the continued reliance on slave labour for agricultural production, the new administration focused attention instead on the unruly eastern frontier, and on the KhoiSan labour question.

In addition to securing the territorial boundary of the Colony, and keeping the Xhosa out, authorities sought to discipline both masters and their KhoiSan servants into what was viewed as their correct class and legal roles. Frontier farmers had lost their privileged status as burghers, and were now referred to as 'Boers' (farmers). Together with their KhoiSan workers, they were incorporated into the category of British subject. In so doing, masters and servants were now brought into the same legal framework and in theory, regarded as equal before the law. British officials depicted their Boer subjects as indolent, unsophisticated, and cruel masters in need of state regulation, while their KhoiSan subjects were viewed as "an innocent and oppressed race of men" that required "countenance and protection" from government.

No sooner had rebellious republican Boers been defeated by the military and brought under British rule in April 1799, than had KhoiSan, including those regarded as the most loyal workers, deserted *en masse* to join large bands on the frontier, giving rise to the 'Servant' Rebellion (1799-1803). Once again, KhoiSan drew attention to the link between their colonial and class oppression, and their rebellion was against the colonial state as much as against the master class. In the words of the rebel Captain Stuurman, the best remedy to the violent abuse KhoiSan had suffered at the hands of their masters was to reclaim "the country of which our fathers were despoiled by the Dutch", and to fight for their independence from their Boer masters.

After briefly courting the Cape's new British rulers, rebel KhoiSan chose to rather ally with fugitive Xhosa communities, who also sought refuge on the borderlands. The growing rebel forces raided outlying farms, plundering arms, ammunition, and horses. Farmers fled the area, and by the end of July 1799, KhoiSan bands were in control of the whole south-eastern portion of the Graaff-Reinet district. They had succeeded not only in halting the latest colonial encroachments, but had managed to push the Colonial border back.

Doubtful that a military campaign against the rebel KhoiSan Confederacy would be successful, British authorities adopted two strategies to quell the rebellion. First, any claim to territory east of the Sundays River to the Zuurveld was relinquished, and so the alliance between Xhosa fugitives and the Confederacy destabilised. This was part of a broader strategy of extending state authority over complex border relations, by drawing a clear boundary between the Xhosa lands, and the Colony. This was to be done by establishing a direct relationship with Xhosa communities, instead of relying on frontier Boers as intermediaries, by prohibiting Boers from using Xhosa as labourers, and by preventing Xhosa from entering the Colony without a pass.

Secondly, authorities focused on mediating class antagonisms by regulating master-servant relations, and by extending basic protections. In 1801, the Fiscal urged formal contracts made with KhoiSan workers to be registered with the court. This system was designed to bind KhoiSan workers to their masters by preventing them from deserting, but it was also meant to stop farmers beating their servants "*ad libitum*".

In 1801, Governor Young reported that “the Boers are becoming less Savage Masters, under the Eye of Government, and the poor Hottentots are returning to their masters under the Protection of the Government, and by a Strict administration of Justice, more useful servants, & more peaceable”.

The Servant Rebellion dissipated by 1803, under the brief Batavian rule. Soon after the British regained the Cape, the slave trade within the British Empire was abolished. The stabilization and regulation of KhoiSan labour became even more urgent. The rudimentary existing measures to regulate KhoiSan workers were extended by the 1809 Caledon Code (the ‘Hottentot Regulation’), and by apprenticeship legislation in 1812. From 1812 too, KhoiSan had access to the so-called ‘black’ circuit courts, which investigated abuses and ill-treatment.

These protections were minimal. Nevertheless, as subjects with limited protections, they were now able to bargain rights and obligations with the state. For the first time, a reformist political strategy became viable, and, with the help of missionaries, KhoiSan lobbied the government and used the courts to win further legal reforms.

## **How the Khoikhoi lost their land to the Dutch**

**On January 16, 1647 captain Pieter Pietersz., captain of the Dutch East India Company vessel "Nieuw Haarlem", set sail from Batavia (now Jakarta, Indonesia) back home to the island of Texel in the Netherlands. It was the beginning of what should have been just an ordinary trip home but it set in motion a series of events that in the end drove the South African tribe of the Khoikhoi off their native land.**

When the Haarlem reached Cape Good Hope on May 25, 1647, it was caught in a nasty storm that smashed it on the cape. The marooned crew was left with no other option than to make the best of it until another Company ship would come to their rescue a year later. During their forced stay, the idea was born of setting up a permanent refreshment station that could supply passing Company ships with fresh water and fruits and that could harbor surviving crew of inevitable future shipwrecks.

The Company liked the idea and already in 1652 an expedition of five Company ships, the Reiger, Olifant, Walvis, Goede Hoop and Drommedaris, led by Jan van Riebeeck set sail for Cape Good Hope to make the refreshment station a reality. It was the only settlement the Dutch East India Company ever founded that had no trading purpose in itself. It would merely serve as a safe haven where all Company ships were obliged to moor for repairs, heal the sick and above all take in fresh fruits and vegetables to keep the crew strong and healthy.

Riebeeck's men built a small wooden fort –the Redout Duijnhoop, which was later replaced by the Castle of Good Hope– and a hospital. Furthermore, crops and fruits were planted to supply the ships. To work the fields some Company employees were relieved of duty and assigned a small piece of land. Employees that had a craft, from which the Company could benefit, such as carpenters and blacksmiths, were also given permission to settle at the Cape.

At first, the new settlers –also known as burghers (citizens)– had planned to buy the cattle they needed from the natives. However, to the Khoikhoi their cattle was much more than just food: they were high value goods worth far more than what the Dutch offered to trade. Therefore, the burghers decided to grow their own herds for which they needed ever more land.

Not only the need for raising cattle pushed the boundaries of the once so tiny settlement more and more into Khoikhoi territory. In addition, the arrival of burgher families and slaves to work the land made the settlement grow and so increased the hunger for land.

Clashes with the Khoikhoi inevitably followed, but they stood no chance against the Dutch firearms. Those who survived the battles were decimated by European diseases and the survivors ended up as slaves. And so, the Khoikhoi lost their land to what should only have been a refreshment station but ended up as the land we now know as South Africa.

**FALLEN GENERAL OF KHOISAN NATION SELF DEFENCE UNIT OF  
SOUTH AFRICA – THE 8<sup>TH</sup> NON STATUTORY FORCE  
GENERAL ANDREW PIETERSE**



**COMMANDER & CHIEF**



THE PRESIDENCY  
REPUBLIC OF SOUTH AFRICA

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Ref: 9/28/28/3 (524340) Vol. 14/ 2019 (gm)

14 August 2019

Mr Pieterse Dannyboy  
Senior Headman  
Hessequa Khoi Tribal Council  
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SWELLENDAM  
6740

Per E-mail: [Dannyboy.pieterse@dcs.gov.za](mailto:Dannyboy.pieterse@dcs.gov.za)

Dear Mr Dannyboy

**APPLICATION OF STATE LAND IN SWELLENDAM MUNICIPALITY ADDRESS  
TO MINISTER PATRICIA DE LILLE**

We write to acknowledge with thanks, receipt of your letter addressed to the President of the Republic of South Africa, His Excellency, Mr Cyril Ramaphosa.

We have perused the content of your letter and have forwarded it to the Ministry of Agriculture, Rural Development and Land Reform as this is the Ministry that is best placed to engage with you. As such, we respectfully advise you to contact Ms Thandi Muyo, Chief of Staff to, Ms T Didiza Minister of Agriculture, Rural Development and Land Reform on telephone number 012 319 7150 and e-mail address: [Cosmin@daff.gov.za](mailto:Cosmin@daff.gov.za)

Kind regards

  
Mr Michael Louw  
Director: Support Services

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Enquiries: Mr Robert Ngobeni  
Administrative Secretary: Support Services  
Tel.: +27 12 300 5219/ E-mail: [robert@presidency.gov.za](mailto:robert@presidency.gov.za)

When I think of the land debate, I wonder how far back in history we are willing to go in order to resolve this thorny issue. Sparks have been flying subsequent to former Deputy Minister Pieter Mulder's presentation in Parliament regarding his version of history.

The Khoisan made a request to the department of rural affairs and land reform to be recognised as the indigenous people of South Africa and have their land claims assessed. Rightfully so, archeological findings attest to the fact that the late Stone Age people resemble today's Khoisan people. They were hunter gatherers who occupied the southern part of Africa. The Africans migrated southward around 3500 years ago from West and Central Africa, seeking new fields and bringing their knowledge of cattle farming. As tribes began to settle, communities such as the Mapungubwe emerged, establishing early civilisations. Later on, the 17<sup>th</sup> century saw the arrival of Europeans when Jan van Riebeck was charged with establishing a port in the Cape by the Dutch East India Company. The Europeans extended their reach inland beyond the Cape Colony due to the discovery of gold and diamonds in the 1800s.

Then fast forward to the 20th century. The turning point of our history was when we became the Union of South Africa in 1910. The Native Land Act of 1913 was passed, allocating only 7% of the land to the majority of inhabitants. The law restricted ownership of land for African inhabitants, including the Khoisan. This caused socio-economic challenges as it formed a cornerstone that ushered in segregation laws. In retrospect, our current laws on land restitution are addressing the imbalance of the past that we are seeing the repercussions of today.

What is important is for the incumbent government to communicate that there are comprehensive land reform policies addressing the past injustices. On the other hand, the ideology of 'redistribution of land without compensation' defeats the purpose of what is constitutionally covered on the issue of land reform. It creates nostalgia of seeing the 'exodus of Europeans on their ships', and the 'original' inhabitants taking over.

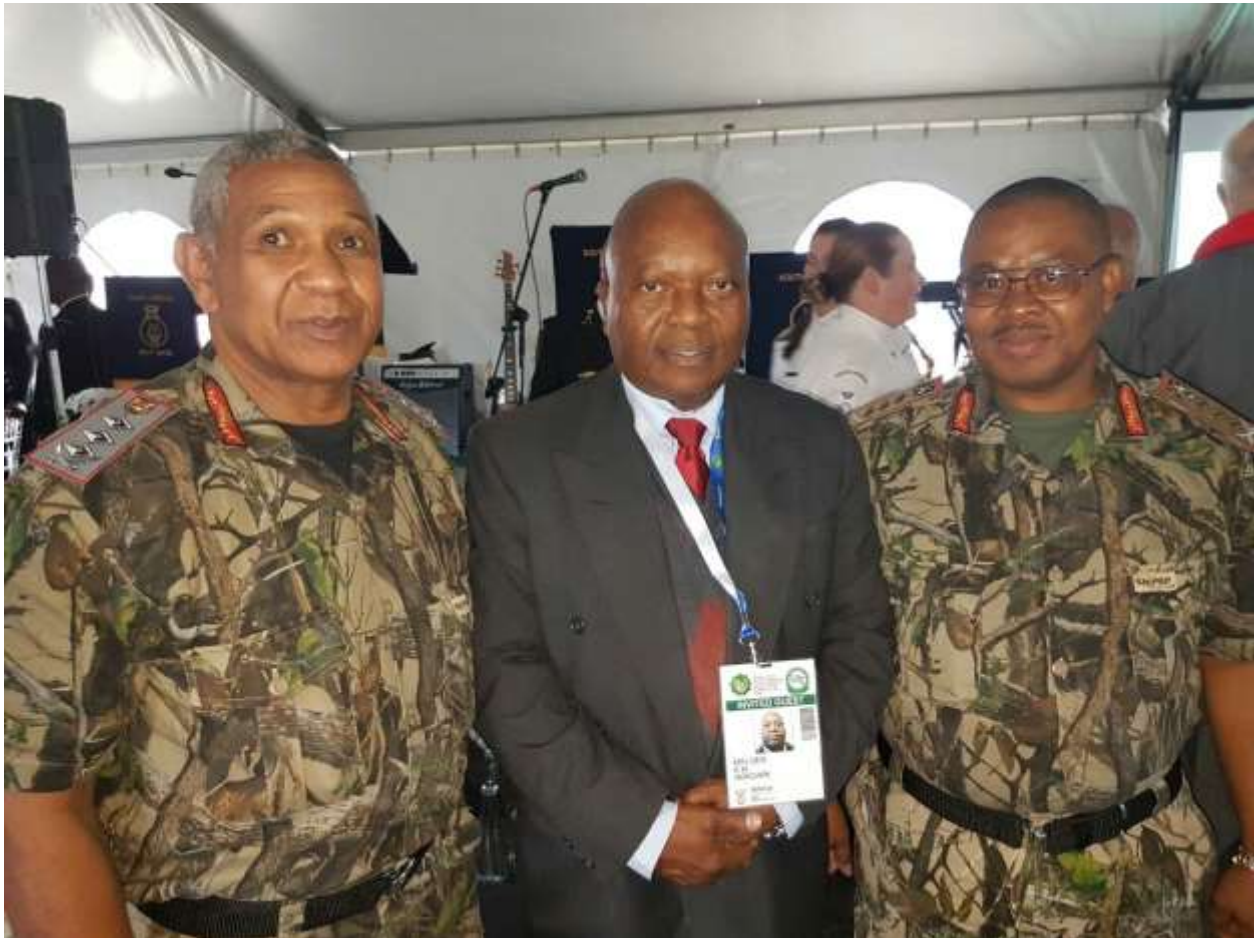
Issues of land reform are not exclusive to Africa; the ongoing conflict between Israel and Palestine in the Middle East, and Serbia and Kosovo in Europe are pertinent examples. When we look at our neighbors in Sub-Saharan Africa, the issue of land resulted in civil wars and deterioration in economies. As South Africans, we need to ensure our approach is one that will build our nation, not sow seeds of division. If we had to apply the redistribution of land to the original inhabitants policy, then the Khoisan have a strong case against all. It will leave South Africa with divisions and no definite answer to the question: **Whose land is it anyway?**

**A group claiming to represent the Khoisan has called for reparations from the British and Dutch governments for their roles in dispossessing them of their land.**

"The colonial powers became rich from our land: our diamonds, our gold," said John van Rooyen, chairman of the Gauteng Khoisan Council. He was speaking during the SA Human Rights Commission hearings into the alleged marginalisation of the Khoisan community. The group is demanding better representation for the Khoisan at all levels of government in South Africa. "People from the Land Reform Department will attend hearings in Cape Town and we will assess land reform efforts that have already been made from a human rights perspective."

It is our land. "The colonialists made money from diamonds, turned us into slaves, then moved to Johannesburg and found gold. Then they built Europe. They built England. The Dutch and English fought over our minerals." Elaine Appies, representing the Griqua royal house, said her people were not satisfied with land reform efforts. She said the Griquas were preparing a land claim and had meetings with the government. "We want our land in Northern Cape, Griqualand, in Eastern Cape, the area in Free State from Philippolis to Bloemfontein, and Piketberg, in Western Cape."

*"In the world we live in, history is being turned into modern day lies, and modern day lies are being turned into history".*



**GENERALS OF THE KHOISAN NATION SELF DEFENCE UNIT ATTENDED THE GRAND OPENING OF THE SOUTH AFRICAN DEFENCE COMMISSION ON 17 JUNE 2017, PHOTO TAKEN WITH RETIRED MAJ. GENERAL MOKOAPE OF THE RESERVE FORCE COUNCIL**

**Lt.General Gordon Damon & Lt. General Alfred Maku**  
**Both Damon & Maku are Senior Headman's of the Hessequa Khoi Tribal Council**

## **Khoisan a contribution towards reconciliation**

What contributions can the narrative of a marginalised people such as the Khoisan make to reconcile a divided nation such as South Africa? The Khoisan have been victims of continuous dispossession since the arrival of Bartholomew Diaz at the Cape in 1488. However, it was the taking of land in 1657 from the Khoisan for the free burgers that marked a significant period for the current discourse on land and for identity and reconciliation within post-apartheid South Africa.

Notwithstanding the attempts by the Truth and Reconciliation Commission (TRC) to use narratives for healing, restoration, and continuing engagement with the meta-narratives of the past, my own use of narrative is open-ended with space for dialogue through interaction. The past or history does not have fixed boundaries, but rather blurred boundaries that function as spaces of transcendence. The narrative approach has four interactionist variables which are personhood, communication, power as reflected experience, and fluid community. I point out weaknesses of the use of narrative by the TRC as well as the interaction between experience and theory by practical theologians to construct an open-ended narrative of the Khoisan for reconciliation in South Africa.

Reconciliation remains one of the most pressing issues amongst South Africans, despite the relatively violence-free transition from segregation to democracy. On the one hand, post-apartheid South Africa has been characterized by hope, expectation, and possibility; while on the other hand there is an increasing divide between rich and poor, racism and inequality.

While much has been done by both religious affiliated institutions and documents (like the Ecumenical Foundation of Southern Africa, the South African Council of Churches, the Belhar Confession, and the Kairos Document) as well as government-initiated and funded processes (like the Truth and Reconciliation Commission<sup>1</sup>) towards the smooth transition from segregation to equality, the events and trends of the last decade indicate that new forms of division threaten the cohesiveness of the different cultural, linguistic, religious and racial groups that make up the South African nation.

The outline of this article is as follows. Following an overview of the TRC.

### **The Truth and Reconciliation Commission**

The TRC, once regarded as the single most significant contributor to the reconciliation of the South African nation, had serious shortcomings. “The one flaw in the TRC is that it didn’t hold enough of the political leadership accountable ... So I think I have to accept that it was flawed and that reconciliation does not mean injustice is forgotten or overcome, because the biggest injustice in this country is poverty and inequality” (Akpome 2014, 174). Vellem (2013, 108) puts it differently and states that “it is the minimalist and calculable measures that are accorded primacy in assessing the logic of justice in the reparatory discourse of the TRC.”

More than two decades after the first TRC hearings were held, there is growing scepticism about the effects on national reconciliation (Conradie 2013, 15). Notwithstanding the shortcomings of the TRC, it was able to work with different types of truth within a creative tension.

For instance, there was variable truth or forensic evidence, “healing and restorative truth,” “social truth,” and “personal and narrative truth” (Van der Vlies 2008, 950). “But for all its shortcomings ... the TRC’s self-consciousness about the importance of narrative, and its staging of (select, selected) narratives as partial enactment of, and as encouragement for a national catharsis of sorts, positively invited ongoing

excavation of narratives of individual and community experiences under apartheid” (Van der Vlies 2008, 950–951).

Poverty, especially the connection between poverty and inequality, has become a new feature of identity. South Africa is classified as one of the most unequal societies in the world. As poverty increases, so does the gap between the rich and the poor. Violent crimes have increased dramatically. There is an unexpected rise in high-profile cases of racism; service delivery protests have escalated to an all-time high; we have witnessed the worst xenophobic attacks with mainly black-on-black violence; and the cultural and linguistic suppression of population groups such as the Khoisan still makes headlines.

These are signs of a divided nation that differs from what South Africans who cast their votes in the first democratic election, could ever have imagined. It is my contention that any effort to keep the hope of a free, equal and democratic South Africa real is to reconcile people with self, the other, with ecology, and with God. There ought to be reconciliation efforts directed hereafter referred to as TRC.

This tension is typically found within theology and ethics. This tension has to do with identity of personhood as understood in the Orthodox tradition and not necessarily from a Catholic position of a rigidly fixed created order. Fixity, while providing normativity and absoluteness, dominates relativity, context and becoming. When addressing South African identity, Snyman (2005, 325) asserts: Ten years after the advent of democracy in 1994, race and racism continue to dominate public discourse as twenty-five years ago. It affects how people relate to each other as persons.

But what are the chances to transcend racialised discourse if the African body remains a black body out there and the white body is always already infused with racist ideology? Has this perception something to do with the way we see identities, fixed and immutable? Snyman’s question directly relates to the question of who we are amidst the divisive nature of the contemporary South African society. Within South African and African anthropology the notion of identity lies not so much in absolute autonomy or individual self-determination.

The self is not fixed, traditionless, or exclusively characterised by abstract reason. The self is forming, reforming, and transforming. The self is more than individuality; it is personhood who is formed in relationships and reciprocal agency. It is within this notion of identity that reconciliation remains an ongoing process of formation. This article seeks to explore the identity of the Khoisan as a historically marginalised community for reconciliation in South Africa.

What contributions can the narrative of a marginalised people such as the Khoisan make to reconciling a divided nation such as South Africa? The Khoisan have been victims of continuous dispossession since the arrival of Bartholomew Diaz at the Cape in 1488. However, it was the taking of land in 1657 from the Khoisan for the free burgers that marked a significant period for the current discourse on land and for identity and reconciliation within post-apartheid South Africa. This contribution will refer to specific historical events and periods that are designated to the Khoisan encounter with the colonisers from Europe.

Notwithstanding attempts by the TRC to use narratives for healing, restoration, and continuing engagement with the meta-narratives of the past, my own use of narrative is open ended with space for dialogue through interaction. The past or history does not have fixed boundaries, but rather blurred boundaries that function as spaces of transcendence.



## traditional affairs

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Dear Mr Dannyboy Pieterse

### **APPLICATION FOR RECOGNITION AS KHOISAN LEADER/COMMUNITY**

Thank you for your letter dated 21 March 2018 in which you request the Premier of the Western Cape Provincial Government to recognise Khoisan Community Leaders and communities of the Hessequa Khoi Tribal Council. As indicated in your letter, the Provincial Government is indeed obliged to act within the provisions of applicable legislation on this matter.

Accordingly, the Traditional and Khoi-San Leadership Bill was tabled in Parliament in 2015. This Bill, amongst others, makes provision for the statutory recognition of Khoi-San communities and leaders provided they meet the criteria specified in the Bill. The Bill also makes provision for Khoi-San structures to be established once communities have been recognised. Furthermore, recognised Khoi-San leaders will be able to participate jointly with recognised traditional leaders in various houses of traditional and Khoi-San leaders.


To assist government with the recognition process, the Bill makes provision for a Commission on Khoi-San Matters. This Commission will include persons who are

experts in Khoi-San customs and customary law. All applications for recognition will have to be submitted to the Commission. Such applications can therefore only be received and considered by the envisaged Commission once it has been established.

The Bill is at an advanced stage, and it was finalised by the National Assembly in November 2017 and is currently with the National Council of Provinces (NCOP).

Your patience and understanding is appreciated.

Kind regards

  
**MR MJ DIPHOFA**  
**DIRECTOR-GENERAL**  
DATE: 12/07/2018

## **Reconciliation**

Conradie (2013) provides an extensive outline of reconciliation in order to add to the conceptual analysis and clarification of the discourse of reconciliation within South Africa. He raises the urgent need for conceptual clarification of the term “reconciliation.” In his attempt to do so, he gives an impressive overview of what reconciliation means, the ways it has manifested over the years, and also indicates some of its fundamental aspects such as reparation, guilt, forgiveness, and restitution.

As much as this remains one of the most important analyses of the notion of reconciliation, its aim is “conceptual clarification for the sake of theological reflection and therefore remains at a high level of abstraction” (Conradie 2013, 17). Vellem (2013) responds to Conradie by questioning his abstraction of reconciliation and neglect of the lived experience of the persons affected.

For Vellem, theological reflection on reconciliation is about both knowledge and experience. His theological framework is liberation theology of experience, theory and hermeneutics. Vellem (2013, 117) asserts that “The concept of reconciliation also implies very clearly that to God this was meant not only as a verbal message ... but that it had to become incarnate; an audible word that had to become a visible deed.” My own use of the concept of reconciliation is theological and includes restoring relationships with self, community, other, the rest of creation, and God. It is inductive and moves from self to relationships with others and God.

Reconciliation is broadly accepted as the attempt to restore some or other kind of connection with self, other selves, community, the rest of creation, and God. Relationships presuppose information/knowledge about the agents involved. Knowledge includes perceptions of identity or perceived identity of the selves. Reconciliation also includes critical engagement or interchange between those affected by distorted relationships.

This raises important questions about the kind of relationship and knowledge. These are important questions to be considered in the process of truthful reconciliation. Restoring relationships places the responsibility on both parties to commit to a process. Reconciliation is open and is not restricted to closed systems. It is a journey to which both parties are committed and of which the outcomes are accepted and agency required. In addition to the two questions mentioned above, the questions of whose experience and who has power, demand equal attention. The process has four interlinking independent variables in the form of personhood, communication, power as reflected experience, and fluid community. My contention is that it is within an open-ended narrative that the different variables are kept in creative tension.

## **Khoikhoi**

South Africa has many different cultural groups and at least 11 official languages. Among the cultural groups, the Khoikhoi are regarded as the original inhabitants of South Africa, with the oldest DNA on earth (Brits 2006, cited by Boesak 2017, 253). The Khoikhoi were not a homogeneous group. Although “Khoikhoi” is the general name, the group consisted of a number of smaller groupings such as Hottentots, San, Bushmen, and Griekwa. Khoikhoi is translated “real people” and is derived from *khoib* (a man) or *khoii* (a person) (Boonzaier, Malherbe, Smith and Berens 2000, 1–2). It is also commonly interpreted as *mens-mens* (person-person). Hottentots, Bushmen and possibly Griekwa were names initiated by Westerners; however, with the dawn of democracy, some of these have become derogatory terms (Boesak 2017, 257).

This group were of the first South Africans to experience the brutality of colonial oppression by the Portuguese under the leadership of Bartholomew Diaz in 1488. This encounter was followed by more than a decade of occasional trade and in 1657 the first farms were taken from the Khoikhoi by the colonisers and

given to the free burgers (Dutch citizens) (Boesak 2017, 252). Unlike the treatment of land as a commodity by the colonisers, land was an integral part of the Khoikhoi's identity.

The land was not the possession of any one person, not even the chief, for the sake of trade. Instead, land was the commonality that kept the Khoikhoi of a particular territory together. Land was for the use of all those living on it, even if one did not belong to the original group within that particular territory. Land was also a religious symbol—a gift from God—that connected the tribe to the Supreme Being. This integration (or disintegration) of identity, land and religion was held by the colonisers who thought of the Khoikhoi as a people without religion, and therefore, they were labelled “Blemmyae” (people with faces to their chest), “Scopapods” (one-legged people), and “anthropophagus” (cannibals) (Boonzaier et al. 2000, 8–9). Chidester (1996, 14) asserts that “In many cases the diagnoses of an alien society without religion was delivered bluntly in the assertion that such people were brutes and beasts. As animals by comparison to Europeans, therefore indigenous people who lacked religion also lacked any recognisable human right or entitlement to the land in which they lived.”

The land issue and identity of the Khoikhoi remained a point of contention right through the colonial and apartheid eras. The controversial Restitution of Land Rights Act of 1994 left out the Khoikhoi because redress of land was only for those who were dispossessed after 1913. The Khoikhoi's extended period of oppression excluded them from land claims, and as a result, the Khoikhoi were excluded from the reconciliation process post-apartheid.

The Khoikhoi were notably absent during the watershed Convention for a Democratic South Africa (CODESA) talks spearheaded by Nelson Mandela after his release from prison. These talks led to the famous liberal Constitution of 1996. Nowhere in the Constitution was any space for the reclaim of dispossessed land for groups like the Khoikhoi. Over the next two decades various peaceful and sporadic protests by the Khoikhoi took place. Some ancestral land has since been returned (Boesak 2017, 254).

Boesak rightly notes that “The Khoisan regard land as Mother Earth, the God-given space where they have practiced their culture for millennia. It is inextricably linked to their heritage in all its forms and without it the aboriginal people will not be able to reclaim their rightful place and dignity” (Boesak 2017, 256).

Another distinction of the Khoikhoi is the language, with common words used amongst the indigenous tribes such as the Bushmen, English, and Afrikaans languages. The common words include geographical connotations such as Outeniqua, Karoo, Gamka, Namakwaland and Kieskamma as well as animal names such as *gogga* (insect), *koedoe* (antelope), *kwagga* (zebra) and *geitjie* (gecko). It also includes names of plants such as *dagga* (cannabis) and objects such as *karos* (cloak) and *kierie* (stick) (Boonzaier et al. 2000,

The language has a distinctive click, which provides commonality among the different groupings, but within the regional dialects there was an overlap which connected the cultural and linguistic distinctiveness. Today, for example, Khoikhoi is a dialect used by groups such as the Bushmen of northern Botswana and Namibia (Boonzaier et al. 2000, 16–17).

Two points derive from the language usage. First, the click sound is a common feature among the dialects of most of the groups, which provides commonality. This commonality is by no means a boundary as found in closed systems. For European ears, the clicking sound was foreign and represented animal rather than human characteristics. John Millward reported in 1614 that “their speech [is] a chattering rather than language” (Millward quoted by Chidester 1996, 37). Edward Terry who reported his conversation with Coree, claimed that “their speech it seemed to us inarticulate noise, rather than language, like the clucking of hens, or gabbling of turkeys” (Terry quoted by Chidester 1996, 37). The dialect does not keep others out, but it indicates how the different groups moved between each other with innovative communication processes. The second derivation is the cross-cultural contact that happened through sharing of land and intermarriages. Language is a unifying factor and not a tool of alienation and marginalisation.

## Communication

Language did not separate the different groupings within the Khoikhoi tribe. On the contrary, language was a means of building bridges. Even when the colonisers used the indigenous people as interpreters for their own enslavement, the Khoikhoi interpreters were in-betweens on the frontiers. There are common language segments that transcend fixed boundaries.

Language is not disembodied parts, but meaning lies within the context. Embodied language communicates that which is obvious, calculative, logical, and visibly perceivable. More importantly, language is about what constitutes the invisible, the deeper conscious level (*liebenstemming*), what is not verbalised but meaning-making. The clicking sound was taken as animal-like utterances by the colonisers, but for the Khoikhoi it serves as commonality to transcend the divides of the different dialects. Communication is more narrative than abstract words. Communication invites the constructing other to enter into conversation rather than differences. It is first about relating experiences.

The post-structuralists refer to language as both that which is in the text and that which is between and in the margins of what is written or said. This means a text is never stable or fixed, but always open to endless interpretation and reinterpretation that stretches to a receding horizon within which meaning is endlessly deferred. This combination of what is not said, but which echoes around the text, and deferral of meaning, is termed *différance* by Derrida.

With regard to reconciliation, language strips the all-knowing expert—whether it is the European or any other cultural or population group—of its perceived dominants and disempowers atomistic self-centredness. The oppressor depends on the oppressed for effective and mutual healing. The Khoikhoi serves as symbolic reconciliation because of their openness to share the space that occupies interaction. Language becomes the medium that draws into conversation rather than points to differences that separate.

Embodied language also makes it possible for persons to move between the different cultures without coercion or enclavement. To move from one culture to another, even temporarily, presupposes new epistemology. Disembodied language “reveals something of an asymmetrical communication, of a messianic role instead of a partnership role. It consists of a movement initiated from here to there, while the narrative approach wants to experience the sensation of being drawn into the other’s world, of being drawn over the threshold of a cultural difference” (Muller 2015, 31).

The notion of reconciliation used in my conception of the narrative approach is inductive and starts with the experience or the conflict and controversial relationships, as they exist in reality. This is in line with a liberationist theology approach. Solomons (2018, 218) asserts that the “inductive logic” is “where the situations of conflict are rooted in human alienation from God and where social conflict forms the starting point for the ministry of reconciliation.” The Khoisan community and their experience of centuries of alienation and domination within the history of South Africa are proposed as a symbol of reconciliation.

The Khoisan community, unlike the dominant colonial history that depicts them as religion less, is a deeply religious community that perceives their material possessions (like land) as a gift from God. Like the stories narrated at the TRC, the story of the Khoisan people has the potential to bring about national unity. The Khoisan’s notions of personhood, communication, power and community—when comprehended within the narrative approach—provides a space to transcend divisions and boundaries. The Khoisan, as a symbol of reconciliation, does not relegate religion to self-secularization, but the inextricable link between the social and political and the religious.

As conventionalized over the years, I do not conceptualize reconciliation in terms such as penitence, forgiveness, restitution, reparation, and healing. These terms have been used extensively by the research and academic community, and in particular, in the TRC. They are also typical within the “deductive approach,” as found in the use of reconciliation in the Belhar Confession. Using the Khoisan as a symbol of reconciliation presupposes that social justice is a prerequisite for national unity.

## **Khoisan Wars, the impact during colonialism**

Khoisan is the collective name for the South African people known as Hottentots and Bushmen.

It is compounded from the first part of KhoiKhoi (men of men) as the Hottentots called themselves, and San, the Ames given by the Hottentots to the Bushmen. The Hottentots and Bushmen were the first natives’ Dutch colonist encountered in South Africa. Both had a relative low cultural development and may therefore be grouped. The Colonists fought two wars against the Hottentots while the struggle against the Bushmen was manned by casual ranks on the colonist farms.

### **The KhoiKhoi Wars**

#### **1st Khoikhoi War (1659-1660)**

This was the first violent reaction of the Khoikhoi (Hottentots or Cape men) to European occupation and cultivation of their old grazing lands. The fighting was of a very desultory nature, consisting largely of raids on the cattle of the colonists and futile attempts by the whites to trace the perpetrators of these. There was relatively little bloodshed on either side: one colonist and six Khoikhoi were killed.

#### **2nd Khoikhoi War (1673-1677)**

This far more serious conflict started with an attack by a Khoikhoi clan on settlers from Saldanha Bay area, in an attempt to regain control of its old lands. Certain Khoikhoi clans joined the colonist and in the following years several commandos were sent out, resulting in considerable loss to the Khoikhoi.

#### **San Wars (1668-1861)**

In 1676 three burghers were killed at Breede Rivier by a party of San (Bushmen). Primitive commandos were organised by soldiers, burghers and Khoikhoi but achieved no success.

These operations formed part of the 2nd Khoikhoi war, since the San were regarded as dependants of the Khoikhoi clan involved, but also mark the beginning of a series of clashes between whites, Khoikhoi and slaves on the one side and the nomadic San hunters on the other which was to last for almost 200 years. In general actions consisted of raids on cattle by the San and of punitive commandos which aimed at nothing short of the extermination of the San themselves. On both sides the fighting was ruthless and extremely destructive of both life and property. During 18th century the threat increased to such an extent that the Government had to reissue the defence-system. Commandos were sent out and eventually the Bushmen threat was overcome.

### **British occupation of the Cape**

The French revolutionary wars lead to the occupation of the Cape in 1795 and 1806. The first

capture of the Cape was only achieved after a number of sharp engagements in 1795. Return to the Dutch authorities by the Peace of Amiens in 1803, it was seized a second time in 1806 after a series of clashes.

### **Cape Frontier Rebellions (1795-???)**

- (i) Graaff-Reinet and Swellendam Rebellions (1795). These were provoked by differences between local farmers and the authorities over the proper policy towards the frontier area. Attempts were made to achieve full local self-government by the proclamation of independent republics. The two republics were short lived and came to an end during the first British occupation of the Cape on 16 September 1795 (no casualties). (ii) Siagters Nek Rebellion 18 November 1815 - 9 March 1816. This was precipitated by the government's use of coloured troops to arrest a white farmer, an incident which ignited the old differences over "native policy". Johannes Bezuidenhout was killed during the clash between the Government forces and the rebels. During a trial four of the accused were sentenced to death and hung on 9 March 1816.

### **The impact of South African Cape Corps – SACC since 1781**

- **1781–1878**
- As one of the military units of South Africa with one of the longest histories, the Cape Corps reflects the history of South Africa's Coloured population to a great extent.
- The first Coloured unit to be formed was the *Corps Bastaard Hottentoten* (Afrikaans: "Corps of Bastard Hottentots"), which was organized in 1781 by the Dutch colonial administration of the time. Based in Cape Town and drawing its members from men of mixed Hottentot and White ancestry, this unit had about 400 members. However, the unit was disbanded in 1782.

**In 1793 this unit was re-formed in Cape Town as the *Corps van Pandoeren* (Pandour Corps), only to be disbanded again in 1795**

- The unit was re-formed again under the British colonial administration in May 1796, this time under the name *Hottentot Corps*. It was headquartered in Wynberg and consisted of about 300 men. In 1798 the headquarters were moved to Hout Bay.
- On 25 June 1801 the *Cape Regiment* was formed. It was organized as a British imperial regiment of ten companies and retained all the personnel of the *Hottentot Corps*.
- With the Dutch taking over colonial administration of the Cape once again, the *Corps Vrye Hottentotten* ("Corps of Free Hottentots") was formed on 21 February 1803. It was later renamed the *Hottentot Ligte Infanterie* ("Hottentot Light Infantry").
- When the British returned to the Cape, they formed *The Cape Regiment* in October 1806. Headquartered in Cape Town, it was organized as a typical colonial unit with British officers and Coloured other ranks. In later years, the Regiment also had a troop of light cavalry added.
- On 24 September 1817 the Regiment was reduced in size (a previous order to completely disband having either been ignored or rescinded) to two small units of about 200 men for the defence of the Cape Colony's eastern frontier. The two units were named the *Cape Cavalry* (consisting of one troop of dragoons) and the *Cape Light Infantry*. Mathew Richmond, coming from the Royal Military College, joined them in 1817.
- In 1820 these two units were again combined under a unified command and renamed the Cape Corps. The *Cape Mounted Riflemen (Imperial)* were formed on 25 November 1827; the cavalry wing was disbanded and the Corps reorganized as battalion of mounted infantry.

**In 1850 some soldiers effectively mutinied by joining Coloured rebellion in the [eastern Cape](#); the regiment was subsequently reconstituted as mixed unit with both White and Coloured members. Some years later, in 1854, the recruitment of Coloured members for the battalion was completely halted.**

- The battalion was completely disbanded in 1870 when military service abolished for Coloureds, although its name and traditions were appropriated in 1878 by another (all-White) Cape Mounted Riflemen.
- In 1906, British and white South African colonial forces had broken the power of all the black communities in South Africa. The Natal Rebellion of 1906 was the last time in 55 years that there would be a major armed insurrection by black people against white domination in Soam
- As part of South Africa's efforts for World War I, the *Cape Corps* was re-formed in the Cape Province by Sir Walter Stanford, as a single battalion in December 1915 as part of the Union Defence Force. In 1916 the Corps was expanded and a second battalion raised. The original battalion was redesignated the 1st Battalion and the new unit (which was disbanded in 1918) as the 2nd Battalion.
- In order to provide additional troops for South Africa's participation in World War II, the *Cape Corps* was reconstituted again on 8 May 1940, partly from the Association of the 1915-1918 Corps.
- *Dr. Abdurahman delivered the following address at a function to welcome returned soldiers of the Cape Corps.*
- It is with some diffidence and reluctance that I rise to respond to the toast, which has been so ably proposed by Mr. Abdurahman. This honour should have fallen to someone who has shared the sufferings and endured some of the hardships through which the men of the Cape Corps have passed, who could have done justice to the men whom we must always honour and respect.
- It was on the 14th of August that England in the name of the Empire declared war on Germany.
- It was only one week later when in the name of the Coloured people I instructed the then Secretary, Mr. Matt J. Fredericks, to write to Gen. Botha and offer to raise a Corps of 5,000 men for services at home or abroad. I have also a clear recollection of the great demonstration that was held the next month in the City Hall.
- All the speakers of that night are now dead having solved the great mystery of death. Perhaps it is due largely to my early association with the Cape Corps that the honour to respond to the toast has fallen to my lot.
- I can only say that it will always be with reverence to the dead and with the greatest and sincerest respect for the Returned Soldier that I think of the Great War and especially on an occasion like this.
- These men in offering the lay down their lives for their friends, humbly made the most stupendous offer any man can make, and all those of us who have remained behind, although we cannot express our feelings adequately experience a sense of pride for the men who belong to the Cape Corps. Of the deeds of valour they performed and the suffering they so patiently and uncomplainingly endured in the service of a cause they believed to be right, much has already been said, and in the distant days when there will be no longer any men of the Cape Corps alive, our children will still think of them with pride. How the Coloured people forgot their own troubles, their petty differences and voluntarily offered to share the responsibilities of defending the Empire will always stand forth as an event in history worthy of the Cape Coloured people.
- 
- The stupendous folly of the Coloured people at the present time in not yet realizing their oneness and the strength of their united efforts to combat the social evils is disheartening to those who are

able to read the writing on the wall and to those who do not turn a deaf ear to the warnings that have been uttered in recent weeks by narrow racialists in this country.

- We refuse to fight like one man as the Cape Corps did for the regeneration of our people and for their social upliftment and henceforth whatever suffering our people will endure in the distant future must be placed at the doors of these stiff-necked, proud Coloured people
- This unit was assigned the role of a non-combatant service corps with a pioneer battalion and five motor transport companies. It was later expanded to include several motorized infantry battalions, infantry battalions, prisoner of war (POW) guard battalions and POW escort battalions. At its peak strength, the Corps had about 23,000 members. On 13 October 1942 the Corps absorbed the South African *Indian and Malay Corps* but was disbanded at the end of hostilities in 1945.
- In 1947 the *Cape Corps* was reconstituted as a Permanent Force Coloured service corps only to be disbanded in 1948 by the newly elected National Party, which abolished military service for Coloureds.

**The *Cape Corps* was reformed again in 1963, as a non-combatant Coloured service corps; it was considered to be the successor to all the previous Coloured and Cape Corps units since 1796. The Corps was designated a Permanent Force unit of the South African Defence Force in 1972.**

- In 1973 the unit was renamed the *South African Cape Corps Service Battalion*. When the South African Defence Act was amended in 1975 to give Coloureds "equivalent status to whites" in the South African Army, the battalion was renamed **the *South African Cape Corps Battalion***, its combatant status was restored and the first Coloured officers were commissioned.
- During the period 1979 to 1989 the *South African Cape Corps* (SACC) was substantially expanded: The SACC Maintenance Unit was formed in 1979 from some of the members of the original service battalion. The original combat battalion was renamed 1st Battalion when the 2nd Battalion was raised in December 1984. The 3rd Battalion was raised in Kimberley in 1989.

The battle continue for khoisan soldiers/SACC when Before entering into a democratic dispensation, South African military and defence systems were constituted by seven disparate armed forces. The transformation of South Africa from a separatist state introduced renewed efforts and challenges to integrate what was once a divided military corps and society. In 1994, the formation of the South African National Defence Force (SANDF) was born out of the effort to integrate various statutory and non-statutory armed forces in South Africa, including forces from former TBVC states.

Base on the integration of the 7 different former forces, each with their own culture, traditions and military history into the SANDF, admitting to a common culture and identity was the Khoisan soldiers of South Africa excluded from SANDF integration process since 21 April 1994 and the struggle to be recognize as a cultural group. The Khoisan Nation Self Defence Unit of South Africa are the 8<sup>th</sup> non statutory force according history base on culture, traditions as stated in the ILO 169 United Nations Declaration who were excluded and not presented by their own culture, reference to paragraph 25 of the convention for a democratic South Africa – **CODESA 1 and CODESA 2 (1991 – 1992)**.

**The view of the Khoisan Nation Self Defence Unit of South Africa is that in order for all 8 forces to enjoy equal opportunities and benefits the best way is to provide for a proper legal basis by enabling legislation or to create a law to bring it in totally in line with the constitution.**

The Khoisan Nation Self defence Unit as the 8<sup>th</sup> non statutory force, seek integration into the new South African National Defence Force, who were excluded from the SANDF integration process since 21 April 1994, who became prisoners of hope. The Khoisan soldier's integration bill of 2018 is a 'single comprehensive Bill' consolidating two statutes the traditional khoisan Leadership bill of 2015 and the termination of integration act 44 of 2001, the court case lost by khoisan soldiers to integrate into the SANDF AND the repealed of all integration bills signed the former President JG Zuma on 15 December 2015. The khoisan soldiers integration bill of 2018 is of particular historic value since it is the first time that legislation includes provisions relating to the statutory recognition of the Khoi and San communities and leaders. The draft Bill is a clear indication of how khoisan soldiers / SACC soldiers will be taken seriously by the new dawn of President CM Ramaphosa.

**[The draft khoisan soldiers integration bill of 2018, submitted by the khoisan Nation Self Defence Unit of South Africa to also address the injustices of khoisan soldiers / SACC who became prisoners of hope for more than 23 years since 21 April 1994, excluded from the SANDF integration process](#)**

## **Chapter 1 – INTRODUCTION**

1. This Draft Khoisan soldier's integration bill of 2018 has been prepared in the spirit of the new democratic era in South Africa. It acknowledges, as its point of departure, the profound political and strategic consequences of 23 years of Democracy.
  2. Following free and fair elections in April 1994, South Africa has become a vibrant democracy. It has a model Constitution of 1996 which outlaws discrimination, enshrines fundamental rights, and finalized openness and accountability in governance.
  3. The Constitution also establishes a framework for democratic civil-military relations. In terms of this framework the Defence Force is non-partisan; it is subject to the control and oversight of the elected civilian authority; and it is obliged to perform its functions in accordance with law.
  4. After two and a half decades of isolation, South Africa has been welcomed back into the international community and has joined a host of important regional and international bodies. The country's foreign relations have been transformed from an adversarial mode to bilateral and multi-lateral co-operation.
  5. This fundamental shift has been accompanied by a dramatic change in the strategic environment at domestic and regional levels. While instability and conflict remain prevalent, the government is no longer at war with its own people and with neighbouring states in Southern Africa.
  6. The government regards the daunting task of addressing poverty and the socio-economic inequalities of apartheid as a priority. The Reconstruction and Development Programme (RDP) consequently stand at the pinnacle of national policy.
- The government is equally committed to national reconciliation and unity. One of the most dramatic illustrations of this commitment was base on the integration of the 7 different former forces, each with their own culture, traditions and military history into the SANDF, admitting to a common culture and identity was the Khoisan soldiers of South Africa excluded from SANDF integration process since 21 April 1994 and the struggle to be recognize as a cultural group.
  - The Khoisan Nation Self Defence Unit of South Africa is the 8<sup>th</sup> non statutory force according history base on culture, traditions as stated in the ILO 169 United Nations Declaration who were excluded and not presented by their own culture, reference to paragraph 25 of the convention for a democratic South Africa – **CODESA 1 and CODESA 2 (1991 – 1992)**.
7. The Draft Khoisan soldiers integration bill of 2018 addresses, the view of the Khoisan Nation Self Defence Unit of South Africa is that in order for all 8 forces to enjoy equal opportunities and

benefits the best way is to provide for a proper legal basis by enabling legislation or to create a law to bring it in totally in line with the constitution

## **8. AIM AND SCOPE**

9. The aim of the Draft khoisan soldiers integration bill of 2018 is to present proposals of the integration of khoisan soldiers into the new SANDF on behalf of the khoisan soldiers and for the consideration of Parliament to consider this draft khoisan soldiers bill of 2018.
10. Budgetary considerations for the integration of khoisan soldiers into the new SANDF.

## **11. PROCESS**

13. Once Parliament, the public and other government departments have commented on this draft document, the Portfolio Committee on Defence and Military Veterans to recommend to the National Assembly to endorse the khoisan soldiers integration bill of 2018.
14. Finally, it should be noted that this Draft khoisan soldiers integration bill of 2018 draws extensively from the creation of the traditional khoisan leadership bill of 2015 which is before the NCOP for recommendation to the President to sign it into law.

## **DEFENCE IN A DEMOCRACY WITH THE INCLUSION OF KHOISAN SOLDIERS.**

11. The theme of this Draft Khoisan soldier's integration bill of 2018 is the transformation of defence policy and the Defence Force. Transformation is essential in the light of three sets of factors: the history of armed forces in this country; the new strategic environment at regional and domestic levels; and, most importantly, the advent of democracy to include khoisan Nation Self Defence Unit as the 8<sup>th</sup> non statutory force.

## **Chapter 2 – HUMAN RESOURCE ISSUES**

### **INTEGRATION**

1. The integration of former government, homeland and guerrilla forces, many of which were once enemies, is a powerful illustration of the government's commitment to national reconciliation and unity. 7 different former forces, each with their own culture, traditions and military history integrated into the SANDF.
2. Integration has two legs: incorporating into the SANDF all personnel whose names appear on the Certified Personnel Register of the Khoisan Nation Self Defence Unit of South Africa and training these members to meet international standards of competence.
3. Bridging training programmes have been designed to empower members of the SANDF, irrespective of origin, so that khoisan soldiers stand an equal chance of demonstrating their suitability for a specific rank occurs.
4. The DOD has two governing principles for integration: all members of the SANDF should be treated with respect and dignity; and integration should proceed in the spirit of partnership which finalized anti negotiations in the pre-election period when meeting the 5 national Office Bearers of the khoisan Nation Self Defence unit of South Africa under the Leadership of General Andrew Pieterse (Commander and Chief).
5. The overarching mission is to establish a new institution which is professional and representative. Representivity refers both to the ethnic composition of the Defence Force and to the fair incorporation of Khoisan soldiers at all ranks. The failure of this mission will critically undermine the legitimacy of the SANDF.

6. Thus far the process of integration has not been easy or trouble-free. Numerous problems and grievances have emerged and, at times, have given rise to serious tension. Many of these difficulties were inevitable given the political and logistical complexities of merging forces. Nevertheless, we hope DOD will be committed to preventing and managing such problems and tension in a constructive way for preparing the integration of khoisan soldiers.
7. A parliamentary Integration Oversight Committee to be established to monitor the process; the Committee includes members of the SANDF, the Defence Secretariat and the parliamentary defence committee for ensuring the fairness of the process.

## **DEMOBILISATION AND RATIONALISATION**

19. As a result of integration, force levels have been greatly inflated. The current size of the SANDF is neither cost-effective nor strategically appropriate.
20. A process and in certain respects to be ready over the next few years, after the completion of integration, upwards of 8000 khoisan soldiers.
21. Demobilisation refers to the voluntary release of members of the Khoisan Nation Self Defence Unit of South Africa who will be constitutionally part of the SANDF but who either do not wish to serve in the Defence Force or are unable to do so for reasons of age, ill-health or aptitude.
22. Since these people contributed to the struggle against apartheid and colonialism it would be unjust to end their military careers without compensation, especially in the case of aged and disabled veterans.
23. They will consequently be assisted financially, as well as through the Special Pensions Act envisaged by the Constitution. It is a matter of great importance that this Act is now promulgated.
24. Demobilisation will be handled with great sensitivity. This is both a moral obligation and a political necessity.
25. The DOD must therefore develop a 3-4 year programme to prepare khoisan soldiers for meaningful civilian careers. In liaison with educational institutions and employer bodies, every effort will be made to identify educational and employment opportunities in civil society.
26. This programme is essentially a socio-economic project. For budgetary purposes, it should be regarded as part of the RDP rather than the normal defence functions.
27. The DOD must present to Parliament detailed plans

## **EQUAL OPPORTUNITY AND AFFIRMATIVE ACTION**

32. The integration of 7 forces has substantially altered the composition of the Defence Force. For historical reasons, however, the SANDF does not yet reflect the demographic composition of South Africa base of the exclusion of the khoisan soldiers from the SANDF integration process since 21 April 1994, who is the 8<sup>th</sup> non statutory force.
33. In order to secure the legitimacy of the integration of khoisan soldiers into the SANDF, DOD must commit to the long-term goal of overcoming the legacy of apartheid and colonialism ensuring that the **new SANDF**, and its leadership in particular, is representative of the South African population of which the traditional khoisan leadership bill of 2015 will give recognition to khoisan leaders and communities.
34. This draft bill is to address the injustices of Khoisan soldiers who did not form part of the SANDF integration process since 21 April 1994 and the court case lost by Khoisan soldiers that also prevent them to integrate as well as the repealed of all defence integration bills signed by President Zuma JG on 15 December 2015 into law.

The submission of Personnel Registers to be provided in terms of section 16 (3) (b) of the Transitional Executive Council Act, 1993. Section 224 (2) of the 1993 Interim Constitution and section 3 of Annexure D of Schedule 6 of the 1996 Constitution to be submit of all khoisan soldiers across South Africa.

Signed by General Secretary – Dannyboy Pieterse:  .....

Signed by Director Pastor Andrew Pieterse:  .....

Signed by National Treasurer: JD Hop:  .....

Signed on 25 December 2018



Gen. Sec. Dannyboy Pieterse: **Lt. Gen.** Director: Andrew Pieterse: **Gen.** Nat. Treasurer: JD Hop: **Lt. General**





**PARLIAMENT**  
OF THE REPUBLIC OF SOUTH AFRICA

NATIONAL ASSEMBLY  
THE SPEAKER

PO Box 15 Cape Town 8000 Republic of South Africa  
Tel: 27 (21) 403 2595 FAX: 27 (21) 461 9462  
speaker@parliament.gov.za  
www.parliament.gov.za

30 June 2019

Mr Dannyboy Pieterse  
General Secretary: Khoisan Nation Self Defence Unit  
Email: dannyboy.pieterse@vodamail.co.za

Dear Mr Pieterse

**Submission of draft Bill for Parliament's consideration**

Thank you for your emailed submission to Parliament on 22 March 2019 which relates to your request for integration into the South African National Defence Force (SANDF). Your submission reached us at a time when Parliament had dissolved in view of the general elections, and therefore it could not be processed at the time.

I note that you have previously written to Parliament to request the integration of the Khoisan Nation Self Defence Unit into the SANDF and that your submission was referred to the Portfolio Committee on Defence and Military Veterans of the 5<sup>th</sup> Parliament. I have decided to refer your submission to the portfolio committee for consideration.

Yours sincerely

**T R MODISE MP**  
**Speaker of the National Assembly**

**From:** Gurshwyn Dixon [mailto:gdixon@parliament.gov.za]

**Sent:** 15 July 2019 01:33 PM

**To:** Pieterse, Dannyboy

**Cc:** Mandy Balie

**Subject:** RE: SUBMISSION TO CREATE A BILL OR DISCUSS DRAFT BILL AS REFERED BY THE NATIONAL ASSEMBLY

Dear Mr Pieterse,

Thank you for the submission. It will be tabled for the Committee's consideration.

Kind regards,

**Gurshwyn Dixon**  
**Committee Secretary: SC Security and Justice**

Tel: 27 (21) 403 3771

Fax: 086 658 9371

Cell: 083 709 8513

Email: [gdixon@parliament.gov.za](mailto:gdixon@parliament.gov.za)

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John 3:16 For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.  
1 John 3:16 This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers.

**From:** Pieterse, Dannyboy [mailto: Dannyboy.Pieterse@dcs.gov.za]

**Sent:** Saturday, 06 July 2019 08:03

**To:** Gurshwyn Dixon <[gdixon@parliament.gov.za](mailto:gdixon@parliament.gov.za)>

**Cc:** Mandy Balie <[mbalie@parliament.gov.za](mailto:mbalie@parliament.gov.za)>

**Subject:** SUBMISSION TO CREATE A BILL OR DISCUSS DRAFT BILL AS REFERED BY THE NATIONAL ASSEMBLY

**Importance:** High

Attention: Mr. Dixon

As referred by Parliament to write to the SC Committee on Security and Justice as law makers

We hereby address submission for your perusal.

Hope to hear from you as the President said Thuma Mina

Kind Regards

Dannyboy Pieterse

General Secretary: Khoisan Nation Self Defence Unit of South Africa



**Chief Andrew Pieterse sitting in the galary of Parliament 27 Feb 2018**



**Select Committee on Security and Justice**  
**Chairperson: Honourable Ms S Shaikh**

Committee Secretary:  
Mr Gurshwyn Dixon  
Tel: 021 403 3771 Fax: 0866589371  
E-mail: [gdixon@parliament.gov.za](mailto:gdixon@parliament.gov.za)

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Ms Nonzwakazi Stemele  
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5 August 2019

Chief Dannyboy Pieterse  
General Secretary: Khoisan Nation Self Defence Unit of South Africa  
Email: Pieterse, Dannyboy <[Dannyboy.Pieterse@dcs.gov.za](mailto:Dannyboy.Pieterse@dcs.gov.za)>

**INTEGRATION OF KHOISAN SOLDIERS INTO THE NEW SANDF BY CREATING A LAW  
OR ENABLING LEGISLATION OR DISCUSS THE DRAFT KHOISAN SOLDIER  
INTEGRATION BILL OF 2018**

Dear Chief Pieterse,

We have received the correspondence via email on 6 July 2019 requesting the Select Committee on Security and Justice to consider drafting legislation recognising the Khoisan soldiers that served prior to 1994 as an 8th non-statutory force with the purpose of integrating them into the South African National Defence Force (SANDF).

We noted that the matter has historical reference, specifically with the Portfolio Committee on Defence and Military Veterans and the Ministry of Defence and Military Veterans. We further noted that on 30 June 2019 the Speaker of the National Assembly referred the Khoisan Nation Self Defence Unit's request for draft legislation to the Portfolio Committee on Defence and Military Veterans for consideration.

In terms of the parliamentary procedure for considering draft legislation, especially in terms of matters not falling within the ambit of Schedule 4 of the Constitution of the Republic of South Africa (the Constitution), the National Assembly; once it concludes its deliberations on draft legislation, would refer the matter to the National Council of Provinces for concurrence in terms of Section 75 of the Constitution.

We kindly request your continued consideration of the procedures within parliament to allow the National Assembly to conclude its consideration of the matter.

Thanking you in anticipation,

Honourable Ms S Shaikh, MP  
Chairperson: SC on Security and Justice

## **WHY THE DRAFT KHOISAN SOLDIERS INTEGRATION BILL 2018, IS IMPORTANT**

The draft khoisan soldier's integration bill of 2018 is a 'single comprehensive Bill' consolidating two statutes the traditional khoisan Leadership bill of 2015 and the termination of integration act 44 of 2001. As contemplated in the Interim Constitution of the Republic of South African, Section 200 of 1993, which clearly defines the formation of the South African National Defence Force, this part of the law was never enforced, although people were asked to make submissions, with regard to their dissatisfaction and unconstitutionality of the proposed bill, namely Termination of Integration Intake Bill and Demobilization Amendment Bill, these bills were open for submissions in 2001, since that time, it was and is still an uphill battle to correct the injustice caused for not including khoisan soldiers/South African Cape Corps, through the legislative process that was followed. With reference to our efforts to resolve this transgression of the constitutional right of khoisan soldiers/South African Cape Corps.

The draft khoisan soldiers integration bill of 2018 is of particular historic value since it is the first time that legislation includes provisions relating to the statutory recognition of the Khoi and San communities and leaders. The draft Bill is a clear indication of how khoisan soldiers / SACC soldiers is taken seriously by the new dawn of President CM Ramaphosa.

It is clear that South Africa is conscious of the need to improve the defence, economic, social and cultural situation of indigenous people. The khoisan soldiers integration bill of 2018 however derives its mandate and core principles from the Constitution of South Africa of 1996 which recognises the institutions, status according the submission of Personnel Registers to be provided in terms of section 16 (3) (b) of the Transitional Executive Council Act, 1993. Section 224 (2) of the 1993 Interim Constitution and section 3 of Annexure D of Schedule 6 of the 1996 Constitution. CPR of Khoisan soldiers across South Africa will be submit after finalisation of this draft bill.

During the Portfolio Committee on Defence and Military Veterans meeting of 02 September 2015, the Portfolio Committee members highlighted a number of issues critical to the relevance of khoisan soldiers in 'the current defence, social, political and economic environment'. Among these was 'a symbiotic relationship between the systems of governance' and to create a law for khoisan soldiers to form part of the SANDF.

### **Feedback regarding the draft bill from the Speaker of the National Assembly TR Modise 30 June 2019**

The honourable Speaker of the National Assembly noted that the Khoisan Nation Self Defence Unit of South Africa has previously written to Parliament to request the integration of khoisan soldiers/South African Cape Corps into the SANDF and that the submission was referred to the Portfolio Committee on Defence and Military Veterans of the 5<sup>th</sup> Parliament. The honourable Speaker has decided to refer this submission of the draft khoisan soldiers bill of 2018 to the Select Committee on Security and Justice for consideration.

### **Feedback received from the honourable Chairperson Ms S. Shaikh – Chairperson of SC on Security of Justice on 05 August 2019.**

The honourable chairperson noted that submission of the Khoisan Nation Self Defence Unit of South Africa has historical references and paid our attention that once the National Assembly concludes its deliberations of draft legislation, it would refer the matter to the National Council of Provinces for concurrence in terms of section 75 of the constitution.

The draft khoisan soldiers integration bill of 2018 at hand however seeks to address the injustice of khoisan soldiers / SACC Soldiers under the Khoisan Nation Self Defence Unit of South Africa who were excluded from the SANDF integration process since 21 April 1994. Particularly relating as the 8<sup>th</sup> non statutory force. It also among other things know that the traditional khoisan leadership bill has been passed by both houses of Parliament and is waiting on President CM Ramaphosa to be sign into law for the recognition of the Khoi and San communities and leadership.

## **The proposed draft khoisan soldiers integration bill of 2018 makes the following provisions;**

- The Khoisan Nation Self Defence Unit of South Africa is the 8<sup>th</sup> non statutory force according history base on culture, traditions as stated in the ILO 169 United Nations Declaration who were excluded and not presented by their own culture, reference to paragraph 25 of the convention for a democratic South Africa – **CODESA 1 and CODESA 2 (1991 – 1992).**

The Draft Khoisan soldier's integration bill of 2018 addresses, the view of the Khoisan Nation Self Defence Unit of South Africa is that in order for all 8 forces to enjoy equal opportunities and benefits the best way is to provide for a proper legal basis by enabling legislation or to create a law to bring it in totally in line with the constitution

Once the National Assembly has concludes it deliberation of draft legislation it would refer that matter to the National Council of Provinces for concurrence in terms of section 75 for consideration.

It should be noted that this Draft khoisan soldiers integration bill of 2018 draws extensively from the creation of the traditional khoisan leadership bill of 2015 which is before the President to sign it into law.

## **DEFENCE IN A DEMOCRACY WITH THE INCLUSION OF KHOISAN SOLDIERS.**

12. The theme of this Draft Khoisan soldier's integration bill of 2018 is the transformation of defence policy and the Defence Force. Transformation is essential in the light of three sets of factors: the history of armed forces in this country; the new strategic environment at regional and domestic levels; and, most importantly, the advent of democracy to include khoisan Nation Self Defence Unit as the 8<sup>th</sup> non statutory force.

## **DEMOBILISATION AND RATIONALISATION**

Demobilisation refers to the voluntary release of members of the Khoisan Nation Self Defence Unit of South Africa who will be constitutionally part of the SANDF but who either do not wish to serve in the Defence Force or are unable to do so for reasons of age, ill-health or aptitude.

Since these people contributed to the struggle against apartheid and colonialism it would be unjust to end their military careers without compensation, especially in the case of aged and disabled veterans.

## **The Bill at hand also seeks to fulfil the following objectives;**

To integrate khoisan soldiers / SACC and also those members from the 7 different former non statutory forces who did not integrate into the SANDF to integrate with khoisan soldiers.

## **CONCLUSION**

The Draft Khoisan soldiers integration bill of 2018 addresses, the view of the Khoisan Nation Self Defence Unit of South Africa is that in order for all 8 forces to enjoy equal opportunities and benefits the best way is to provide for a proper legal basis by enabling legislation or to create a law to bring it in totally in line with the constitution in this case of the draft khoisan soldiers integration bill of 2018.

Though the Khoisan have been a distinct aboriginal people who survived colonialism, apartheid, and assimilation of their identity they should have their place in the society. Due to non-recognition and non-representation of this native group they continue to experience political, cultural and socioeconomic challenges in this post-apartheid South Africa. They are not constitutionally accommodated; nor their land rights respected; their indigenous languages are not recognized to the point of near extinction; they are facing extreme challenges in terms of alcohol and drug abuse.

**The draft Khoisan soldiers integration bill of 2018, will also give an opportunities for those members of the 7 former non statutory forces who did not integrate to integrate with the Khoisan Nation Self Defence Unit of South Africa as the 8<sup>th</sup> non statutory force, the final intake.**

South Africans need never, and should never, forget the past, as the past serves as a compass for the future. We as the ex-members of the constituent entities pledge ourselves for a united, reconciled Defence Force, a force of soldiers of which the RSA can be justly proud.

## **The Process of the Draft Khoisan Soldiers Integration Bill (B00-2018)**

### **Section 76: Ordinary Bills affecting the provinces**

#### **Bill versions:**

B00-2018

### **Bill Process**

#### **Discussion of the draft Khoisan soldiers Integration Bill**

By the Portfolio Committee on Defence and Military Veterans

Bill introduced to National Assembly by any member of the National Assembly

#### **Department of Defence and Military Veterans**

Khoisan Soldiers Integration Bill [B00-2018]: briefing, with Minister & Deputy Minister of Defence and Military Veterans

Khoisan Soldiers Integration Bill [B00-2018]: public hearings day1 – public participation

Khoisan Soldiers Integration Bill [B00-2018]: public hearings day2 – public participation

Khoisan Soldiers Integration Bill [B00 - 2018: public hearings programme

Khoisan Soldiers Integration Bill final draft: National public hearings

Khoisan Soldiers Integration Bill [B00 – 2018 deliberations on public hearings report

Khoisan Soldiers Integration Bill Department of Defence and Military Veterans response to submissions

Khoisan Soldiers Integration Bill: deliberations; Committee programme

Khoisan Soldiers Integration Bill: Auditor-General submission

Khoisan Soldiers Integration Bill [B00 – 2018]: deliberations

Department of Defence and Military Veterans audit: Auditor-General input; Khoisan Soldiers Integration Amendment Bill: deliberations

Khoisan Soldiers Integration Bill: adoption; Proposed Legislation: Department of Defence and Military Veterans Update

## **National Assembly**

National Assembly debate and transmit to NCOP for concurrence

NA: Second Reading debate: Khoisan Soldiers Integration Bill [B00B – 2018]

## **Minister of Defence and Military Veterans**

National Assembly: Second Reading debate: Khoisan Soldiers Integration Bill

[B00B – 2018]

## **National Council of Provinces**

### **NCOP Security Committee**

Khoisan Soldiers Integration Bill: Department of Defence and Military Veterans briefing, with Minister and Deputy Minister; Annual Performance Plan

Khoisan Soldiers Integration Bill: Department of Defence and Military Veterans response to negotiating mandates

Khoisan Soldiers Integration Bill & Leadership Amendment Bill: Department of Defence and Military Veterans response to submissions; Rank Submission & CPR Certified Personnel Register: adoption

Public Khoisan Soldiers Integration Bill: final mandates

## **National Council of Provinces**

Khoisan Soldiers Integration Bill of 2018 to be amended by Council and to return to National Assembly and send to the President to be sign it into Law.

**KHOISAN SOLDIERS & KHOISAN TRADITIONAL COMMUNITIES MARCHED TO PARLIAMENT ON 03 DECEMBER 2015 TO ADDRESS THE INJUSTICES OF KHOISAN COMMUNITIES AND KHOISAN SOLDIERS AS WELL LAND**



**Lt General Dannyboy Pieterse hand over memorandum to representative of Parliament**



### CERTIFICATE OF REGISTRATION OF NONPROFIT ORGANIZATION

In terms of the Nonprofit Organisation Act, 1997, I am satisfied that

**Khoisan Nation Self Defence Unit**

-----  
(name of the organisation)

meets the requirements for registration.

The organisation's name was entered into the register on **08 October 2015**  
(date)

Registration number **160-055 NPO**

Director's signature

*M. Mufasa*



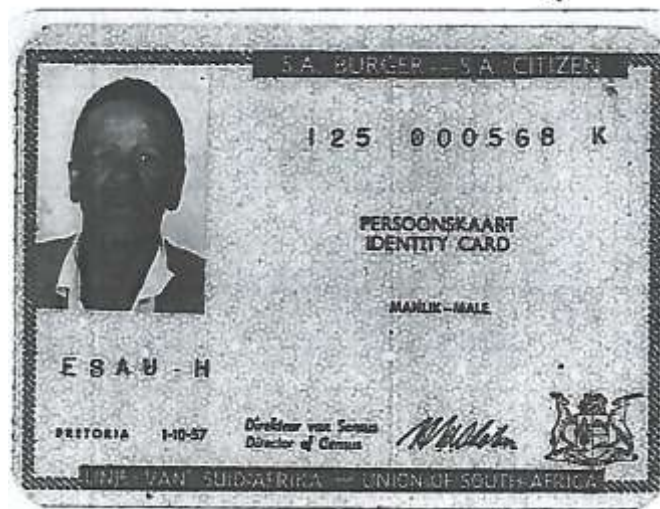
## Coloured Identity

The main objective of this essay is to explore the ways in which Coloured identity is navigated and negotiated within different contexts that, for the most part only perpetuates narratives of ‘blackness’ and ‘whiteness’, and therefore the role that these perpetuations play in determining how Coloured bodies occupy different spaces and conceptualise their modes of being. This will be achieved by firstly exploring the ways in which narratives of “colouredness” and “coloured identity” was manufactured into existence by referring to 4 approaches, namely: the essentialist, instrumentalist, creolisation and social constructionist approach. The essay will then discuss how each of these approaches informs the ways in which Coloured bodies perceive themselves are perceived by the social world. This paper also seeks to explore how this idea of a ‘manufactured identity’ informs the colonial and racialised understandings of Coloured identity/bodies and therefore how these oppressive constructions negatively affects the well-being of Coloured bodies. This essay also seeks to discuss how colonial/ patriarchal constructions of ‘blackness’ and ‘whiteness’ creates division/internal conflict within Coloured identities, therefore giving rise to concepts such as ‘coloured mentality’, ‘coloured privilege’, ‘coloured hierarchy’ and colourism. In this essay I argue that in order to comprehensively understand the complexities, contradictions and tensions within Coloured identities, that a decolonial and feminist lens needs to be adopted as it uses a language that does away with the dominant, oppressive, racialised and colonial constructions of Coloured bodies.

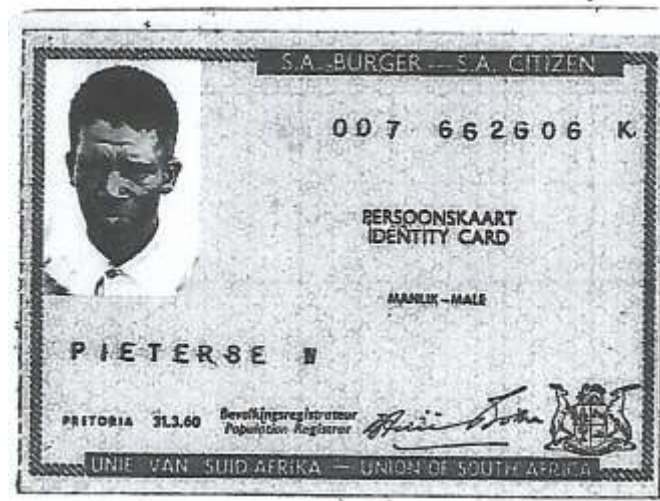
Being connected to one’s roots and origins is vital in the processes of self-identification and self-recognition. This is because there is great power and liberation in the ‘knowing’ of what makes up the essence of self. Knowing one’s origin is important in processes of self-conceptualisation as it enables bodies to locate themselves in different historical contexts, therefore acting as a roadmap, by providing the ‘routes’ to one’s roots. Roots and origins therefore, in turn determines the ways in which bodies negotiate and navigate themselves in the social world, as well as determines the ways in which the social world perceives and navigates bodies. There is a danger and a sort of violence that is created by not knowing where one comes from, which cause many bodies having to constantly navigate and occupy spaces of the unknown. This language of being disconnected from the core of one’s being is largely informed and shaped by practices of silencing and erasure, mostly that of history, origins and roots. These practices of censorship and erasure can be seen and is heavily perpetuated within dominant discourses of Coloured identity[s]. The distortion of “coloured histories” causes many coloured bodies to be disconnected from the fruits of their being. It creates a kind internal conflict and anguish that results in many coloured bodies to ask questions about their identity. Due to this, processes of ‘self-recognition’ and obtaining a ‘consciousness of self’ tends to be increasingly difficult. This therefore highlights the contradictions and tensions within Coloured identity as it is a site of struggle, tribulation, oppression and domination, while simultaneously being a site of liberation, freedom, power and emancipation.

COLOURED IDENTITY DOCUMENTS OF GRANDPARENTS OF CHIEF DANNYBOY PIETERSE

**FROM MY MOTHER'S SIDE**  
**THIS IS MY GRANDFATHER**



**FROM MY FATHER'S SIDE**  
**THIS IS MY GRANDFATHER**



**THIS IS MY GRANDMOTHER**



In order to understand and conceptualise the meanings and symbolisms attached to Coloured identity, it is important to understand and define it using a language that is progressive and that perpetuates feminist/decolonial thought and knowledge. Therefore, based on this, for the purpose of this essay Coloured identity is conceptualised as a combination of nuanced identities, a multiplicity of rich and diverse histories, ethnicities, cultures, practices, lived realities and experiences. Erasmus (2001) defines it as “cultural identities comprising detailed bodies of knowledge, specific cultural practices, memories, rituals and modes of being” (Erasmus, 2001: 17). Erasmus (2001) speaks to the abovementioned tension within Coloured identity by stating that, coloured identity is largely in part determined by, “cultural creativity, creolized formations shaped by South Africa’s history of colonialism, slavery, segregation and apartheid” (Erasmus, 2001: 4), but that it is also “made and re-made by coloured people themselves in their attempts to give meaning to their everyday lives” (Erasmus, 2001: 7-8). This therefore emphasises the fluidity of Coloured identity, as the meanings and symbolisms attached to Coloured identity have changed and shifted in relation to historical, political and social change and context. The fluidity and flexibility of Coloured identity can be seen in four approaches that have been used to conceptualise Coloured identity, which are namely: the essentialist approach, the instrumentalist approach, the social constructionist approach and “postmodern creolisation” (Petrus and Isaacs-Martin, 2012: 90-91).

The ‘essentialist approach’ conceptualises Coloured identity as being a product of “miscegenation” (Adhikari, 2005: 6). Miscegenation has to do with this idea of ‘racial mixing’ usually between “black slaves” and “white masters” (Erasmus, 2001: 10). Millan (1924) in Erasmus (2001) states that miscegenation represented as a threat to ‘white purity’ as it involved the mixing of ‘clean’ and ‘good’ white blood with ‘dirty’ and ‘contaminated’ black blood (Erasmus, 2001: 10). Milin (1924) in Erasmus (2001) argues that “miscegenation’ meant that ‘white children [with 'black blood' came] into the world with shame and sorrow in the blood” (Milin 1924 in Erasmus, 2001: 10). Petrus and Isaacs-Martin (2012) argues that miscegenation perpetuates narratives of, “racial hybridity and attempts to reduce coloured identity to the biological result of racial mixing” (Petrus and Isaacs-Martin, 2012: 90). This therefore reinforces narratives of “black-white reductionism”, which “assumes that blackness and whiteness are themselves given, coherent and homogeneous identities” (Erasmus, 2001: 5).

In the South African context, coloured people were seen to be the product of the “racial mixing” between Dutch settlers and the indigenous Khoisan peoples, as well as between “slave populations emanating from the East” (Petrus and Isaacs-Martin, 2012: 90-92), hence perpetuating notions that Coloured identity lies only between the constructions of blackness (non-white) and whiteness. Essentialists argue, that because coloured identity is a product of biological factors that there is “no need to explain the nature or making of Coloured identity” as it is “part of an assumed reality that sees South African society as consisting of distinct races of which the Coloured people are one” (Adhikari, 2005: 6). The understanding of Coloured

identity by reducing it to simply, the ‘mixing of races’ is very problematic in that it assumes that there are ‘pure’ and ‘impure’ races, implying that Coloured identity is not seen “as an identity in its own right”, but is rather conceptualised as a “remainder’ or excess which does not fit a classificatory scheme” (Erasmus, 2001: 9). As well as it silences and excludes a multiplicity bodies classified as ‘coloured’ who themselves are not products of miscegenation. Reducing Coloured identity to understandings of miscegenation and domination in part strips and removes perceived coloured bodies from knowing and having a comprehensive understanding of their identity. Erasmus (2001) argues that the construction of Coloured identity as only being a product of domination essentially prevents coloured bodies from having the agency in terms of defining and imagining Coloured identity in a language that is formulated by them. It is this idea that understanding Coloured identity within a context of domination and exploitation leaves “little room for cultural autonomy and control over self-representations” (Erasmus, 2001: 19-20). The dominance of these representations of Coloured identity makes it difficult for Coloured self-representation “to claim and mark a space powerfully” (Erasmus, 2001: 19-20). Adhikari (2005) echoes Erasmus (2001) by speaking to the dominance and oppressive nature of the essentialist approach by asserting that:

*“Where they do appear Coloured people are presented as inert, faceless beings who are acted upon by whites and are incidental to the main narrative of settler conquest and their creation of a Christian, civilized society in southern Africa” (Adhikari, 2005: 6-7).*

Unlike the essentialist approach, the ‘instrumentalist approach’ rejected the idea that Coloured identity was the result of miscegenation and biological factors, but rather believed that it was socially constructed by white supremacist and capitalist states in order to control, regulate, dominate and exploit non-white bodies (Petrus and Isaacs, 2012: 91). Adhikari (2005) states that instrumentalists argue that Coloured identity is “an artificial concept imposed by the white supremacist state and the ruling establishment upon weak and vulnerable people as an instrument of social control” (Adhikari, 2005: 8). Although not as explicitly racists as the essentialist approach, the instrumentalist approach is oppressive in that, like the essentialist approach, it is based on western/Eurocentric notions and understandings/constructions of racialised identity, especially the “simplistic formulations of popular racialized conceptions of Coloured identity” (Adhikari, 2005: 9). The instrumentalist approach like the essentialist approach prescribes to the narrative that Coloured identity is something that is “negative and undesirable” (Adhikari, 2005: 10), hence perpetuating ideas of it being inferior, immoral, illegitimate and impure (Erasmus, 2001: 9). Erasmus (2001) argues that, “for coloured people these associations have meant that identifying as coloured is linked to feelings of shame...and discomfort” (Erasmus, 2001: 9). Due to both of these approaches understanding and relating Coloured identity in terms of racialised constructions, they nevertheless deny “Coloured people a role in the basic cognitive function of creating and reproducing their own social identities” (Erasmus, 2001: 10).

## THIS IS MY FATHER



## THIS IS ME. DANNYBOY PIETERSE



The essentialist approach and certain sediments of the instrumentalist approach were heavily used in the racist and oppressive system of Apartheid in order to regulate, control, 'justify' and 'legitimise' the domination and exploitation of bodies. This 'justification' hence gave rise to and facilitated the creation of categories of 'difference'. The Apartheid regime 'normalised' the idea of 'racial difference' by creating and passing certain laws, policies and legislatures to enforce the "racial and ethnic segregation" of bodies in order to "subordinate non-White groups, while advancing and entrenching the superiority of the white Afrikaner group" (Petrus and Isaacs Martin, 2012: 92). These racial categories were given 'validity' due to "Whites, black Africans and Asians" being conceptualised as groups that "constituted separate nations with their own distinctive identities" (Petrus and Isaacs Martin, 2012: 93). However, due to bodies who were perceived as being products of miscegenation not being viewed as a separate racial identity, the Apartheid government created the category "coloured" in order to situate these bodies, as they "could not be neatly categorised into any of the 'main' groups" (Petrus and Isaacs-Martin, 2012: 93). This speaks to the abovementioned idea of Coloured identity being a site of struggle and domination as it is evident that the term "Coloured" was coined by the Apartheid government in order to control bodies whose identities were informed by realities of heterogeneity. By in turn, situating these heterogeneous bodies under this homogenous category of "Coloured" (Petrus and Isaacs-Martin, 2012: 93).

Therefore from this, it is evident that the Apartheid regime was essentially manufactured into existence by processes that facilitated specific social engineering, which situated differently racialised bodies into categories of hierarchy. Where white bodies due to the colonial construction of them being 'enlightened', 'superior' and 'epitomising all the attributes of humanity' were located at the top of the hierarchy and therefore were afforded certain privileges and obtained a certain level of power that sought maintain and facilitate their dominance. Those perceived as 'coloured' were situated in the middle of the hierarchy and were given partial citizenship as they were seen as occupying a space between blackness and whiteness (Erasmus, 2001: 11). Black bodies were situated at the bottom of the hierarchal order due to the perpetuation of oppressive colonial constructions around blackness and black identity. This racial stratification gives rise to and informs narratives of tension and division within particular racialised groups, these occurrences of internal conflict can especially be seen within Coloured identities.

The idea of race and ethnicity stratification in determining the ways in which bodies are situated within the social hierarchy can traced back to the colonial period. During colonial rule in the South African context, those who were perceived as being 'mixed race' used the ambiguity of their identities in order to access a level of privilege that those classified as 'black' could not get, which "they sought to achieve through closer assimilation into European culture" (Petrus and Isaacs-Martin, 2012: 92). This practice of assimilation in the colonial context not only further entrenched division between these different racialised groups, but also created division specifically between Coloured bodies themselves. Petrus and Isaacs-

Martin (2012) argue that “race and ethnicity became a symbol not only of the inferiority of what would become coloured identity, but also of divisions within the Coloured groups” (Petrus and Isaacs-Martin, 2012: 92). The “Population Registration Act of 1950”, implemented by the Apartheid government further perpetuated divisions and separation within Coloured communities and families (Petrus and Isaacs-Martin, 2012: 93). Through the process of reclassification many Coloured people who shared similarities to whiteness, in terms of “racial and ethnic” similarities were reclassified as white in order to detached themselves from the negative and oppressive stigmas attached to Coloured identity (Petrus and Isaacs-Martin, 2012: 93), in turn creating distance between themselves and other darker Coloured bodies, in turn creating a hierarchy within the Coloured identity and giving rise to ‘light-skinned privilege’. The yearning of Coloured bodies wanting to assimilate into whiteness has to do with colonial constructions of ‘blackness’ and ‘whiteness’.

In order for the ‘superiority’ of whiteness to be given validity, it needed there to be an ‘inferior’ other. Whiteness and white identity can therefore be understood as being constructed in relation to blackness and black identity. Historically the conceptualisation of ‘blackness’ and ‘black identity’ has always been perpetuated through negative lenses and discourses especially within anti-black societies. The colonial language associated to ‘blackness’ was a language that was used to ‘normalise’ and ‘universalise’ constructions of black bodies being ‘savages’, ‘uncivilised’ and ‘non-human’. This colonial language perpetuated that “blackness is the colour of those who have been condemned to perpetual servitude of being ‘the hewers of wood and drawers of water’” that in an “antiblack racists world, to be black is to be not only sin and devil but also criminal” (More, 2017: 39). It is this idea that black bodies should not understanding themselves or engage with their identity using a language that perpetuates ideas of humanity, but that black people should automatically see themselves as ‘deviant’ and ‘abnormal’ bodies by virtue of their blackness. More (2017) states that within an anti-black and “racial hierarchical society, a black accused need only be ‘seen’ to be considered guilty of an offense he did not commit. His colour is the evidence. He is guilty of blackness” (More, 2017: 40). Therefore, the constant perpetuation of black bodies being ‘deviant’ creates a distorted picture, in that it is not a true reflection of what is constitutive of Black identity. This distorted picture, therefore masquerades as being a ‘universal truth’, as it causes ‘fixed’ and oppressive understandings of the black condition. These negative constructions of blackness according to More (2017) brings about alienation and “generated black self-hatred” (More, 2017: 42). From this it is evident that language symbolism is very powerful, as it socialises and shapes the ways in which bodies make sense of other bodies and make sense of themselves. More (2017) highlights the power of language and symbolism by asserting that:

*“Language is not only a medium of communication but also reflects a society’s attitudes, values and practices. It does not only express ideas and concepts but actually shapes thought” (More, 2017: 38).*

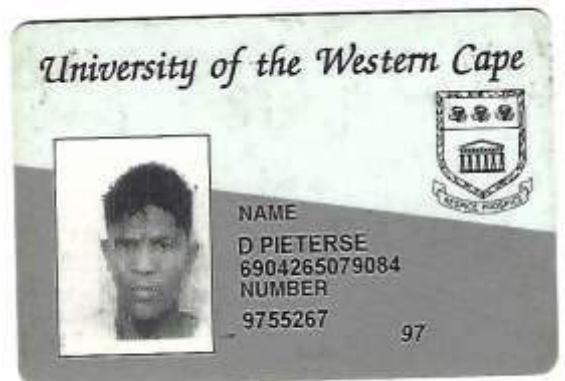
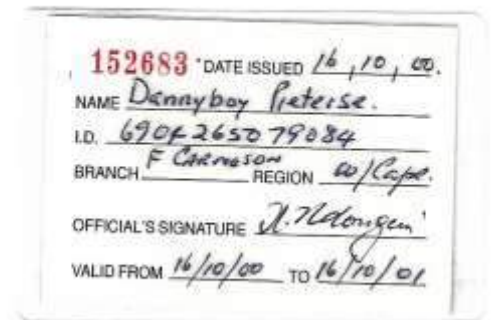
# BEING COLOURED

UNDER APARTHEID WE LOVE THE STRUGGLE. WE WERE CADES OF THE AFRICAN NATIONAL CONGRESS. OUR LEADERS WENT UNDERGROUND, WHILE WE AS FOOTSOLDIERS CONTINUE THE STRUGGLE IN OUR COMMUNITIES. OUR NAMES WERE NEVER MENTIONED AND WE BECAME THE CASE OUT SINCE THE NEW DEMOCRATIC SOUTH AFRICA. OUR SOLDIERS, **SOUTH AFRICAN CAPE CORPS - 1781** WAS EXCLUDED FROM THE NEW SANDF INTEGRATION PROCESS, SINCE 21 APRIL 1994.

**CPO - 1952, UDF & POPCRU**



**WE WERE THERE**



**UWC UPRISING WE WERE THERE**

These negative constructions of blackness are directly translated within the coloured identity itself, hence giving rise to practices of colourism within ‘coloured communities’. Colourism can be defined as a form of internalised racism. It is where people experience marginalisation, discrimination and ‘othering’ based on the complexion of their skin from people who are classified within the same racial or ethnic category as them. With skin colour comes many meanings and symbolisms that have essentially shaped the ways in which bodies perceive themselves as well as the ways in which bodies are perceived by the social world. Within Coloured communities phenotypical characteristics such as skin complexion and hair texture became important symbols and markers of difference. Therefore, darker skinned Coloured people with ‘*kroes hair*’ were often victims of marginalisation and ‘othering’, resulting in them as argued by Petrus and Isaacs-Martin (2012) to develop “an inferiority complex that culminated in an identity crisis rooted in their lack of racial and ethnic purity” (Petrus and Isaacs-Martin, 2012: 94). Erasmus (2001) argues that “these excluding relations are reflections of unresolved internal contradictions at the heart of coloured identity formation. Living with these contradictions is part of the pain of being coloured” (Erasmus, 2001: 23).

This idea of an existing “pain” within being Coloured, speaks to my personal experiences of ‘othering’, due to colourism within Coloured communities. Growing up I have always had to occupy a different kind of space. Not the space of being ‘not black enough, or white enough’ which is a narrative that is used by many Coloured bodies in the contemporary era, but it is a space of having to navigate the idea of ‘being too dark to be Coloured, and too Coloured to be black’. Not fitting with the ‘heteronormative coloured ideal’ resulted in me being alienated and marginalised within many ‘Coloured spaces’. The reality of me not being able to conceptualise myself, as well as my body/exterior being difficult for other people to conceptualise particularly by those who I identified with (coloured people) caused me to feel conflicted and inferior within my identity. This internal confliction highlights that many coloured people try to dissociate or ‘purge’ themselves from their blackness. Emphasising that colourism is underpinned by the racialised construction of bodies, which have been perpetuated so extensively, that they are normalised. Erasmus (2017) asserts that:

*“All of us live in amongst racialised structures of social meaning. We cannot be outside, above, or beyond the past and the present. Nor can we be outside, above, or beyond race. Because we are embedded in a racialised world, its ways of seeing and its injustices can be apparent to us, and we can be inspired to change it” (Erasmus, 2017: 23).*

The ‘purging’ of oneself from one’s blackness as previously stated also highlights that in the process of wanting to attain whiteness many coloured people tend to be complicit in anti-black and racist language (Erasmus, 2001: 8). Therefore, due to this “complicity” it “shaped the ways in which coloured identity was seen in terms of servility and collusion with apartheid” (Erasmus, 2001: 12). Due to the patriarchal, racialised construction of bodies it is also evident that colourism is highly feminised. It has to do with the

ways in which Black women's bodies have been constructed, exoticised and subjected to the perpetual colonial- patriarchal gaze, giving rise to body politics.

According to "Turner's Theory of the Polarisation of 'Significata'" (Petrus and Isaacs-Martin, 2012: 89) in order to do away with these narrow patriarchal and racial understandings of Coloured identity, it is essential to conceptualise Coloured identity through feminist and decolonial lenses such as using the "The Symbological Approach" (Petrus and Issacs-Martin, 2012: 89). This is because the "symbological approach is suggested to elicit multiple meanings of this identity" (Petrus and Isaacs-Martin, 2012: 89). It is based on the idea that symbols and meanings do not exist within a "vacuum" or in abstract realms, but that they are informed by a "specific context" (Petrus and Isaacs-Martin, 2012: 89), this notwithstanding when it comes to conceptualising Coloured identity. Petrus and Isaacs-Martin (2012) argue that the meanings and symbols of Coloured identity need to be conceptualised from approaches that recognises that Coloured identity is informed by specific "historical, political, social, economic and cultural contexts" (Petrus and Isaacs-Martin, 2012: 90). In order to understand this idea of Coloured identity comprehensively, it is argued that a "social constructionist approach" and a "postmodern creolisationist" approach needs to be adopted in "understanding the complexities in coloured identity formation" (Petrus and Isaacs-Martin, 2012: 90).

The "social constructionist" approach rejects the notions of the previously mentioned essentialist and instrumentalist approaches by arguing that Coloured identity is not something that is biologically determined or occurs in nature, but that it is "a product of human agency dependent on a complex interplay of historical, social, cultural, political and other contingencies" (Petrus and Issacs-Martin, 2012: 91). Social Constructionists therefore also conceptualises Coloured identity as an "ongoing, dynamic process in which groups and individuals make and re-make their perceived realities and thus also their personal and social identities" (Adhikari, 2005: 9). Highlighting that social constructionists see Coloured identity as being a product of Coloured self-formation and self-representation. Adhikari (2005) argues that the main objective of the "social constructionist approach" is to explore the ways in which and reasons why Coloured identity came into existence and therefore as well as to "unravel the intricate ways in which [it] has found expression" (Adhikari, 2005: 9).

According to Erasmus (2001) "creolization" can be defined as "cultural formations born of appropriation, dispossession and translation in the colonial encounter" (Erasmus, 2001: 7). Erasmus (2001) cites Glissant (1992) by arguing that, "creolization is not the celebration of cross-cultural formations", but that it rather challenges and disrupts essentialist notions that "creolization results from a 'mixed' category between two 'pure' categories" (Erasmus, 2001: 18), in turn highlighting that it rejects notions of "purity" as well as emphasises ideas of "cultural creation" (Erasmus, 2001: 18). According to Erasmus (2001), Coloured identity "must be understood as a creolised cultural identity" (Erasmus, 2001: 18). It is this idea the making and re-making of Coloured identity is informed and shaped by experiences of subjectivity, oppression and

domination (Erasmus, 2001: 7-8). Creolisation recognises that the homogeneity of Coloured identity is a social construct due to its diversity and heterogeneity, however still acknowledges that it has been shaped by various systems of oppression. Erasmus (2001) speaks to this by stating that “[creolisation] stresses the ambiguity and ceaseless fluidity of coloured identity formations while remaining conscious of the conditions under which they are produced” (Erasmus, 2001: 4). Emphasising the conditions under which Coloured bodies forms these cultural formations is important, this is because these conditions leave a lasting legacy in the contemporary context. Erasmus (2001) speaks to the impact of these conditions on Coloured bodies by asserting that:

*“Coloured identities were constructed out of fragmented cultural material available in the contexts of slavery, colonialism and cultural dispossession. This leaves their constructed and composite historical nature always evident and their dislocation always present. These are identities produced and re-produced in the place of the margin”* (Erasmus, 2001: 20).

Erasmus (2001) uses Glissant’s (1992) notion of entanglements by stating that in order to understand the complexities and difficulties within the formation of Coloured identity, that it is essential to go back to the “point of entanglement”, which refers to conditions of domination and oppression (Erasmus, 2001: 23). It is this idea that in order to transcend racialised understanding of bodies, specifically Coloured bodies and to engage and produce decolonial thought/knowledge, that these entanglements have to be recognised as it “allow[s] one to understand coloured subjectivities as encounters with difficulty – encounters which remain entangled with the political history of being coloured” (Erasmus, 2001: 24). Therefore, from this in order to bring about true transformation and reformation in the context of Coloured identity, it is essential to understand Coloured identity as being a product of oppressive racial conditioning. It is this idea of “living with the racist aspect of coloured identity formation and finding ways of changing it” (Erasmus, 2001: 25). Therefore it requires the “re-evaluation of racial relations of power” by recognising that we are socialised by racial sentiments, resulting in us to be partly complicit in reinforcing racialised ideologies (Erasmus, 2001: 26). Erasmus (2001) argues that in order bring about true transformation and engage in “reflexive political practice” (Petrus and Isaacs-Martin, 2012: 100) that we cannot deny the past because it is the past that informs our conditions in the contemporary. Highlighting that in order for Coloured bodies to re-define Coloured identity using a decolonial language, that it is essential to confront the past in order to facilitate a non-racialised future.

From this essay it was evident that Coloured identity is not something that exists within a vacuum or within abstract realms, but that it is a product of wider systems of racial, institutional and structural violence. It was also evident that due to the various meanings and symbolisms attached to Coloured identity that it is flexible and fluid, hence allowing it to be re-imagined and re-defined. However, the essay also recognises these dominant meanings and symbolisms attached to Coloured identity is not defined by Coloured bodies

themselves due to practices of silencing, censoring and the erasure of histories, origins and roots. Causing Coloured bodies having to constantly navigate spaces of the unknown. In this essay I argued that a decolonial and feminist approach needs to be adopted in order to understand the heterogeneity of Coloured identity as well as to facilitate the re-making of “colouredness” using liberatory language that does not perpetuate colonial and racialised narratives.

## **INTRODUCTION**

This is followed by an evaluation of the five main groups for purposes of determining whether any Khoisan group satisfies the requirements of the international instruments as regards the internationally recognised notion of a vulnerable indigenous community. An analysis of existing and possible mechanisms for accommodation in terms of the South African Constitution is followed by a number of recommendations

As requested, this research is based on and embodies an analysis and assessment of the following documents provided by the Department of Provincial and Local Government: This research focuses on the, history, social context, chronicles of wars, the draft khoisan soldiers integration bill of 2018 to recognize khoisan soldiers, heritage development the traditional khoisan leadership of 2015, comments on the traditional khoisan bill the recognition which describe the new dawn, of the Khoisan communities and traditional khoisan leaders (the San, the Korana, the Griqua, the Nama, and the Cape Khoi as well as on the international and South African legal framework and what it means and timeline

- The SA Human Rights Commission Report on Indigenous People's Rights, and
- The Department of Provincial and Local Government: Report on Leadership and Organisational Structures within the main Khoisan Communities.

## **TERMINOLOGY**

The term Khoisan is used in this research as a convenient composite term for the Khoekhoe (“Hottentots”) and San (“Bushmen”) together. The word does not exist in any indigenous language, but came into use among anthropologists from the late 1920s to indicate the many bodily and other resemblances between members of the two groups. Historians started to use the term only from the early 1970s, with reference to the fact that historical records frequently failed to distinguish adequately between the historical Khoekhoe and San. Anti-apartheid historians of the time argued convincingly that the written record of the early colonial period did often not indicate whether the people being described were hunters or gatherers. With the demise of the Apartheid Order and the concomitant rise of a Khoisan Movement in the 1990s the name Khoisan became a household word in the post 1994 South Africa.

## **DEVELOPMENT OF LEADERSHIP AND TRADITIONAL GOVERNANCE STRUCTURES AND SYSTEMS (WITHIN KHOISAN COMMUNITIES)**

All the reports leave no doubt in the mind of the reader about the extent to which colonialism and apartheid destroyed pre-colonial and even early colonial traditional leadership and governance structures. Mission societies and churches replaced the governing structures of traditional Khoisan communities and in the process colonial and apartheid governments got a stronger hold over the underdevelopment of these communities. More important, however, for the *Status Quo* Process is not to lose sight of the fact that, like in the case of other African chiefs, the colonial governments did give recognition to the existence of traditional chieftaincy in some form of traditional leadership within Khoisan society. Though they tried to manipulate Khoisan traditionalism to serve the broader project of colonialism. The appointment of chiefs, alluded to in chapter 2 of this Integrated Report, confirms this. Hopefully, the post-apartheid state will re-institute and transform this practice, discarded after the formation of Union in 1910, in more positive sense after the necessary research had been done to ensure legitimacy of any new constitutional structures that might be created subsequently.

The role played by the Christian mission campaign of the late eighteenth and nineteenth centuries and its impact on the social consciousness of the 21<sup>st</sup> century Khoisan seem to be rather paradoxical. On the one hand the papers castigate the missionaries for having suppressed the indigenous religious knowledge and practices of the Khoisan, but on the other and there is an admission that Christianity became a core component of the identity of many Khoisan groups reclaiming their indigenous culture. As the renowned Griqua historian, Robert Ross, would say: Christianity gave them a necessary badge of respectability in a colonial environment. Under circumstances of self-hatred, Christianity was for some a means of gaining self-respect, of reconstructing community, and of restoring the honour lost by servitude.

### **TRADITIONAL RESIDENCE AND MOVEMENT**

It is quite evident from the research papers that Khoisan people prefer to be rather on the move than restricted to a fixed place of abode. This could, perhaps, be attributed to their inherent nature and lifestyle of hunter-gathering and herding, and thus most of the time pursuing their kind of travelling culture from the earliest of times to the present.

### **LEGISLATION AND ADMINISTRATIVE ACTIONS BEFORE 1994**

On legislation and administrative actions before 1994, the research papers reveal a measure of ambivalence. Most of the researchers believed seemingly that the legal position, and thus relationships with government functionaries, of the Khoisan was put in place before white South Africa formed the Union of South Africa. At the time of Union they were all perceived in constitutional terms as people who had lost their traditional indigenous identity and been incorporated under the social racial category

'Coloured'. Many accepted the use of the term as a form of social identification and legal classification of them by others as *fiat accompli* while critically thinking 'coloureds' opposed the use of name vehemently, particularly from the mid 1930s onwards. In the spirit of the latter tradition some of the more critical research papers submitted argue rightly that after 1910, particularly under apartheid legislation, no substantial legislative provision was made to accommodate the Khoisan peoples of South Africa. By and large the illuminating comment made in the research paper on the San Group is also applicable to most of the other Khoisan groups in contemporary South Africa: through apartheid legislation their identity was triply suppressed. Firstly, as non-whites they were subject to the battery of race laws that affected all non-white people; secondly, as part of the category 'coloured' they were classified negatively as non-white and non-black; and thirdly as San they were deemed to not exist as a group at all.

### **KHOISAN RELATIONSHIP WITH GOVERNMENT AT NATIONAL, PROVINCIAL AND LOCAL GOVERNMENT LEVEL, 1994 –1999**

The current *Status Quo* Process, of which the DPLG Report is an integral part, represents a commendable initiative of Government to revisit the anomaly mentioned above in the development of the country's constitutional history. Additional research should be undertaken as regards the following:

1. Regarding the origins of the groups mentioned in the DPLG report much more research of substance need to be done on historical origins of:
  - Khoisan Diaspora, the !Ku and Khwe;
  - The Han'cumqua, Attaqua House and communities of the Eastern Cape;
2. In addition to all Khoisan groups already covered in the Status Quo Research Process, an all encompassing research project on the Mier Vilander community, the Buys community of the Northern Province and the Oppermans of the Free State Province should be launched as soon as possible.
3. The various categories of chieftaincies within the context of pre-colonial and early colonial Khoisan society, particularly the idea of a Paramount Chief, should be more rigorously investigated.
4. A much more reliable study of the bloodline claims of all current 'chiefs' who claim royal lineage should be done before any traditional community council is inaugurated.
5. A reconciliation and truth commission type of investigation seems to be necessary to establish the suffering the people of particularly the Kalahari Park, the Mier reserve, and the Opperman and Buys lands had to endure under apartheid because of the denial of their indigenous Khoisan identities.



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15 August 2018

Mr Pieterse Dannyboy

Per email: [dannyboy.pieterse@dcs.gov.za](mailto:dannyboy.pieterse@dcs.gov.za)

Dear Mr Dannyboy

**RE: PRESENTATION BY KHOI HESSEQUA TRIBAL COUNCIL**

On behalf of Dr Zwelini Mkhize, MP the Minister for Cooperative Governance and Traditional Affairs, I hereby acknowledge receipt of your correspondence.

Kindly be advised that the contents have been noted and your correspondence will be brought to the attention of the Director General. Please contact Ms Charlotte More in the Director General's office at 012 336 5859

Regards

**MELIQINISO SIBISI**  
**ADMINISTRATIVE SECRETARY**

## **THE KHOISAN RESEARCH REPORT OF THE DEPARTMENT OF PROVINCIAL AND LOCAL GOVERNMENT**

The valuable information gathered by the research team of the Department of Provincial and Local Government (DPLG) in respect of current leadership, organisational structures, membership criteria, cultural heritage manifestations, needs, and demands for constitutional accommodation of the Khoisan, presents momentarily the best guidelines available to assess Khoisan revivalism in contemporary South Africa. On the face of it, the research process followed is commendable considering the time constraints within which the team had to complete an immense task. Their product (hereafter DPLG Report) combined with this integrated report should contribute considerably to Government's eventual well-informed decision on the constitutional future of the Khoisan community. But the DPLG Report seems to be also only the beginning of a prolonged process in restoring the self-dignity of a profoundly significant sector of the South African rainbow nation.

In respect of the assertion by many spokespersons about the validity of their current traditional leadership positions one gathers from the DPLG Report a firm belief in existence of such an office in their group's early history. In many of the examples cited that seems true. But that has lapsed due to the forces of history, and there is almost no proof yet that most of the current incumbents represent a legitimate bloodline to occupy the office of traditional Chief. It is nonetheless laudable of some to have conceded that they do not base their claims on strictly genealogical grounds and the myth of being of royal descent. They are rather, after centuries of a loss of indigenous identity and traditional governance reviving a suppressed self-identity. As an innovative start some have allowed them to be elevated to the leadership status of centuries ago by democratic means, i.e. Election at a community meeting.

Regarding the Khoisan revival movement, interesting trends of the (re)invention of Khoisaness can be discerned.

- Firstly, on the level of traditional leadership, there are those who claim an unbroken link of succession with their pre-colonial past like, perhaps, the =Khomani Kruiper family, Pastor Lawrence of the San Diaspora, the Young family of the Steinkopf based! Gudas Indigenous Tribal Council, and Chief Joseph Little of the CCHDO. All these claims have however not yet been subjected to a social scientific enquiry.
- Secondly, there are traditional leaders who claim to represent an unbroken bloodline link to chieftaincy from early colonial times, like the Linkses, Frederikses, Davidses, Koks, Waterboers, Barendses, Le Fleurs, Oppermans, and Vilanders.

- Thirdly there are the revivalist traditional neo-Khoisan chiefs referred to above, who does not claim to have bloodline links to a royal past but were democratically put in a position of traditional authority, like many of the CCHDC affiliated chiefs.
- Finally there are also those who do not yet claim to be a traditional Chief, but rather a community leader, like among the Korana, striving to revive a particular Khoisan identity, culture and heritage awareness in the new South Africa.

Particularly among the latter two categories cited above there seems to be a tendency to initiate the formation of Khoisan tribes by focussing primarily on the establishment of traditional community councils and committees responsible for Khoisan related heritage and culture portfolios. From the DPLG Report the extent of membership beyond the neo-Khoisan Councils is not clear. It seems still too much a matter of many chiefs but not yet Indians to follow. This requires the initiation of much more substantial research on the matter by the DPLG over the next few months. This might make the *Status Quo* Process a model to be followed by other African countries grappling with the United Nations driven issue of accommodating the Indigenous Peoples issues of the world.

## **INTERNATIONAL AND CONSTITUTIONAL FRAMEWORK**

### **DEFINITIONAL ASPECTS AND PROPOSED CRITERIA**

In line with recent international law developments and national experiences outside South Africa, a distinction is drawn between the recognition and protection of

**Cultural, religious, linguistic, national and ethnic communities** (referred to in international instruments as **minorities**); and

**Smaller “vulnerable”** (also referred to as “marginalised”) **indigenous communities**.

Although the emphasis of this report is on the recognition of the “vulnerable” indigenous communities, reference is also made to the broader protection of cultural, religious, linguistic, national and ethnic communities in order to determine whether the individual Khoisan communities referred to above satisfy the requirements for the special status afforded to either vulnerable indigenous communities or the broader international concept of minorities.

In addition, this chapter also gives a brief résumé of the recognition and protection of “vulnerable” indigenous communities in a number of countries (United States of America, Canada, Australia, Paraguay, the Russian Federation, Kenya and Botswana).

After a description and analysis of the international and regional documents pertaining to the two above-mentioned, the South African constitutional and statutory framework is analysed for purposes of determining the different sets of criteria relevant to the determination of the status of the individual Khoisan communities.

For the purpose of this report, the concepts of **indigenous communities** and **minorities** are defined as follows:

**(a) Indigenous communities** (also generally referred to in international instruments as indigenous peoples):

**ILO Convention 169 of 1989:**

"Peoples in independent countries who are regarded as indigenous on account of their descent from the populations which inhabited the country, or a geographic region to which the country belongs, at the time of conquest or colonisation or the establishment of present state boundaries and who, irrespective of their legal status, retain some or all of their own social, economic, cultural and political institutions".

**United Nations Working Group on Indigenous Populations of 1993:**

"Indigenous communities, peoples and nations are those which, having historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of society now prevailing in those societies, or part of them. They form at present non-dominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples in accordance to their own cultural patterns, social institutions and legal systems".

The main differences between the **Working Group** definition and the **ILO** definitions are that the first requires self-identification as an absolute criterion, while the latter refers to self-identification as a criterion qualified by and linked to the objective criterion of common descent.

The **common requirements**, flowing from the above two instruments, are that the communities claiming to be indigenous must have:

A history of existence in that territory before colonisation, invasion or establishment of the present state boundaries; and

Should retain some or all of their pre-colonial social, cultural and legal institutions.

The recognition of the notion of **indigenous communities within the African context** raises serious concerns as regards, amongst others, the fundamental question whether in post-colonial Africa a distinction should be drawn between more and less indigenous communities where all the communities in question had been residing in territories which were then subjected to colonial subjugation. In this regard, the ILO has said the following:

“In Africa, for instance, there is no evidence to indicate that the Maasai, the Pygmies or the San (Bushmen), namely peoples who have distinct social, economic and cultural features, arrived in the region they now inhabit long before other African populations.”

The **SA Human Rights Commission Report** (p 7) describes this controversial issue as follows:

“In the African context, reference to indigenous peoples in terms of the language of the **ILO Convention 169** and other relevant instruments is not adequate. If the objective of the **ILO Convention 169** and other relevant instruments are to be realised the definition needs to be contextualised in order to address the problems and the needs of indigenous peoples in Africa. Reference to indigenous peoples in Africa in this context should refer to those indigenous peoples in Africa whose rights in relation to other African Indigenous peoples are not adequately addressed.”

The term **first nation** is often used to refer to those indigenous communities who had inhabited a specific territory before the arrival of colonists and the registration of such communities by a colonial power. Although this notion is appropriate in North America (and in parts of Australasia), it is totally inappropriate in the African context. Archaeological evidence clearly indicates that a specific order in time in terms of the settlement of indigenous communities in Africa cannot be said to exist. Within the South African context, there is no evidence that the Khoisan communities had settled in parts of what later became the geographical area of 1910 South Africa before the settlement of other indigenous communities (in this case there is, however, a body of opinion that does accord first nation status to the San). It has to be concluded that it cannot be said that the South African vulnerable (or marginalised) indigenous communities should be accorded first nation status (with the possible exception of the San).

**As regards South Africa, the ILO Report Indigenous Peoples of South Africa: Current Trends states as follows:**

“There is, at present, no accepted South African norm as to the meaning of indigenous. The term appears twice in the Constitution. Familiarity with South African political discourse suggests that “indigenous” as

it is used in the Constitution refers to the languages and legal customs of majority Bantu-language speakers in contrast to those of the minority European settler populations.”

Based on the **ILO Convention 169** and the **UN Working Group Document**, and taking into consideration the criteria identified in terms of other national Constitutions and national statutory instruments, the **following criteria** for a South African community to be classified as a **vulnerable South African indigenous community** for purposes of **ILO Convention 169** are proposed:

1. a history of existence in South Africa before colonisation in those areas that eventually constituted the 1910 South Africa (the moment of establishment of present state boundaries),
2. descent by the present day community from such pre-colonial community referred to above
3. retention of one or more of the following pre-colonial patterns and institutions:

Social

Economic

Cultural,

Legal, or

Political;

4. self-identification by members of the community concerned as belonging to an indigenous community distinct from all other communities; and
5. the insufficient or inadequate accommodation of the rights of such a community compared to other communities in South Africa (**SA Human Rights Commission Report p 7**):

“In the African context, reference to indigenous peoples in terms of the language of the ILO Convention 169 and other relevant instruments is not adequate. If the objective of the ILO Convention 169 and other relevant instruments are to be realised the definition needs to be contextualised in order to address the problems and the needs of indigenous peoples in Africa. Reference to indigenous peoples in Africa in this context should refer to those indigenous peoples in Africa whose rights in relation to other African Indigenous peoples are not adequately addressed.”

These communities can be described as “**vulnerable**” (or “marginalised”) **indigenous communities** to differentiate them from other South African indigenous communities.

**(b) Minorities** (in the South African context referred to as communities):

As regards the recognition of the concept of minorities, the relevant international instruments refer to cultural, religious, linguistic, national and ethnic minorities (in the South African context referred to as communities) (see below). The common denominator in each case is the sharing by a specific community of at least one of these cluster areas, and that such shared cluster area does, to at least a recognisable extent,

distinguish such a community from other communities residing within the jurisdictional area of the sovereign state concerned.

In terms of the South African Constitution no direct provision is made for the recognition and protection of group rights. In addition to the Bill of Rights' recognition of the right to exercise the individual rights to culture and language as well as the right to identify with others who subscribe to the same values, the recognition of eleven official languages and the promotion of the Khoi, Nama and San languages (section 6), provision is made in section 185 for the establishment of a Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities (see below).

In contrast to the compulsory establishment of the said section 185 Commission and the Pan South African Language Board (responsible for the implementation of the language provision in section 6 – see below), section 235 (see below) provides for the optional (non-compulsory) enactment of national legislation in respect of limited self-determination for a specific South African community or communities.

It is clear that the above international and South African provisions in respect of minorities (in the South African context referred to as communities) are applicable and available to all South African communities – in other words, also to the Khoisan communities.

## **EVALUATION**

### **STATUS OF FIVE MAIN GROUPS**

#### **VULNERABLE INDIGENOUS COMMUNITY STATUS**

For purposes of the **ILO Convention 169**, it seems that it would be more appropriate to identify **vulnerable** indigenous community status, as in Africa there is no conclusive proof that certain indigenous groups arrived before others. In developing criteria for identifying who has vulnerable indigenous community status in South Africa, the two most important international instruments that needs to be taken in account is the **ILO Convention 169** and the **United Nations Draft Declaration**.

In order to identify vulnerable indigenous community status the following criteria are proposed:

1. a history of existence in South Africa before colonisation of those areas that eventually constituted the 1910 South Africa (the moment of establishment of present state boundaries),
2. descent by the present day community from such pre-colonial community referred to above,
3. retention of one more of the following pre-colonial patterns and institutions:

Social

Economic

Cultural,

Legal, or

Political;

4. self-identification by members of the community concerned as belonging to an indigenous community distinct from all other communities; and
5. the insufficient or inadequate accommodation of the rights of such a community compared to other communities in South Africa (This criteria has been proposed by SA Human Rights Commission Report p7):

The application of these criteria seems to indicate that at this point in time, only the Khomani San can be classified as a vulnerable indigenous community within the context of ILO Convention 169. The status of the !Xu and Kwe is problematic since they immigrated to South Africa in 1990. Further research into the retention of pre-colonial patterns and institutions might indicate that the Nama may be considered to be classified as vulnerable indigenous communities for purposes of the ILO Convention 169.

It would appear that the application of the identified criteria excludes the Korana (no retention of pre-colonial patterns and institutions); Griqua (no history of existence as Griqua in South Africa before colonisation, no retention of pre-colonial patterns and institutions, no descent of present day community from pre-colonial community); Cape Khoi (no retention of pre-colonial patterns and institutions, uncertainty about the descent of present day community from pre-colonial community), and the !Xu and Khwe San groups (no history of existence in South Africa before colonisation) from being classified as vulnerable indigenous communities for purposes of the **ILO Convention 169**.

In conclusion, it should be stated that, irrespective of compliance or non-compliance with the **ILO Convention 169** criteria, all five Khoisan groups (Nama, Cape Khoi, San, Griqua and Korana) share the following characteristics that distinguish them from one other as well as from all other South African indigenous communities:

Self-identification as a distinct, unique community, and  
Vulnerability.

One of the claims of Khoisan communities is for recognition as indigenous **first nations** in South Africa. As stated in the Guide to the **ILO Convention 169**, the description that indigenous peoples occupied a particular area before other population groups arrived, is valid in North and South America, and in some areas of the Pacific:

“In most of the world, however, there is very little distinction between the time at which tribal and other traditional peoples arrived in the region and the time at which other populations arrived. In Africa, for instance, there is no evidence to indicate that the Maasai, the Pygmies or the San, namely peoples who have distinct social, economic and cultural features, arrived in the region they now inhabit long before other African populations.”

It seems therefore that the applicability of the notion of “**first nation** status” on the African continent is highly problematic. It is a concept that more aptly describes the situation in countries like the USA, Canada, Australia and New Zealand, where there is a clear distinction in terms of time of settlement between the original inhabitants or indigenous peoples of the country and the subsequent arrival of European settlers (who are now in a majority and dominant position).

As regards the **implications of ratification of ILO Convention 169**, a number of important consequences will have to be taken into account.

It is clear that the main purpose of the Convention is to ensure that indigenous and tribal peoples enjoy the full measure of human rights and fundamental freedoms without hindrance or discrimination (cf. Articles 3, 8(2) and 9 of the Convention. To this extent the Constitution already provides a legal framework that complies with the spirit of the Convention. However, it is in respect of the special measures or rights created by the Convention that the real effect of the provisions of the Convention on domestic policies and law becomes apparent.

The relevant special measures or rights and their impact on South Africa can be summarised as follows:

Special measures must be adopted to safeguard the persons, institutions, property, labour, cultures and environment of indigenous and tribal peoples.

Policies aimed at mitigating the difficulties experienced by indigenous and tribal peoples in facing new conditions of life and work must be adopted.

The Government will be required to consult indigenous and tribal peoples whenever consideration is being given to legislative or administrative measures that may affect them directly. (Such consultations must be undertaken in good faith and in a form appropriate to the circumstances, with the objective of achieving agreement or consent to proposed measures – Article 6(2) of the Convention.)

The Government must establish means by which indigenous and tribal peoples can freely participate at all levels of decision-making in elective institutions and administrative bodies. (This requirement will have administrative and budgetary implications.)

The Government must take measures to protect and preserve the environment of the territories that indigenous and tribal peoples inhabit.

The Government will be required to take steps as necessary to identify the “lands” which indigenous and tribal peoples traditionally occupy, and to guarantee effective protection of their rights of ownership and possession.

The Government will be required, within the framework of national laws and regulations, to adopt special measures to ensure the effective protection with regard to recruitment and conditions of employment of workers belonging to indigenous and tribal peoples.

The rights of indigenous and tribal peoples to the natural resources pertaining to their “lands” must be specially safeguarded. (This requirement will have an impact on existing environment and conservation laws.)

The Government will be required to implement special measures regarding the education of indigenous and tribal peoples, and must adopt measure to inform them of their rights and duties.

As **ILO Convention 169** applies to indigenous and traditional communities, no African country has yet ratified it as this will imply that the majority of people will be covered under this convention.

From the above it would appear that the Convention will have a significant impact on policy, resources and legislation if the Government were to decide to ratify the **ILO Convention 169**.

### **TRADITIONAL LEADERSHIP**

Chapter 12 of the Constitution provides for the recognition of traditional leadership (see above). It is clear that Chapter 12 is in principle also applicable to the recognition of traditional leadership in the case of the Khoisan groups, subject to compliance with the requirement of the continuous existence of traditional leadership based on a customary succession law in respect of the community (or, in some instances, groups within the community) concerned. It has been indicated that the recognition of traditional leadership structures within the context of Chapter 12 would necessitate the enactment of amending, or, in some instances, new legislation (on the basis that the existing assigned pre-1994 legislation applies only to African traditional communities).

It would appear that the following individuals might be considered for recognition as traditional leaders for purposes of Chapter 12 subject to further research (see below):

1. Nama: Sarie Dawids (Riemvasmaak Tradisionele en Stamraad, low)
2. Northern Cape)
3. Korana: None

4. Griqua: See below
5. Cape Khoi: None
6. Khomani David Kruiper (Khomani San Indigenous Leadership and Traditional Council); see also below.

Further research needs to be done as regards the following Griqua claimants to leadership:

- Adam Kok V (Griqua Traditional and Royal Council, Northern Cape)
- In respect of the Le Fleur line of succession, a split occurred in 1969:
- AA Stockenström le Fleur II (Griqua National Conference of South Africa – Peoples Organisation, resident in Kranshoek near Plettenberg Bay)
- AC le Fleur (Griqua National Conference of South Africa, resident in the Craggs near Plettenberg Bay)
- JJ Waterboer (Waterboer House for all Griqua People)
- AJ Khanyiles (Griqua Peoples Organisation).

### **CONSTITUTIONAL AND STATUTORY ACCOMMODATION OF THE CONSTITUTIONALLY ENSHRINED RIGHTS TO CULTURE, RELIGION AND LANGUAGE.**

In terms of the Constitution, provision is made for the recognition of the following categories of rights that are linked to communities in general (including also the Khoisan communities):

Language (Section 6)

Language and culture (Section 30)

Cultural, religion and language (Section 31)

The implementing institutions established in terms of the Constitution are:

The Pan South African Language Board, and

The to be established Commission on the Protection and Promotion for the Rights of Cultural, Linguistic and Religious Communities

In addition, at provincial level, Western Cape legislation (see above) provides for the establishment of a Provincial Cultural Commission, as well as cultural councils for communities sharing a common cultural and linguistic heritage. Moreover, provincial language committees established or recognised by the Pan South African Language Board, provide for the promotion of languages spoken in the provinces concerned. Furthermore, the Constitution provides for the optional enactment, by Parliament, of national legislation in respect of the granting of limited self-determination of any community sharing a common cultural and language heritage, within a territorial entity in the Republic of South Africa, or in any other way determined by national legislation.

The recommendation of the recognition of the NKC as a separate statutory body is in line with the Model for Constitutional Accommodation (Maselspoort Model) proposed by the National Griqua Forum and supported by most of the Khoisan organisations. Other aspects of this model, including the establishment of a Joint Standing Committee on Indigenous and Traditional Affairs in Parliament and representation on provincial and local spheres of government, will have to be negotiated by the NKC with government.

### **CLAIMS OF KHOISAN COMMUNITIES RELATING TO HERITAGE, CULTURE, LANGUAGE AND RELIGION**

See the discussion above as regards the claims of Khoisan communities relating to heritage, culture, language and religion (Chapter 3).

### **TRADITIONAL LEADERSHIP**

The research has indicated that in a number of instances an institution of leadership that has existed for more than two generations has been in existence without interruption in some Khoisan communities. Therefore it would appear that the accommodation of such leadership institutions is dependant on an amendment of Chapter 12 of the Constitution as well as the enactment of appropriate framework for national or provincial legislation. In this context the unique (and sometime varying) characteristics of the Khoisan communities concerned distinguish those communities from other rural traditional communities in South Africa. The constitutional amendment and envisaged legislation should take cognisance of said fundamental differences.

### **CONSTITUTIONAL AND STATUTORY ACCOMMODATION**

In addition to the possible accommodation of one or more Khoisan communities in terms of **ILO Convention 169** (see above) and of a recognition (limited) of a number of traditional leadership structures (see above), it is clear that there are in respect of the Khoisan communities three characteristics which distinguish them from all other South African communities. These characteristics are:

“Vulnerability”;

Self-identification as Khoisan communities; and

History of intervention by successive governments in, amongst others, the refusal to recognise the identities of the communities concerned.

These special distinguishing characteristics imply that the Khoisan Communities deserve a special form of recognition and protection by the state. It is recommended that such special protection should take place by means of the statutory recognition of the National Khoisan Council as a separate statutory body and the

linking of the NKC to the to be established **Section 185 Commission**. The composition of the NKC should be representative of the Chapter 12 recognised leadership, other leadership structures, other community organisations and other Khoisan interests groups as identified by the Khoisan communities. Criteria for representation of the NKC should be developed.

### **ACCOMMODATION OF OTHER INTERESTS**

Other interests identified by the SAHRC, the consultants and the Khoisan organisations are in need of comparative international research and needs to be addressed by the relevant state agencies concerned. It is recommended that the following issues are referred to the identified agencies by the National Khoisan Council:

**Culture, Language, Religion and Heritage** (including historical sites, objects, artefacts, paintings and documents, historical days): Department of Arts, Culture, Science and Technology; South African Heritage Resources Agency; PANSALB; the to be established Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities; and provincial departments of Culture

#### **Land Rights**

Commission on Restitution of Land Rights; Department of Agriculture and Land Affairs

#### **Natural Resources**

Department of Environmental Affairs and Tourism; Department of Minerals and Energy

#### **Intellectual property rights**

Department of Trade and Industry; Department of Arts, Culture, Science and Technology

#### **Cross Border issues**

Department of Foreign Affairs

#### **Social projects**

Department of Welfare and Population Development and provincial departments of Welfare

#### **Education projects**

Department of Education and provincial departments of Education

### **AIM OF RESEARCH**

#### **THE STATUS QUO RESEARCH PAPERS ON KHOISAN COMMUNITIES**

Collectively, the five academic research papers on certain Khoisan communities identified by the DPLG for the purpose of its *Status Quo* research process, give a fairly well documented overview of the origins, sub-divisions, traditional residence and movement of the historical Khoisan groups. Their relationships with colonial and post-colonial government functionaries are unfortunately not as well represented in some of the papers. The disappointing analyses on issues of membership criteria and development of traditional

leadership and governance structures could be attributed to the apparent lack of credible written and oral sources.

## **ORIGINS, RESIDENCE AND MOVEMENT**

The overall picture that emerges from all papers is that all groups mentioned originated in Southern Africa in one form or another millennia years ago. Today, none of them -- not even the =Khomani San of the Kalahari – can however claim to be still living in a pristine state of pre-colonial African antiquity, as some are being portrayed in the media.

Intermingling of the indigenous and settler groups had also been the order of the day from pre-colonial times. In many instances this led to clientship relations between Khoekhoe and San groups, like elsewhere. Yes, they did not only live in conflict with one another. The most recent example would be the clientship that is still in existence in the Mier-Kalahari area, particularly after the =Khomani people were moved out of the National Kalahari Gemsbok Park. In fact, many persons who have now become San living on the outer fringes of the Park had till quite recently been classified as part of the Mier community. The development activities and media work of the South African San Institute (SASI) played a major role in the re-invention of =Khomani self-identity in the southern Kalahari. The latter is indeed, like other Khoekhoe and San groups, developing their own Khoisan community identity. Like the Griqua of the early 19<sup>th</sup> century, they and other groups are consciously replacing a 'Baster' identity imposed from outside with a 'self-identity'.

Of all the groups identified in the research papers, the neo-Khoekhoe groups affiliated to the CCHDO and the San Diaspora seem to be the traditional groups that face the most daunting task to demonstrate convincingly their legitimate link with the historical Khoekhoe of the seventeenth and eighteenth centuries. This does in no way rule out the challenges also faced by most of the other groups in demonstrating more convincingly than at present their link with the original inhabitants of the land they claim to be

**Khoisan Generals of  
the Khoisan Nation  
Self Defence Unit of  
South Africa as the 8<sup>th</sup>  
non statutory Force  
seen with President  
CM Ramaphosa when  
attending the opening  
of the National House  
of Traditional Leaders**



## occasion of commemorating 300 years of Adam Kok I by the Griqua and Khoi-San Communities, **Cape Town, August 7 2011**

This struggle against colonialism produced many heroes of our people.

Chief Adam Kok the first, the leader founder of the Griqua community is one such outstanding hero of the wars of resistance against white settlers and colonialism.

We are therefore delighted to be part of the momentous celebration of 300<sup>th</sup> year anniversary of Chief Adam Kok, one of the greatest warriors ever produced by our country. All generations need to know about him and be inspired by his life and times.

We join the Griqua Royal House in celebrating this freedom fighter, who founded and led the Griqua nation in 1720.

A former slave and cook for colonial governors of that era, Adam Kok decided that he was not going to fold his arms and allow people to take his land and oppress his people.

It is impressive that up until today, despite the difficult and trying times, the life and history of the distinctive Khoi-San descendants and of the Khoi-San people and languages are still preserved.

Today we pay tribute to all the indigenous Khoi-San communities for their heroism in defence of this country against colonial settlers and invaders under difficult conditions.

We celebrate other heroes of that era. We recall that in 1659, Chief Autshumayo, leader of the KhoiKhoi people led the first battles against the seizure of the best pasture lands in the Cape Peninsula, by the colonial settler Jan Van Riebeeck.

At the end of the war between the Dutch and the Khoi Khoi people in 1659, Autshumayo was captured and banished to Robben Island. He is the only prisoner to have successfully escaped from Robben Island.

We also remember the heroes of other heroic wars of resistance against colonialism, such as one in 1662 and another in 1673 under the leadership of Chief Gonnema.

Wars of resistance were being fought in other parts of the country as well by other communities. As a result, Autshumayo was followed on Robben Island by a long line of patriots and heroes of the anti-colonial wars. The South African nation is not short of heroes at all, and they span many generations! We just need to work meticulously at recording our rich history so that generations to come will understand where we come from as a people. Such heroes must be symbols of unity amongst our people in every part of the country.

### **Ladies and gentlemen,**

We meet just two days before the 9<sup>th</sup> of August which marks two important events.

Firstly, the 9<sup>th</sup> of August is National Women's Day, on which we celebrate the strides made by women in the political, social and economic life of the country, and also take stock of work that must still be done towards equality and true women's emancipation.

On such days we think of women who have become symbols of the degradation and suffering of women, whose lives inspire us to work harder to ensure that no woman in South Africa goes through the same experiences. Ms Sarah Baartman is a case in point.

The humiliation and dehumanisation that she was subjected to by colonialists is a reminder of how far we have come, to reach a stage where we control our own destiny. In her memory and that of many more women, we pledge as government that we will continue to work with all South Africans to continue promoting women's rights as human rights.

This event is therefore a reminder to us to work harder and faster, towards achieving the recognition of the Khoi-San identity and the protection of the rights of the Khoi-San people. We know that the Khoi-San communities are unhappy that the process has taken longer than it should have.

Cabinet took a decision on 03 November 2004 giving mandate to relevant National Departments to work with the Khoi-San communities on a range of issues for the promotion and protection of the rights of the Khoi-san Communities.

These communities were identified through research as being the San, Nama, Korana, Griqua and the Cape Khoi, all resident mainly in the Northern Cape, Free State, Western Cape and KwaZulu-Natal. We believe these communities are also resident in the Eastern Cape.

We have directed the Department of Traditional Affairs to ensure greater speed in working with the National Khoi-San Council, towards achieving the desired goals of recognition of the Khoi-San identity and communities. The Department is currently processing the new National Traditional Affairs Bill. The Bill provides for the recognition of Khoi-San communities, leaders and councils.

It provides for representation in houses of traditional leaders and the participation of Khoi-San leaders in municipal councils. The Bill also provides for the establishment of an Advisory Committee to investigate and make recommendations on the recognition of Khoi-San communities and leaders.

The Committee must consist of knowledgeable persons regarding the customary law and customs and the institutions of Khoi-San leadership. An extensive consultation process will be undertaken on the Bill. A three day workshop was held with the National Khoi-San Council last month where the provisions of the Bill that applies to the Khoi-San communities was discussed in detail. An extensive community consultation programme was developed.

Although these consultations will be open to all members of the community, the focus will be on the Khoi-San members of the community. We urge your participation in the legislative process to enrich the Bill. I wish to encourage the Griqua Royal House and the broader Khoi-San Communities to assist us in ensuring that this legislation does achieve the intended objectives.

All these institutions were established with an all-important view of ensuring that our rich cultural heritage, which on many occasions was facing the danger of extinction, be properly resuscitated in cooperation with the affected communities. We urge you to use these institutions to help the country preserve and celebrate the rich heritage of the Khoi-San people.

We thank you once again for inviting us to be part of this important occasion to celebrate the Khoi-San identity and heritage. We look forward to working with you in the legislative process, and generally to promote the rights of the Khoi-San people.



**GENERALS** OF THE KHOISAN NATION SELF DEFENCE UNIT OF SOUTH AFRICA **ATTENDED THE DEFENCE BUDGET VOTE ON 25 MAY 2017 ABOVE**



**The formation of the Khoisan Nation Self Defence Unit of South Africa on 5 January 2015 in Lavenderhill – Community Hall – Correctional Officer Adam De Vos of DCS in attendance**

## LITERATURE

1. A final policy document on the future of vulnerable indigenous communities (with specific reference to the Khoisan communities) should be formulated.

2. Political decisions in respect of the following issues are needed:

- The amendment of Chapter 12 of the Constitution to provide for the accommodation of Khoisan leadership.
- The enactment of national framework legislation and provincial legislation.

The ratification of **ILO Convention 169** with reference also to the implications of said ratification (discussed above).

The continuation of the National Khoisan Council (NKC) followed by the re-establishment of the NKC as a statutory body in terms of national legislation. The legislation should provide for clearly defined powers and functions (within the general aim of preserving, protecting, promoting and furthering the interest of the Khoisan communities). The legislation concerned should also establish a statutory link between the to be established Section 185 Commission in terms of which the NKC should be recognised and financed by the s185 Commission as a community's council. The composition of the NKC should be representative of the five Khoisan communities concerned, and should be determined with reference to, amongst others, recognised leadership, other existing organisations (inclusive also of the so-called umbrella bodies) and other interest groups.

The other interests summarised above (e.g. education, land, etc.) should be referred to the appropriate constitutional institutions (e.g. PANSALB and the s 185 Commission) as well as to the national and/or provincial departments in whose functional domain the responsibility for attending to the interest concerned vests.

Further substantial historical and empirical research is indicated on a number of issues, e.g. on

1. leadership
2. succession law
3. social structures
4. community support for existing organisations

5. the historical origins of the

Khoisan Diaspora, the !Ku and Khwe;

The Han'cumqua, Attaqua House and communities of the Eastern Cape;

6. In addition to all Khoisan groups already covered in the Status Quo Research Process, an all encompassing research project on the Mier Vilander community, the Buys community of the Northern Province and the Oppermans of the Free State Province should be launched as soon as possible.
7. The various categories of chieftaincies within the context of pre-colonial and early colonial Khoisan society, particularly the idea of a Paramount Chief, should be more rigorously investigated.
8. A much more reliable study of the bloodline claims of all current 'chiefs' who claim royal lineage should be done before any traditional community council is inaugurated.
9. A reconciliation and truth commission type of investigation seems to be necessary to establish the suffering the people of particularly the Kalahari Park, the Mier reserve, and the Opperman and Buys lands had to endure under apartheid because of the denial of their indigenous Khoisan identities.
10. Following from the tension that intensified between the so-called traditionalists and the westernised =Khomani San after the Deputy-President returned some tracts of land in the Kalahari to the San in March 1999, a in-depth study of the nature of the conflicting relationship seems imperative.
11. With regard to the Waterboer chieftaincy claims the position of Bishop Kanyiles should be clarified by way of historical and anthropological research. This research should also include an assessment of the validity of Mr Johannes J Waterboer's statement that certain neo-Khoisan leaders are authentic chiefs, though subordinate to his paramouncy.
12. The controversy within the Griqua National Conference pertaining to the split of the late 1960s some years after the installation of AAS Le Fleur II in 1953, requires further research about the current status of Paramount Chief AAS Le Fleur II and Volkspresident AL Le Fleur.
13. Most of the spokespersons who fed the research team with information about the organisational structures and leadership of their organisations gave founding dates that are quite recent. How reliable the information is, need to be investigated.
14. Widespread doubts about the leadership structure and existence of the communities affiliated to the San Diaspora mentioned in the DPLG Report suggest that more thorough research should be done on the submissions made.
15. A clearer distinction should be made between strictly traditional social political Khoisan organisations with a strong cultural mission and essentially Khoisan cultural organisations.
16. Clarity about the legal status of the CCHDC is needed. It is unclear whether it is a company, a council or an organisation. Similarly, the status of many other councils *cum* organisations need to be clarified as it is not clear from the DPLG Report.
17. A more comprehensive study should be made of the substance of the cultural heritage manifestations reflected in the DPLG Report.

All suggestions made in the DPLG Report and in this Report pertaining to the constitutional accommodation of Khoisan communities should be discussed, at least by way of a workshop.

## **DISCUSSION**

**Chapter 2:** an evaluation (assessment and comment from their respective backgrounds) at the end of each chapter, of the historical and sociological background drawn from the five above-mentioned research reports on the San, Korana, Griqua, Nama and Cape Cultural Heritage Development Organisation (CCHDO). The following issues are addressed in this Chapter:

Origins

Membership criteria (membership of group concerned)

Development of leadership and governance structures and systems

Background

Requirements

Overlap

The impact of pre-1910 and 1910-1993 legislation and administrative actions (pre-1910, 1910-1947 and 1948-1993) and relationship with government at national, provincial and local government.

**Chapter 3:** a summary of, and an evaluation (assessment and comment from their respective backgrounds) at the end of each chapter, of the current organisation and leadership structures drawn from the DPLG Report. The following issues are discussed from a post-1994 perspective:

Membership criteria (membership of group concerned)

Categories of leadership within each group

Requirements (profile) of each category of leadership per group

Governance structures within each group: aims, composition, functions, territorial and/or other domain

Governance structures within each group: aims and objectives as well as proposals for constitutional and other accommodation

The present factual relationship with government at national, provincial; and local government, and

The needs assessment of the different communities.

**Chapter 4:** a distinction is made between the concepts of indigenous peoples (with specific reference to (a) vulnerable (marginalised) communities, and (b) minorities (in the South African context referred to as cultural communities). An evaluation is made of the International law position, e.g. ILO Convention 169, (as discussed in the South African Human Rights Commission Report), as well as additional documentation (e.g. the UN Draft Declaration). In addition, an evaluation of the present constitutional context within which the identification and representation of the Khoisan communities should be considered, is given with reference to the Bill of Rights and to provisions dealing with culture, language and religion and especially sections 181, 185 and 186 of the Constitution as well as the impact of the 1996 Constitution and post 1994 legislation and administrative practices

**Chapter 5:** a discussion of those aspects of the Report of the South African Human Rights Commission that have not yet been referred to.

**Chapter 6:** an evaluation of the status of the five main Khoisan communities (with regards to issues such as vulnerable indigenous community status, traditional leadership, and constitutional and statutory accommodation) and their claims relating to heritage, culture, language and religion.

**Chapter 7:** recommendations on the constitutional and statutory accommodation of the Khoisan communities.

## **CONCEPTUAL FRAMEWORK**

### **RSA CONSTITUTIONAL AND STATUTORY FRAMEWORK**

#### **INTRODUCTION**

##### **The RSA Constitution uses the term indigenous twice:**

- Section 6 with reference to the indigenous officially recognised languages;
- Schedule 4 Part A with reference to “indigenous law and customary law” as being in the concurrent functional domain.

No reference is made to the notion of indigenous communities (nor of traditional communities). As regards the constitutional framework in respect of cultural, religious and language rights, the **SA Human**

##### **Rights Commission Report states as follows:**

“The Constitution of South Africa provides for the right of cultural, religious and linguistic communities to enjoy their culture, practice their religion, use their language and form, join and maintain necessary and appropriate associations and other relevant organs of civil society. The challenge, therefore, for the post-apartheid South Africa and its people with their diverse ethnic, religious, linguistic and cultural make up, is to: translate these constitutional provisions into reality and thus attain “unity in diversity” within a constitutional framework that is based on the respect and promotion of human rights, and in the process, reverse the effects of decades of domination and, subjugation of mainly the indigenous communities by more powerful and dominant groups.”

## INTERNATIONAL FRAMEWORK

### INTRODUCTION

In this section an overview was given of the following:

The RSA constitutional arrangements as regards the applicability of international law;

**Minority rights** (in South African referred to as community rights ) from an international law perspective; and **Indigenous communities' rights** (with specific reference to South Africa's vulnerable indigenous communities) from an international law perspective.

The most important international instruments in respect of the recognition, protection and promotion of the rights of **indigenous communities** are the

**ILO Convention 169 on Indigenous and Tribal Peoples**

**UN Draft Declaration of the Rights of Indigenous Peoples of 1993**

As regards the recognition, protection and promotion of **minority rights**, the most important international and regional instruments are the

**International Covenant on Civil and Political Rights of 1966 International Covenant on Economic, Social and Cultural Rights of 1966** (art. 13);

**Convention on the Elimination of All Forms of Racial Discrimination of 1965** (arts. 2 & 4);

**Convention on the Rights of the Child of 1989** (art. 30);

**UNESCO Convention against Discrimination in Education of 1960** (art. 5); and

**UNESCO Declaration on Race and Racial Prejudice of 1978** (art. 50).

### PROVISIONS IN THE BILL OF RIGHTS

Although in the **RSA Constitution** fundamental rights are primarily aimed at individuals, certain rights specifically contemplate the notion of community (i.e. a "category of persons"), and more specifically, cultural, religious and linguistic communities. Many of the rights contained in the Bill of Rights are of relevance for the expression of the identity of communities through culture, religion, language and education. Several rights have a bearing – directly or indirectly – on the Khoisan communities (as well as other communities in South Africa), including

Section 9 (equality),

Section 15 (freedom of religion, belief and opinion),

Section 16 (freedom of expression),

Section 18 (freedom of association),  
Section 25 (property),  
Section 29 (education),  
Section 30 (language and culture), and  
Section 31 (cultural, religious and linguistic communities).

### **THE PAN SOUTH AFRICAN LANGUAGE BOARD**

Section 6 of the Constitution recognises the diversity of South African languages, and provides, amongst others, as follows:

“Recognising the **historically diminished use and status of the indigenous languages** of our people, **the state must take practical and positive measures to elevate the status and advance the use** of these languages.

A Pan South African Language Board established by national legislation must-  
Promote, and create conditions for, the development and use of the **Khoi, Nama and San** languages.”

Although official status is not afforded to the languages of indigenous groups such as the Khoi, Nama and San, section 6(5) (a) (ii) of the Constitution refers to the need to promote, and create conditions for the development and use of the Khoi, Nama and San languages.

In respect of the specific reference in section 6(5)(a)(ii) to the Khoi, Nama and San languages, the Constitutional Court found in the certification judgement (CCT 23-96) [211] that these

“South African indigenous languages, however, have suffered great historical neglect and are threatened with extinction. In that light, it is neither unreasonable nor discriminatory for the NT (New Constitutional Text) to mandate the Pan South African Language Board to take special steps to protect these especially vulnerable indigenous tongues.”

This recognition of Khoi, Nama and San languages is seen by the **SA Human Rights Commission Report** as providing an important framework for the restoration of the identity of the San and Khoi peoples. Section 6 places specific duties and obligations on the State and state institutions in respect of specified indigenous languages. The Pan South African Language Board (established in terms of the Pan South African Language Board Act 59 of 1995) is the main institutional means of fulfilling and implementing the provisions of the relevant part of section 6 referred to above.

**COMMISSION FOR THE PROMOTION AND PROTECTION OF THE RIGHTS OF  
CULTURAL, RELIGIOUS AND LINGUISTIC COMMUNITIES (SECTION 185  
COMMISSION)**

Sections 185 and 186 of the Constitution provide for an institutional framework for protecting the rights to the expression of community identity through culture, religion and language. The inclusion of the **Section 185 Commission** in Chapter 9 of the Constitution underscores the importance of the Commission as an institution to function independently and impartially, subject only to the Constitution.

Section 185(1) sets out three primary objects of the Commission:

To promote respect for the rights of cultural, religious and linguistic communities;

To promote and develop peace, friendship, humanity, tolerance and national unity among cultural, religious and linguistic communities on the basis of equality, non-discrimination and free association;

To recommend the establishment or recognition of cultural or other councils for cultural, religious and linguistic communities.

The **Section 185 Commission** is the most concrete example of the constitutional recognition as well as of an obligation on the State to take responsibility for ensuring development in respect of the rights of cultural, religious and linguistic communities, and to ensure such development by means of establishing, tasking and maintaining the specified constitutional institution to develop and implement such policy. Once established, the **Section 185 Commission** will play an important role in the promotion of the rights of communities (including the Khoisan communities) in South Africa. Draft legislation on the establishment of the Commission is in the process of being finalised. The Khoisan National Council and individual Khoisan organisations participated in discussions and made submissions in respect of the drafting of the legislation. A member of the Khoisan National Council was also represented on the government appointed Technical Committee responsible for the drafting of said legislation.

**TRADITIONAL LEADERSHIP**

Section 211 of the Constitution provides for the recognition of traditional leadership and traditional authorities according to customary law, and the application of customary law, subject to the Constitution. Section 212 is not prescriptive on the establishment of national or provincial institutions for traditional leaders, but merely states that national legislation may be enacted. The National House of Traditional

Leaders functions as an advisory body at national level, while similar advisory Provincial Houses of Traditional Leaders have been established at provincial level.

The terms "traditional authority" and "traditional leader" are not defined in the Constitution. In relation to customary matters, customary law (as amended by statute law) must be followed. It could be argued that the benefits set out in these provisions may also accrue to language, cultural and religious communities if the existence of a customary law basis (in the past as well as at present) for traditional leadership that might exist within the Khoisan communities is proved. However, the better view would probably be that an amendment to Chapter 12 would be imperative to provide for the accommodation of the Khoisan leadership structures, especially when legislative background of Chapter 12 is taken into consideration. Chapter 12 was designed, historically speaking, also with reference to the Constitutional negotiation, to create a framework for the construction of the then statutory recognised traditional leadership structures and traditional authorities.

Said constitutional amendment should also reflect the fundamental differences between the existing Chapter 12 traditional leadership structures and the Khoisan communities' leadership structures. In the latter case, there are a number of cases where the traditional leader's followers are not confined to a specific geographical area, and where the kinship relationships exhibit different characteristics. In addition, the customary laws of succession that exist in such Khoisan communities differ from one another, and are often combined with decisions taken by adult community members in order to confirm, and in some instances, to determine the identity of the new traditional leaders (and sometimes even the line of succession).

In this context the **SA Human Rights Commission Report** also recommends the use of Chapter 12 to provide for the recognition of leadership structures within the Khoisan communities. However, the proposal that they should be incorporated in the existing provincial Homes and the National House of Traditional Leaders, cannot be supported, in the light of the discussion of the fundamental differences discussed above. In addition, recommendations are made below (5.2, 6.1.2 and 6.1.3) as regards the actual accommodation of such Khoisan leadership structures.

Legislation pertaining to traditional leadership and traditional authorities has been assigned to the provinces concerned. The legislation is (with the exception of KwaZulu-Natal) still applicable to the respective pre-1994 regions, and refer only to African traditional communities. It is envisaged that the new legislation might be based on the still to be defined notion of traditional community.

## **SELF-DETERMINATION**

Section 235 of the Constitution provides for a limited form of self-determination:

"The right of the South African people as a whole to self-determination, as manifested in this Constitution, does not preclude, within the framework of this right, recognition of the right of self-determination of any community sharing a common cultural and language heritage, within a territorial entity in the Republic or in any other way, determined by national legislation."

This provision is the clearest indication of the limited constitutional recognition of the concept of "community rights", albeit in a negative form. The effect of this provision is to enable the optional (non-obligatory) enactment of national legislation to cater specifically for the self-determination of communities sharing a common cultural and language heritage, if it so chooses, within the framework of the national integrity of the country. However, it is important to note that this section does **not** require the enactment of such legislation. **The South African Human Rights Commission** states that although the meaning of section 235 is unclear, the more common view seems to be that section 235 provides for a limited form of self-determination that recognises the sovereignty and territorial integrity of the Republic of South Africa as a whole. Its proposal (p 18) that national legislation in this regard should be enacted as soon as possible, cannot be supported. Further research and policy decisions as regards the accommodation of (especially) the vulnerable indigenous communities (including the Khoisan communities and possibly also other small vulnerable South African communities) are required in this regard.

## **PROVINCIAL LEGISLATION AND BODIES**

Schedule 4 (Part A) of the Constitution determines that cultural matters and language policy (subject to section 6) and traditional leadership (subject to Chapter 12) are within the concurrent functional domain of the national and provincial legislatures.

Schedule 4 (Part A) refers to language as follows:

"Language policy and the regulation of official languages to the extent that the provision of section 6 of the Constitution expressly confer upon the provincial legislature's legislative competence."

**Honourable Peter Marias  
addressed leaders of the  
different khoisan  
traditional tribes in the  
Western Cape**



**Within this context, the Western Cape enacted the Western Cape Cultural Commission and Cultural Councils Act 14 of 1998.**

The Preamble to the then Act gives the following background for the enactment of said legislation:

“Taking account of the fact that a multicultural and true democratic community not only respects cultural diversity, but also creates the appropriate climate for the preservation, promotion and extension of culture;

Taking account of the fact that the importance of the rich cultural diversity in the Western Cape should be protected and promoted in such a way that it will lead to a better understanding and mutual respect for various cultures in the Western Cape; and

In and endeavour to encourage an interplay between cultural communities in the Western Cape, to extend international cultural contacts between Western Cape cultural communities and cultural communities overseas, as well as promote involvement of youth in culture in the Western Cape;

This Act provides for a provincial cultural commission and a cultural community council for an individual community. The Western Cape Cultural Commission has been established in terms of said legislation, and a representative of Khoisan communities serves on this body.

The Northern Cape Education Department has authorised the offering of Nama as subject in one primary school; a request for Nama to be offered also as a secondary school subject, is at present being considered.

The provincial language committees for the Northern Cape and the Western Cape (established or recognised by PANSALB) have representatives responsible for the promotion of the Khoisan languages referred to in section 6 of the Constitution.

**Khoisan  
Generals of  
the Khoisan  
Nation Self  
Defence  
Unit of  
South Africa  
Attended a  
session at  
the South  
African  
parliament**





Reference: C13/1/1/1/1

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Date: 2 May 2019

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Dear Sir / Madam

**APPLICATION FOR REGISTRATION MADE IN TERMS OF REGISTRATION AND DE-REGISTRATION OF CULTURAL COUNCILS**

The application made to this office for registration as a cultural council on the database of the Western Cape Cultural Commission, refers:

On 2 April 2019 your application was tabled and assessed by the Cultural Councils Committee according to the stipulated requirements as stated in the Registration and De-registration of Cultural Councils policy.

Having taken all relevant factors into consideration, your application for registration has been approved at the Western Cape Cultural Commission plenary session on the 11 April 2019.

Kindly be advised that in terms of section 5 of the Promotion of Administrative Justice Act, 2000 (Act 3 of 2000) ("PAJA") you may request written reasons for the decision within 90 days from date of receipt of this letter.

Kindly further be advised that you may institute judicial review proceedings in terms of sections 6 and 7 of PAJA should you be of the view that there are grounds in terms of section 6 of PAJA to do so.

Yours sincerely,  
  
Jane Moleleki  
WCCC Accounting Authority

Date:  




Please  
**SIGN**

## [KHOISAN RECOGNITION BY INSTITUTIONS IN SOUTH AFRICA](#)

### **University of Cape Town Names Memorial Hall after Khoi Heroine Sarah Baartman**

This African woman was named Sarah Baartman. Born in South Africa's Eastern Cape in 1789 in a cattle-herding Gonaquasub group of the Khoikhoi, she was introduced quite early to misery & loneliness. When she was 2, she lost her mother, while her father passed away when she was 13.



**The Council of the University made the historic decision of renaming their Memorial Hall in honor of the young enslaved Khoi woman, Sarah Baartman.**

Yesterday, the Council of the **University of Cape Town (UCT)**, led by its Vice Chancellor, Professor **Kgethi Phakeng**, announced that they had moved to rename the university's iconic Memorial Hall (formerly known as Jameson Hall) after **Sarah Baartman**, a Khoi woman who was taken from South Africa and enslaved in Europe in the 19th century.

UCT's **Memorial Hall**, now known as the Sarah Baartman Hall, is the site for many a prestigious events at the university, chief among them, graduation ceremonies and even exams and tests. The university has certainly made strides in terms of the [transformation agenda](#), moving towards very progressive politics following the [#RhodesMustFall](#) movement which centered on the removal of a statue of colonialist **Cecil John Rhodes** that was positioned on the university's main campus.

Sarah Baartman was a descendant of the **Khoikhoi** (or Khoi), an indigenous people of South Africa who are famously known for their language which purely comprises of clicks and has also influenced the click system in other Bantu languages of Southern Africa such as IsiXhosa and IsiZulu. Baartman was born in what is now the Eastern Cape Province. Clashes between the Khoi and the Dutch occurred following the Dutch's desire to expand their colonial empire. Baartman was enslaved and taken to England where, because of her typical Khoi physique, a large derrière and very light complexion, she was used to attract hundreds of Europeans who considered her a "freak show" for their amusement. She later died of disease in France.

Former President Nelson Mandela, in a process that took approximately eight years, eventually had the French return Baartman's remains to South Africa. She was laid to rest in the Eastern Cape following a sacred Khoi ceremony. Read more about her history [here](#).

In a written [statement](#) also released by the university, they cited another important reason for the historic decision:

"It is fitting that a woman who was treated as a slave should be honoured by UCT, where some buildings have been constructed over the graves of past slaves and many of our communities have been affected by its legacy. This is one way we can pay homage to the lives that were lost through slavery, and the consequences of that evil practice in modern-day Cape Town."

In a press conference, Phakeng and Chancellor **Graça Machel**, the wife of the late **Nelson Mandela**, announced the decision to rename Memorial Hall and several other reasons for it.

## **Honouring the Adam Kok legacy**

THE community of Kokstad will be welcoming the arrival of the Adam Kok III statue to the municipality on Sunday.

The statue is expected to be unveiled at the national commemoration of Heritage Day in front of the Greater Kokstad Municipality building on September 24.

Greater Kokstad Municipality deputy mayor Karen Walker said the statue will be welcomed on Sunday with a motorcade of the Griqua community, including the people of Kokstad. She said the municipality has planned lots of activities for Heritage month.

"The Griqua community is happy about the recognition of Adam Kok III and his statue will be erected for everyone to see," said Walker when she spoke to the Griqua community in the Twistville area on Tuesday.

The Greater Kokstad Municipality building is also set to be renamed after Adam Kok III.

Speaking for the Kok family in Kokstad, Udmund Kok thanked government for recognising their leader. He said the statue will keep history alive for the next generation, saying: "Kok was a good leader for the Griqua community and we want Griqua people to follow in his footsteps."

Gabriel Marais, the chairperson of Griqua Traditional Council in Kokstad, said he is delighted about the erection of the statue and the renaming of the municipal building because they have been asking for the recognition of Adam Kok for many years.

"At the event, Griqua people from all over the country will be attending with their traditional attire and activities," he said.

Adam Kok III was the founder and chief of East Griqualand many years ago.

## **Khoisan skeletons to be returned home**

**The University of Cape Town (UCT) is working with the community of Sutherland in the Northern Cape to return to their descendants the skeletal remains of nine people, believed to have been Khoisan people captured and forced to become farm labourers in the 1800s.**

Vice-Chancellor Professor Mamokgethi Phakeng said the university had discovered that its skeletal collection in the Faculty of Health Sciences included 11 skeletons that were obtained unethically in the 1920s.

The very limited documentation for the skeletons indicates that they are of people who died in the 19th century. At least nine of them were probably Khoisan people who had been captured and forced to work on a farm in Sutherland, in the Northern Cape.

The skeletons appear to have been removed from their resting place by the owner of the Kruis Rivier farm in the 1920s, and sent to the university.

During a media briefing this week, Phakeng said the university had been shocked by the discovery of “this shameful chapter” in its history, and had put in place a collaborative process to make some form of amends for what had happened.

“While we know from our work with the national government that many skeletons of South Africans in the 19th century were treated similarly, there is as yet no precedent for returning skeletons to their places of origin. Therefore we met with the families to ask for their advice and assistance,” she explained.

“It was a big shock at first. But I am very relieved. I was also very happy to realise that there are people who care.”

### **Collection analysis**

Dr Victoria Gibbon, from the Department of Human Biology in the Division of Clinical Anatomy and Biological Anthropology who manages the UCT Human Skeletal Collection, said she was prompted to do an analysis of UCT’s collections and records following a discussion on ethical procurement of human remains at a national symposium on human remains management at Iziko Museums in 2017.

Examples of unethical procurement include someone from the public excavating or digging up a burial site and bringing the remains to the university.

Family members linked to the Sutherland skeletal remains at the press conference. They are Alfred Stuurman (left) and Sensa Mietas.

After discovering that the 11 skeletons had been procured unethically, they were immediately placed under a moratorium, sealed and separated from the collection, according to Gibbon.

Phakeng said it was not unusual for universities to receive skeletons in a tightly controlled and ethical way for teaching and research purposes. The university has 1 021 human remains in its collection. Skeletons help academics to understand how our species has developed over time and adapted to different environments.

“Usually these skeletons come to us as the result of a bequest – people who donate their bodies for educational purposes, or whose families do so – or as donations from the state.”

### **Finding the families**

As soon as the documentation on the Sutherland skeletons was discovered, Phakeng continued, the university began investigating how it could return them to their place of origin so that they could rest near their descendants.

The investigation indicated that they are likely to have been related to members of the Stuurman and Abraham families in the Sutherland area. Social development specialist Doreen Februarie helped UCT to trace the relatives.

One of them, Alfred Stuurman, described his relief and elation when he heard the news about the remains. He said it had solved a long-time mystery, over which his family had agonised, about what had happened to his forebears.

“I knew about the existence of the Stuurman family, but I could never put my finger on it. We now know where we come from.”

Stuurman’s niece, Sensa Mietas, was also relieved: “It was a big shock at first. But I am very relieved. I was also very happy to realise that there are people who care.”

“We now know where we come from.”

### **Working with the community**

A team from the university, led by Deputy Vice-Chancellor Loretta Feris, visited the Sutherland community earlier this month to meet with members of the Stuurman and Abraham families. They also met with community members, including local and government leaders, and traditional and religious leaders. Feris thanked the community for being open to their visit.

Public participation consultant Doreen Februarie discusses the return of the skeletal remains during a visit to Sutherland in the Northern Cape.

“We thank the families for the gracious way they welcomed us in Sutherland. We had moments where we had shared pain in having to deal with this, but there was graciousness and warmth, and we appreciate the community for that.

“We now have the opportunity to work with the community of Sutherland to see that justice is done ... not just to those who were removed from their graves, but also to the descendants.”

The university hopes to provide the families with a biological report, as they are very interested to learn more about their ancestors’ lives and deaths.

So far, the records show that the remains of four men, two women and two children were found on the farm Kruis Rivier. The ninth skeleton is that of an unknown individual and was found in Sutherland. Most of the adults died between 1875 and 1890, while the children died some time before 1880.

Gibbon said two of the adults appeared to have been elderly when they died. The children were likely to have died through illness. Records suggested that one adult may have been murdered, while another had tetanus.

### **Process of restitution**

Phakeng said while it is impossible to undo the injustices endured by the men, women and children, “we hope that this process of restitution will go some way to restore the dignity that was stolen from them, to recognise them as fellow human beings, and to give their descendants the opportunity to remember and honour their ancestors”.

She said that as deeply distressing as the finding had been to UCT, it was an opportunity to reflect and learn from the past.

“While many of our discussions around transformation at UCT tend to be forward looking and focused [on] where we want our institution to be, we need to have the courage and the honesty to confront our past and loosen its grasp on us.”

Thus, the finding presented a transformational moment for the institution – “a moment in which we acknowledge and apologise unreservedly for an institutional mistake and ensure that we continue to forge an inclusive institution which operates under the highest possible ethical code”, Phakeng added

## **Castle of Good Hope celebrates South Africa’s diverse heritage**

**During Heritage Month, Cape Town’s Castle of Good Hope launched a legacy project that highlights 350 years of South African history, from colonial and indigenous perspectives.**



The Castle of Good Hope, South Africa's oldest building, has seen its fair share of history, dating back to the 17th century. (Image: Castle of Good Hope)

The project is a collaborative effort between the castle and the Ministry of Defence and Department of Military Veterans to encourage young people to have an interest in and understanding of South African history.

Completed in 1679, the Castle of Good Hope is South Africa's oldest surviving building. Over the years, it has been an important landmark for civilian and military life in the city, as well as an ongoing testament to more than 350 years of tumultuous but significant South African history. The building is currently a cultural hub, offering art and cultural exhibitions, guided historical tours and the curation of historically significant artefacts.

At the official launch of the legacy project on 22 September 2017, castle management CEO Calvyn Gilfellan announced that detailed timeline murals depicting the history of the castle and South Africa would be installed at almost 300 South African schools, taking these important events, people and aspects of the country's history to young people directly and offering a contextual appreciation of how South Africa developed as a country over 350 years.



Statues of famous prisoners amaHlubi king Langalibalele, Zulu king Cetshwayo, Bapedi king Sekhukhune and Khoisan freedom fighter Doman at the Castle of Good Hope. (Image: Castle of Good Hope)

The original timeline mural will be exhibited at the castle itself, joining other popular exhibits that were set up during the castle's 350<sup>th</sup> anniversary commemorations at the end of 2016. These include the Department of Military Veterans' Centre for Memory, Healing and Learning and a set of statues depicting amaZulu, amaHlubi and BaPedi kings Cetshwayo, Langalibalele and Sekhukhune, as well as Doman, a 17<sup>th</sup> century Khoisan resistance leader, all of whom were once imprisoned at the castle.

Also part of the project is an online interactive tour of the castle and its history: a 360° view that takes anyone in the world on a virtual tour around the buildings while giving them a history lesson along the way.

Speaking to SABC News at the launch of the project, acting director-general in the Department of Military Veterans Max Ozinsky said it was important to memorialise the often overlooked history of the castle. "The colonial history of the castle and the country is well known... [but it is often forgotten] that many leaders of resistance were [imprisoned] at the castle... and many important military decisions regarding the country's colonial wars were made in these rooms."

The school mural project, Ozinsky added, was aimed "to show South African history from all sides". The timeline not only highlights the conflict between colonial rule and indigenous resistance, but also times of collaboration and co-operation between these forces for the good of the country.

The installation of the murals in schools will be handled by SchoolMedia, a marketing company that provides positive brand marketing to South Africa's young people. It is the brainchild of young South African entrepreneur Khethi Ngwenya.

At the launch at the castle, Ngwenya told SABC News that during research for the mural's timeline, collaborators realised just how much of the country's early history was missing from the existing history curriculum taught in South African schools, but he added that hopefully highlighting these historical events and the important players would change that.

## **Minister honours Khoi heroine Krotoa**

Friday, August 19, 2016

**Cape Town** – Defence and Military Veterans Minister Nosiviwe Mapisa-Nqakula says the commemoration of Krotoa is significant as it symbolises the painful role that women have played in the country's history.

Krotoa, a Khoi woman, worked as a servant in the household of Dutch settlers leader in the Cape of Good Hope, Jan Van Riebeeck, from when she was still 10 years old. She is credited with being instrumental in working out the terms for ending the first Dutch-Khoi War after the arrival of the colonialist in 1652.

Now hailed as a Khoi heroine, Krotoa demonstrated an aptness for languages, and later established herself as a reliable interpreter between the Dutch and the Khoi tribes.

Speaking to journalists following the official commemoration of the life and times of Krotoa at the Castle of Good Hope in Cape Town on Friday, Minister Mapisa-Nqakula said as South Africa also commemorates the 60th anniversary of the 1956 women's march to the Union Buildings, the story of Krotoa is important as her role helped to shape the destiny of the nation.

“[The commemoration of Krotoa is] very important because this is a woman who is the founder of this nation.

“If you listen to her story, if you listen to her experiences, you actually realise just how strong a woman she was.

“She was a slave, abused by her masters, but she wouldn’t allow that to determine her history,” the Minister said.

Following the role that Krotoa played in facilitating talks between the Dutch and the Khoi tribes, she was baptised as a Christian and named Eva, and was later married off to a Danish surgeon called Pieter van Meerhof in what was to become the first recorded official mixed race marriage in South Africa.

After her husband was killed in a slave hunt in Madagascar, Krotoa returned to the Dutch Colony to reclaim her status, but was unfortunately declined.

Krotoa was later banished to Robben Island where she stayed until she died.

Her children were sent to Mauritius, but later returned to South Africa after her death.

The Minister said despite being depicted as a controversial figure caught between two competing worlds of the Dutch and the Khoi, she helped champion a new indigenous common language and is today credited with being among the chief architects of the Afrikaans language.

“She was a very resilient woman, very strong woman, a woman we have not heard about, we have not learnt about. I’m sure if you were to check with children as to what it is they learn about our history, [they] were taught about Jan Van Riebeeck and how he arrived in South Africa when he was in fact was looking for spices (sic).

“No one ever told the story of Krotoa and for me, the preparation of this anniversary has been an eye opener. It has been very empowering. It has helped me understand the history even more as a South African.

“It is important that we are told of the story of a South African woman. For me, she is a symbol of defiance, a symbol of resistance, a symbol of resilience.

“She symbolises everything a South African woman stands for,” she said.

## **Some Brief and Incomplete Khoikhoi Comments on the IKS Bill**

### **1. Introduction**

1.1 The following are a few brief but incomplete comments regarding the Khoikhoi interest in the Protection, Promotion, Development and Management of Indigenous Knowledge Bill (As presented by the Portfolio Committee on Science and Technology (National Assembly). Brief and incomplete as it is, however, it is still sufficient to carry the case, which will be stated formally at the end of the document.

### **2. A Few Preliminary Comments**

2.1 This Bill is only about 20 pages long. Yet the Khoikhoi assets in natural products like Rooibos, Heuningbos, Kraalbos, Fynbos, Aloe, Boegoe, Protea were estimated to contribute to GDP by 9 million rands in 2013, and will rise to R1.7 billion in 2030

2.2 Indigenous Knowledge systems is a highly technical area. Yet the Khoikhoi people are generally expected to provide expert comments when there are no inclusion of the Khoikhoi IKS in academia in its own right, when there is no Khoikhoi IKS institutions, when there is no government funding for Khoikhoi IKS.

2.3 The SAHRC has released their Hearing Reports on the Khoikhoi human rights situation in March this year. For the past three months the ANC-led national government has blatantly ignored that report, just as they have ignored the Stavenhagen Report of 2005 before it. Yet the Hearings Report contain specific recommendations impacting the contents of this Bill.

### **3. Preamble of the Bill**

3.1 The following extract from the Bill is put here merely to illustrate the complete lack of connection between the words and what the reality on the ground is.

“RECOGNISING that indigenous knowledge is a national asset and that it is therefore in the national interest to protect and promote indigenous knowledge through law, policy and both public and private sector programmes;

WISHING to encourage the use of indigenous knowledge in the development of novel, socially and economically applicable products and services;

ACCEPTING that indigenous innovation is a unique approach to social innovation that informs and underpins the work of indigenous communities,”

### **In comparison with the white-washing above, this is an extract from the the SAHRC Report on the Khoikhoi Hearings:**

“In essence, the Inquiry found that South Africa stands as one of the few countries on the continent that has embarked on ambitious efforts aimed at redressing the problems of its indigenous peoples, including legislative, policy and judicial interventions. However, although some progress has been achieved, the delay and/or complete lack of effective implementation of policies and programmes designed to uplift indigenous peoples and facilitate the achievement of their rights remains highly concerning. More than **a decade** after the release of the above-mentioned reports, the majority of recommendations from the

Special Rapporteur and the Commission remain largely unfulfilled.” [Emphasis added]

This Bill clearly does not see any problem regarding the Khoikhoi people that is of any concern, continuing the trend started in white colonialism of *boereverneukery* trend of state propaganda to make up for failings and transgressions of natural law, of African custom.

### **General comment on Chapter 1:**

(a) There is very little of substance in terms of the definitions employed, given the vast scope that the Preamble to the Bill seemingly acknowledges. There is no implementation whatsoever of decolonization, or its subset of indigenous decolonization.

(b) There is no common ground, no common purpose between this Bill and other legislation, specifically the TKLB, and in terms of policy and constitutional development with the recommendations in the SAHRC Hearing Report on the Khoikhoi regarding the statutory recognition of the NKC and its total revamp.

(c) Thus the Bill speaks of ‘management’ from above, but no governance from below, no self-determination.

### **General comment on Chapter 2:**

(a) It is not explicitly stated that indigenous communities have the prior right to the commercial use of the indigenous knowledge and the natural resources that they are the owners of. This is a very serious omission. In the first place this omission contradicts the purported policy objective of 'radical economic transformation' (RET), because it excludes by implication through this omission the indigenous communities from RET. In the second place, the substance of IK include genetic resources, and genetic resources include human genetic resources. Hence this Bill seeks to put the commercial use of this specific type of genetic resource in the hands of non-indigenous people. This makes this Bill an existential danger to indigenous people, as it can place the indigenous genetics in the hands of public and private actors who would want to use it for nefarious purposes such as ethnic-specific bio-weapons, ranging from artificially-created TB pandemics to new strains of AIDS.

(b) Following on the above, from the other side of the coin, the context we are facing is the dawn of the 4th Industrial Revolution, where fields like bio-tronics will dwarf in financial terms even the billions of rands of the current natural products and derived pharmaceuticals markets. A field like bio-tronics with its advanced 4D DNA processes will be a mega-trillion rand market. This Bill is ignorant on such scenarios, and in the final analysis it does not matter whether the specific ignorance is by omission or commission. As it stands there is no sufficient protection and promotion of indigenous people's genetic resources in the Bill, and neither any provision for the promotion of 'new products, services and processes' by the indigenous peoples themselves.

(c) It cannot be deemed under any consideration that the outsourcing of indigenous IK and natural resources by the DTI to globalized colonial exploitation is in any way a legitimate and revolutionary moral implementation of decolonization, of African liberation.

## **6. Chapter 3 - National Indigenous Knowledge Systems Office (NIKSO)**

6.1 The provisions in this Bill for NIKSO (clauses 4, 5 and 6) and the Advisory Panel (clauses 7 and 8), has a bearing on the national question in post-1994 colonial South Africa. In the white apartheid years of 1948 to 1994, for example, all organs of the colonialist state were termed 'national'. This was the case irrespective of the 'whites-only' meaning attached to the term 'national'. Now the situation has reversed polarity, and 'blacks-only' is now the post-1994 meaning attached to the term 'national'.

6.2 In the now 24 years since the purported "liberation of South Africa and its people from centuries of racial discriminatory colonial rule and domination and the establishment of a

Constitutional democracy", very little 'liberation' if any, has been the experience of the Khoikhoi people. The deafening silence on and deliberate ignoring of the Hearings Report is a glaring indictment of the post-1994 blacks-only regime.

6.3 The NIKSO and the Advisory Panel are therefore rejected as not being conducive to the 'liberation' of the Khoikhoi people, that it does not promote Khoikhoi indigenous decolonization and self-determination.

6.4 In fact, under 24 years of the blacks-only regime, the Khoikhoi people are still having the very same white colonialist legal and constitutional legal standing as pre-1994. Any semblance of indigenous identity of the Khoikhoi people in this Bill are of an extra-judicial nature, but not *de jure*. As a black traditional leader boasted on Tuesday, 13 October 2009 in the chambers of the Western Cape Provincial Legislature, "You have no law". He could have been quoting a white *baas* from pre-1994.

6.5 There is a very clear recommendation in terms of the Khoikhoi identity in the hearing report, the very first recommendation in fact. In terms of Khoikhoi self-governance there is a recommendation for CoGTA to totally revamp the NKC and ensure its statutory functioning. If those two recommendations are not acceptable to the blacks-only polity, then this whole exercise will only degenerate into the same conflict as the Cape Town

International Airport renaming meeting.

6.6 The ownership of all Khoikhoi IK and national resources must be posited within Khoikhoi governance structures. As such the functions of a NIKSO and an Advisory Panel in terms of the Khoikhoi people belongs to the organs that should operate under the oversight of the Khoikhoi customary leadership. Either this NIKSO or Advisory Panel has any right to regulate Khoikhoi matters with a blacks-only *baasskap* mentality.

6.7 This NIKSO or Advisory Panel does not conform to the provisions of the 2007 UNDRIP, or even the ILO 169. Neither is it in line with a number of other international human rights instruments or environmentally-related protocols and treaties that the Republic of South Africa is signatory to, or claims to morally support it.

6.8 Any claims of 'national sovereignty' as rationale for the deliberate underdevelopment of the Khoikhoi people will not stand legal scrutiny.

6.9 In line with the recommendations of the SAHRC, the DTI should engage 'meaningfully' with the Khoikhoi people, and not wait for CoGTA to start implementing the recommendations of the Hearing Report. The recent responses by the officials of the Department, and the non-response from the UNDP officials, including those black people from the RSA, is not a good sign of what is meant by "committed to the economic, cultural and social upliftment and well-being of its people, free of discrimination".

#### **7. Chapter 4 - Protection of Indigenous Knowledge**

7.1 The DTI has not engaged with Khoikhoi communities at large as to the meanings of many of the technical jargon they use in this Bill. There is no definition of 'registered indigenous knowledge' or 'unregistered indigenous knowledge' in the Bill.

7.2 Due to the imprecise definition of indigenous community in the Bill, clause 9 (3) is incorrect in terms of practical implementation. It should read better as "ownership of indigenous knowledge as property vests in the relevant indigenous community or group of indigenous communities". This is because IK is now for all practical purposes an inheritance, and in terms of the customary law of community of public property, the benefits of specific IK and natural resources will in most cases accrue to indigenous communities across tribal jurisdictions.

7.3 At the moment section 25 of the Constitution is subject to constitutional review, and as such it would be folly to not put this exercise on hold till further constitutional progress can be brought to bear on the matter of the meaning of property and decolonization. The meaning of clause 9 (2) is also not correct in terms of customary law.

7.3 The further clauses relating to "elegibility" and "proven ineligibility" is bizarre to say the least. It reflects the mindset of a predator seeking unprotected prey, a thief that preys on the defenceless. It merely reflects the blacks-only version of the pre-1994 whites-only state-sponsored organised crime against the indigenous people, the Khoikhoi.

7.4 The only purpose of such clauses is for governance for barbarism, to paraphrase Isaac Bongani Tabata's well-known book title of 'Education for Barbarism'. It is to set the groundwork for wholesale bio-piracy, for the wholesale theft of Khoikhoi IK and natural resources under the 'protection' of clause 12 (3). Under the pretext that the Khoikhoi people is dead, the blacks-only NIKSO can then steal the Khoikhoi IK and sell it to white monopoly capital, continuing the very cosy relationship between the black and white elites since 1994.

7.5 Only Khoikhoi people can inherit the IK and natural resources of Khoikhoi people. It is our land, it is our country. Khoikhoi IK and natural resources does not belong to black people or white people.

## **8. Chapter 5 - Recognition of Prior Learning of Indigenous Knowledge Practitioners**

8.1 From the contents of the Bill as it stands, there is no clear and specific purpose to the term “Indigenous Knowledge Practitioner” (IKP). It looks at a first reading like an artificial contrivance, a catch-all phrase in which later on it can be used to manufacture out of thin air any meaning required for whatever purpose.

8.2 The same concern applies to the term of “assessor”. In addition, there is a circus of the *a priori*. To become a so-called IKP, you must apply to people who are not legally “accessors”. Then when the un-legal “accessors” have accredited you as an IKP, you can then “create” further “accessors” with your own contrived ‘prescriptions’.

8.3 The only use of these artificial constructs are to create a self-serving bureaucracy, to create a network of blacks-only neo-colonials that can manipulate and undermine indigenous communities at the behest of white monopoly capital.

8.4 Thus you will see the spectre of a corrupting bureaucracy, of a non-indigenous social system being used to usurp the natural manifestations, the natural efficacy of Khoikhoi IKS. This Bill seeks to create an anti-IKS to undermine IKS.

## **9. Chapter 6 - Registration of Indigenous Knowledge**

### **10. Chapter 7 - Commercial Utilisation of Indigenous Knowledge**

10.1 Clauses 25 and 26 show a glaring disjuncture. It is an example of fake law, where it at first seems to want to say something, and then in the very next breath actually say something completely different instead.

10.2 The word “may” also does not do you credit, because it assumes a right, the right over a community, which no reputable state that is “of the people, by the people, and for the people”, would ever deem to have. Because in the very next sub-clause of 25 (2), suddenly the word “must” appears.

10.3 Of sub-clauses 25 (1) and (2) then, one can ask the question, “provide assistance or

Facilitate the commercial use of its indigenous knowledge” for WHO, and by WHOM, and WHY?

10.4 The issue of royalty obligations is also not in line with the policy of RET. Royalties must be payable for as long as any legitimate licence holder or holders derive financial gain from the indigenous knowledge or natural resource. That ‘life-long’ obligation would also apply to “indigenous cultural expression”. Capping the time span on royalties is like renting out a property and saying “You can use OUR property for free and for ever after 20 years of renting it.”

10.5 Clause 26 (4) contains a mixed bag of non-respect for indigenous ownership. It seeks to legitimise and legalise the years of organised plunder of Khoikhoi IK by white colonialism, the years of enforced slavery and economic exploitation, where today our people have to work for R80 a day for white farmers, yet it is on their own inheritance of say honeybusch tea. This clause seeks to give a free ‘get out of jail’ card to white researchers at universities like UCT, US, UP, who have a habit of blatant disrespect for the Khoikhoi people in all aspects. This is also the reason why blacks-only and whites-only seeks to put the universities in the Western Cape under black control, so that these black university professors and university boards can then take control of the Khoikhoi IK and hand it over on a platter to WMC for a nice bribe. All USE of IK must be by prior consent, and by contract under the Khoikhoi customary law pertaining to governance.

## **Final General Comments**

(a) This Bill is in the first place illegitimate, because it is neo-colonialist in its full meaning and intent. It lacks even a

pretense at decolonization.

(b) This Bill has not been properly brought to the Khoikhoi people, even though it is about their property rights, and even though the Bill claims it is about their 'liberation' as well. There has been no meaningful consultation by the DTI with the Khoikhoi people at large, and neither was the same primary and complimentary consultations done by departments like CoGTA and DAC, or provincial governments like the Western Cape, where there is a whole floral kingdom which is the lawful property of the Khoikhoi people.

(c) Over the past 24 years the Khoikhoi people have suffered even more at the hands of the blacks-only government. In the Western Cape the blatant and deliberate racial discrimination that prevented pre-1913 land restitution to the Khoikhoi people, amounted in the province alone to a global loss of capital to the tune of 30 billion rands, excluding the interest on the capital. Yet the same government that talks so easily of 'liberation', has over the years seen it fit to throw millions upon millions of rands from the tax of the Khoikhoi people, from the continued plunder of the land, the labour, and the natural resources of the Khoikhoi people, to the former white oppressors. Thus today we have this spectre of a neo-colonialist monstrosity called a "community of practice", all for the purpose of keeping the white colonialist under-development of the Khoikhoi people in place. Thus not only has this blacks-only government sought to rob the Khoikhoi people of compensation for land restitution, but has continued to deny the Khoikhoi people funding for institutional development. This had added insult to injury, as we have to pay tax but are excluded from the budgets.

(d) It is obvious that the route that the blacks-only government is on, the anti-Khoikhoi alliance between the ANC and the DA, will not engender peace and harmony. This IKS Bill, like its partner the TKLB, will eventually land up in court during the first half of 2019 because of its blatant anti-Khoikhoi racism and neo-colonialist discrimination. But it will not end there. In the name of so-called 'liberty' we continued to suffer damages at the hands of this anti-Khoikhoi alliance between the ANC and the DA. Three months ago the SAHRC had given them an opportunity to come clean, but the ANC and DA continue to refuse to mend their ways, to stop their undeclared ethnic war against the Khoikhoi people. Any attempt by the DTI to continue to push through this blatantly anti-Khoikhoi Bill will merely deepen the racial crisis currently in the country.

## [South African government engagement with National Khoisan Council](#)

### **On 17 November 2018, the Department of Traditional Affairs (DTA) held a meeting with the National Khoisan Council in Bloemfontein.**

The Department of Cooperative Governance and Traditional Affairs (Cogta) has committed to continue to engage the National Khoisan Council (NKC) as part of the implementation of the South African Human Rights Commission Report on the promotion of rights of the [Khoi and San people](#).

This follows the SAHRC releasing the National Hearings Relating to the Human Rights Situation of the Khoi-San in South Africa report in August.

On 17 November 2018, the Department of Traditional Affairs (DTA) held a meeting with the NKC in Bloemfontein.

“The NKC and the DTA will continue to work together to ensure that key issues regarding the recognition of the Khoi and San communities receive attention. Such recognition includes legislative measures such as the Traditional and Khoi-San Leadership Bill which is currently before Parliament, and the implementation of programmes that promote the languages, culture and heritage of the Khoi and San,” Cogta said in a statement.

The DTA will also coordinate with other relevant sector departments whose mandates include issues relating to the [Khoi and San communities](#).

“These issues include those raised in the report of the South African Human Rights Commission, such as access to basic services as well as the protection and promotion of cultural and indigenous knowledge systems,” the department said.

## **ANC veterans say the bill gives unelected traditional leaders the power to sign deals without the consent of people whose land rights are affected.**

The African National Congress stalwarts and veterans group has expressed serious concern about legislation which, they say, will empower unelected traditional leaders to sign deals without the consent of the people whose land rights are affected.

The Khoi-San Leadership Bill (TKLB) will be discussed by the National Council of Provinces (NCOP) this coming Tuesday and there is therefore some urgency in ensuring critical awareness of aspects of the bill, the stalwarts, all signatories to the document “For the sake of our future” and who “stand for the traditional values of the ANC”, said in a statement on Saturday.

“We welcome the recognition given to the Khoi-San people and their leaders in the traditional and Khoi-San Leadership Bill (TKLB) currently before parliament. The bill goes some way towards restoring the dignity of this group of South Africans,” they said.

However, the stalwarts were deeply concerned about other sections of the bill dealing with power over the land in the former bantustans and those living there. These sections gave new powers to unelected people who sat on “traditional councils and sub-councils”, which were essentially the “tribal authorities” set up under the Bantu Authorities Act of 1951.

Clause 24 of the TKLB empowered these “traditional leaders” to sign deals without obtaining the consent of those whose land rights were undermined or dispossessed by such deals. This meant that citizens living in these areas did not have the same rights as those living elsewhere in South Africa. The deals could be with mining companies, property developers, tourism ventures, agricultural companies, municipalities, or anybody else, the stalwarts said.

In October this year, the Constitutional Court delivered the “Maledu” judgment, saying that the consent of the holders of affected “informal land rights” was required before decisions impacting on their land rights could be taken.

“But in an apparent attempt to undermine that Constitutional Court judgment, the department of traditional affairs has in this last week proposed some last-minute amendments to strengthen clause 24 of the TKLB and further empower chiefs to sign deals without the consent of the people whose land rights are affected.”

Because of “our great concern that this process is undermining the values of the ANC”, the stalwarts and veterans would take certain initial actions, including engaging with ANC structures in parliament, the

formal structures of the ANC, the relevant sub-committee of the ANC national executive committee, and ANC branches, the statement said.

## **NCOP passes Traditional and Khoisan Leadership Bill on 10 January 2019**

The bill was backed by all provinces except for the Democratic Alliance-led Western Cape.

Khoisan leaders watching proceedings in Parliament's Old Assembly Chamber on 10 January 2019, where the NCOP has passed the Traditional and Khoi-San Leadership Bill.

CAPE TOWN - The [Traditional and Khoisan Leadership Bill](#) has been passed by the [National Council of Provinces](#) (NCOP).

The bill was backed by all provinces except for the Democratic Alliance-led Western Cape.

NCOP chairperson Thandi Modise oversaw the vote: “One province is not in agreement. Therefore, the Bill has been assented to in terms of Section 75 of the Constitution because the majority of provinces have agreed.”

The Western Cape opposed the bill on the grounds that it used different criteria when it came to Khoisan people than with other traditional leaders and was therefore discriminatory.

DA MP Cathy Labuschagne also criticised the public participation process, saying it was flawed.

The bill is controversial, with critics concerned about the amount of power it will give traditional leaders to enter into deals with mining and other companies, without proper consultation or consent of affected communities.

## **National Assembly passes Traditional and Khoi-San Leadership Bill**

**27 FEB 2019**

The National Assembly has passed the Traditional and Khoi-San Leadership Bill (TKLB).

This comes after the National Council of Provinces (NCOP) amended the bill on 10 January 2019.

In a statement, the Cooperative Governance and Traditional Affairs (Cogta) Ministry said the bill was referred to the NCOP after its Second Reading Debate in the National Assembly, which took place on 7 November 2017.

Following amendments by the NCOP, the Cogta Portfolio Committee considered the TKLB on 13 February 2019 ahead of final consideration by the National Assembly.

“In addition, the Bill went through a process of extensive public hearings and stakeholder engagements during 2015, 2016 and 2017 led by the CoGTA Portfolio Committee. The Committee further improved the Bill through amendments and finalised it in October 2017.

“During 2018, the Cogta Select Committee and provincial legislatures considered the Bill making further

amendments and finalising on 4 December 2018,” ministry spokesperson Musa Zondi said in a statement.

**The bill is intended to:**

Consolidate the existing national legislation relating to traditional leadership and to address the shortcomings of such legislation in order to improve the implementation thereof.

Make provision for the first time ever for the statutory recognition of the Khoi-San communities and leaders.

Provide for Khoi-San structures similar to those of traditional communities and for recognised Khoi-San leaders to become members of the Houses of Traditional Leaders, which will in future be known as Houses of Traditional and Khoi-San Leaders.

Following the final passing of the bill by the National Assembly, it will be referred to the President for assent.

“It will thereafter be published in the Government Gazette as a new law. However, it should be noted that the Bill will not come into operation on the date it is published in the Gazette. The commencement date will be determined through a presidential proclamation,” said Zondi.

One of the reasons for this, he said, relates to the Commission on Khoi-San Matters provided for in the bill.

“This commission will play a crucial role in assisting government with the recognition process of Khoi-San communities and leaders.

“Since the bill contains timeframes within which applications for such recognition may be lodged, it is important to finalise certain preparations before the new law comes into operation and the commission commences with its work. This is to ensure that communities and leaders, who may apply for recognition, are not disadvantaged by the statutory timeframes,” he said.

The preparatory work in respect of the commission will be done in accordance with the provisions of section 14 of the Interpretation Act, 1957. The section states that where a law confers a power to, amongst others, make any appointment (such as the appointment of members of the commission), “... that power may... be exercised at any time after the passing of the law so far as may be necessary for the purpose of bringing the law into operation at the commencement thereof...”.

**Traditional Leaders  
of  
Hessequa Khoi  
Tribal Council**



# The Process of the Traditional and Khoi-San Leadership Bill (B23-2015) followed until it becomes a law

## Section 76: Ordinary Bills affecting the provinces

- **Bill versions:**
- B23D-2015
- B23C-2015
- B23B-2015
- B23A-2015
- B23-2015

## Under consideration by the National Assembly.

## Bill history

### National Assembly

### Minister of Cooperative Governance and Traditional Affairs

21 September 2015

Bill introduced to National Assembly

#### [Cooperative Governance and Traditional Affairs](#)

27 October 2015

#### [Traditional and Khoi San Leadership Bill \[B23-2015\]: briefing, with Deputy Minister](#)

02 February 2016

#### [Traditional and Khoi San Leadership Bill \[B23-15\]: public hearings Day 1](#) public participation

03 February 2016

#### [Traditional and Khoi-San Leadership Bill \[B23-2015\]: public hearings Day 2](#) public participation

02 March 2016

#### [National Khoi-San Council briefing; Traditional Authorities in Ghana; COGTA Annual Performance Plan discussion](#)

01 November 2016

#### [Traditional and Khoi-San Leadership Bill: public hearings programme](#)

30 November 2016

#### [Traditional and Khoi-San Leadership Bill final draft: Western Cape public hearings](#)

10 May 2017

[Traditional and Khoi San Leadership Bill \[B23-2015\]: deliberations on public hearings report](#)

07 June 2017

[Traditional and Khoi-San Leadership Bill: Department response to submissions](#)

15 August 2017

[Traditional and Khoi-San Leadership Bill: deliberations; Committee programme](#)

22 August 2017

[Traditional and Khoi-San Leadership Bill: Auditor-General submission](#)

30 August 2017

[Traditional and Khoi-San Leadership Bill \[B23-2015\]: deliberations](#)

05 September 2017

[Traditional and Khoi-San Leadership Bill: deliberations](#)

06 September 2017

[Traditional and Khoi-San Leadership Bill: Clauses 25 to 37 deliberations](#)

12 September 2017

[Traditional and Khoi-San Leadership Bill: Clauses 38 to 70, with Deputy Minister](#)

13 September 2017

[Traditional Leaders and Khoi-San Amendment Bill: Clause 70-73 and Schedules](#)

03 October 2017

[COGTA audit: Auditor-General input; Traditional Leaders and Khoi-San Amendment Bill: deliberations](#)

24 October 2017

[Traditional and Khoi-San Leadership Bill: adoption; Proposed Legislation: COGTA Update](#)

## **National Assembly**

07 November 2017

Bill passed by National Assembly and transmitted to NCOP for concurrence

07 November 2017

[NA: Second Reading debate: Traditional and Khoi-San Leadership Bill \[B 23B – 2015\]](#)

## **Minister of Cooperative Governance and Traditional Affairs**

07 November 2017

NA: Second Reading debate: Traditional and Khoi-San Leadership Bill [B 23B – 2015]

## **National Council of Provinces**

[NCOP Cooperative Governance & Traditional Affairs](#)

14 November 2017

[Traditional and Khoi-San Leadership Bill: COGTA briefing, with Deputy Minister; SALGA Annual Performance Plan](#)

11 September 2018

[Traditional Khoisan Leadership Bill: Department response to negotiating mandates](#)

30 October 2018

[Traditional Khoisan & Leadership Amendment Bill: Department response to submissions; Traditional Leadership & Governance Framework Amendment Bill: adoption](#)

04 December 2018

[Public Service Commission Amendment Bill & Traditional and Khoisan Leadership Bill: final mandates](#)

National Council of Provinces

10 January 2019

Bill amended by Council and returned to National Assembly

Parliament approves Khoisan Leadership Bill

26 February 2019. Bill passed by National Assembly and transmitted to NCOP for concurrence,

**Lt. General Dannyboy Pieterse  
of the of the Khoisan Nation  
Self Defence Unit of South  
Africa seen with former  
President Jacob G. Zuma**



## CONCLUSION

### BACKGROUND

The Traditional and Khoi-San Leadership Bill ('TKLB') was made available to the public in September 2015. The national Department of Traditional Affairs published a notice in the *Government Gazette* on 18 September 2015, saying that the Minister of Cooperative Governance and Traditional Affairs would introduce the Bill in Parliament. On 23 September 2015, Parliament announced that the Bill had been introduced by the Minister and said that the Bill was referred to the Portfolio Committee on Cooperative Governance and Traditional Affairs.

The TKLB has been given an official number, namely B 23–2015, and interested persons will soon be invited to submit comments on the Bill. A full public participation process can be expected in Parliament, with opportunities for people to send in written submissions and attend public hearings. The National Assembly, National Council of Provinces and provincial legislatures are all required to provide the public with a chance to have their say on the Bill.

This Bill follows on another draft Bill, called the Traditional Affairs Bill, which was published by the Department of Traditional Affairs for comments in 2013. The Department made some adjustments to the wording of the 2013 Traditional Affairs Bill and changed its name to the Traditional and Khoi-San Leadership Bill. However, many of the concerns that were raised about the Traditional Affairs Bill are still relevant to the TKLB. In order to prepare for public participation opportunities provided by Parliament, it is important to be aware of certain aspects of the TKLB that have a negative impact on democracy, particularly for people living in the former homelands. The aim of this document is to discuss some of these aspects of the TKLB and the concerns that they raise.

### THE PURPOSE OF THE BILL

Although there are already laws on traditional leadership in South Africa, the Traditional Affairs Department has said that this new law is needed for two main reasons:

to put the various traditional leadership laws that currently exist into a single law, while at the same time solving problems that exist in the current laws, and to provide recognition to Khoi-San communities, leaders and councils – since this recognition has been absent until now.

However, there are concerns that government has other motivations for creating the TKLB. These include an attempt to head off the kind of opposition that saw the closely related Communal Land Rights Act struck down by the Constitutional Court, and resulted in Parliament being unable to pass the Traditional Courts Bill. In addition, there has been such widespread failure to meet the few protections contained in the Traditional Leadership and Governance Framework Act 41 of 2003 ('Framework Act') that many traditional councils are not validly constituted. The TKLB does not address government's failure to transform traditional institutions as required by law. It uses the same mechanisms as the Framework Act for trying to achieve transformation, except this time the consequences of non-compliance are weakened. A close reading of the TKLB is required to ensure that the types of unaccountable and centralised powers enjoyed by traditional leaders under apartheid are not being revived through the Bill's provisions.

### KEY FEATURES OF THE TRADITIONAL AND KHOI-SAN LEADERSHIP BILL

#### **1. Keeps the boundaries of the 1951 Bantu Authorities Act**

In 2003 Parliament passed the Traditional Leadership and Governance Framework Act ('Framework Act'). This Act recognised 'tribes' created in terms of the Native Administration Act of 1927 as current 'traditional communities'. It also recognised 'tribal authorities' created in terms of the Bantu Authorities Act of 1951 as 'traditional councils'. The sum of the tribal authority boundaries made up the Bantustans under apartheid. The TKLB has used these controversial boundaries to define the area where the Bill will

operate. This means that, in effect, except for the provisions about Khoi-San groups and leaders, this Bill applies only to people who live in the former Bantustans.

The popular saying ‘kgosi ke kgosi ka morafe’ or ‘inkosi yinkosi ngabantu’ shows that traditional leaders are supposed to gain their authority and legitimacy from the people they lead. Because of its reliance on the Framework Act boundaries, the TKLB starts with the opposite idea that traditional leaders’ authority is based on territory, rather than on people. The implication is that everyone within the former Bantustans is subject to a traditional leader as per the apartheid laws. The TKLB goes so far as to specify that in order for a traditional community to gain recognition, it must first have a senior traditional leader. Traditional leaders are put at the centre of a traditional community’s customary law identity. The TKLB’s assumption is therefore that traditional leaders create traditional communities, contrary to customary law which states that traditional leaders exist because of traditional communities.

These imposed, apartheid-constructed boundaries undermine the consensual nature of the relationship between traditional leaders and the people that they govern. The boundaries do this by removing traditional leaders’ accountability to the people. Because traditional leaders are recognised and paid by the government, they become accountable more to government than to the people that they serve. This is particularly a problem in cases where the content of customary law is contested between traditional leaders and ordinary people. Some traditional leaders commit abuses against people or are involved in corrupt practices, and try to justify their actions in the name of customary law. By allowing for the broad allocation of roles to traditional leaders, the TKLB could enable traditional leaders to enforce these controversial versions of customary law. These versions of customary law then favour traditional leaders’ interests above people’s customary entitlements.

## **2. Imposes identities**

The TKLB’s use of the Framework Act’s terms ‘traditional community’ and ‘traditional council’ means that the TKLB adopts many of the categories created under apartheid to define African people. These categories ignore the reality that rural areas are not made up of neat, separate ‘tribes’. Instead, in many places people from different backgrounds live together, but were labelled ‘tribes’ under apartheid. This top-down understanding of identity ignores that tribes and tribal authorities were created under apartheid through forced removals, land dispossession, and the imposition of compliant traditional leaders and governance structures.

In many places people dispute official tribal boundaries, or some people do not identify themselves with the traditional community or traditional leader that they have been assigned to. In other places people who are independent landowners are forced under traditional leaders who were imposed during apartheid. Thus, distortions created under apartheid are reinforced by the TKLB. The boundaries do not allow people to ‘opt-out’ from the traditional council or the traditional leader that they have been placed under, or reconstitute their identities and groups as they choose.

## **3. Re-entrenches tribalism and divided citizenship**

In 1994, when apartheid was defeated after major anti-Bantustan rebellions, South Africans were promised equal rights in a unified country. The unequal legal system that oppressed black people was replaced by the Constitution, and the full rights and protections of citizenship were expanded to all South Africans. Yet the TKLB takes us back to the ‘tribal’ classifications of the apartheid-era, and entrenches stark legal divisions between the former Bantustans and the rest of South Africa. After 20 years of democracy, the TKLB proposes a separate legal system for the poorest South Africans – those living within the boundaries of the Bantustans.

This mimics the governance frameworks that past administrations used to divide, control and exploit people. The adoption of rigid, colonially-constructed tribal identities not only starts from a flawed position, but freezes this position in time. It denies people who live within the former homelands the rights enjoyed by citizens in the rest of the country to practice the culture of their choice. This reliance on pre-democratic identity categories contradicts the consensual nature of customary law, including definitions of custom put forward by the Constitutional Court.

#### **4. Attempts to side-step the failure of the Framework Act's existing transformative mechanisms**

The Framework Act includes two primary mechanisms to transform all old apartheid and colonial traditional leadership structures in line with democratic values. Parliament justified retaining discredited institutions on the basis that provisions of the law would force these institutions to transform. The first mechanism was that traditional councils had to include 40% elected members and one third women by a certain deadline. The second mechanism was the Commission on Traditional Leadership Disputes and Claims (popularly known as the Nhlapo Commission).

This Commission had to assess claims stating that in some areas illegitimate persons were holding official traditional leadership positions, or that legitimate positions had been undermined by the colonial and apartheid governments. Yet, both of these mechanisms have failed to achieve broad democratic transformation of traditional leadership structures. Most provinces have failed to hold proper traditional council elections, while in Limpopo there have been no elections at all. Provinces have failed to meet the deadlines set for transformation in the Framework Act and many traditional councils still do not include one third women members. The Disputes and Claims Commission has been unable to deal with the enormous volume of cases brought to it, and provincial committees have been set up to distribute the load. Meanwhile, those cases that have been dealt with by the Commission are being challenged in court. For example, in June 2013, the Constitutional Court said that the dethronement of an amaMpondo king based on a decision by the Commission had no legal effect.

Against this background, in clause 70 the TKLB gives recognition to both: (a) traditional institutions as they existed in 2004 before the Framework Act, and also (b) any institutions that have been developed under the Framework Act after 2004. Since the wording of the provision is quite confusing, it is unclear how this recognition will be implemented in practice. What is important to note is that exactly the same transformation mechanisms are kept in place for traditional institutions, even though these have proven to be unsuccessful under the Framework Act. A new mechanism for reviewing the status of all existing headmen within three years after the TKLB becomes law is also created. Furthermore the TKLB removes the protection in the Framework Act that resulted in old tribal authorities having a vulnerable legal status when they failed to meet the election and gender composition requirements. Although the TKLB still says that compliance with the composition requirements is mandatory, there is no real consequence for traditional councils who fail to meet the requirements in time. All that the TKLB says is that the Minister of Traditional Affairs can intervene to make sure that traditional councils obtain the correct number of elected and women members.

#### **5. Provides for discretionary allocation of roles to traditional structures**

The Framework Act allows national or provincial government to give roles to traditional leaders or traditional councils in section 20. This resulted in laws based on rigid colonial and apartheid understandings of customary law being introduced in Parliament, such as the Communal Land Rights Act 11 of 2004 (CLRA) and Traditional Courts Bill (TCB). Government has been unable to implement these laws because people opposed them in court, Parliament and in the media.

The TKLB also allows roles to be given to traditional leaders and councils (clause 25), but gives

government departments even more scope than in the Framework Act to do so. The TKLB does not provide guidelines on what roles can be given or how this should be done. Instead, the TKLB says roles can be given to traditional structures that deal with any of government's functions (for example, health, housing, agriculture and education), and it is up to a government department to decide the process. There is the possibility that roles could be given through opaque administrative decisions – called 'delegations' – as opposed to public laws like the CLRA and TCB. This would be very difficult for people to challenge and could result in different traditional leaders having different roles across the country at the discretion of departments. The TKLB also does not make it clear what the relationship will be between elected local government and traditional structures if these roles are given to them.

This is questionable in light of the Constitutional Court's finding in 1996 that the Constitution does not provide traditional structures with governmental powers and functions. The Constitution also says that traditional leadership can only be recognised as it exists in customary law and always remains subject to the Constitution. If the TKLB is an attempt to give some of government's powers and functions to traditional leaders and councils, then it is a dangerous and unconstitutional proposal. It could have the effect of creating a fourth tier of government, despite the Constitution's provision for only three tiers.

The latest version of the TKLB introduced in Parliament includes a condition that tries to prevent an unconstitutional scenario where traditional institutions take over elected government's place in the former Bantustan areas. It tries to do this by saying that although traditional structures can be given roles, those roles must not include any 'decision-making power'. However, it is difficult to understand how traditional institutions will be able to perform the roles that they have been given by government without making at least some small decisions along the way. The TKLB's wording also does not say how government is going to monitor that traditional structures are not making decisions that should actually be made by government. Finally, by leaving the scope of roles so vague, in practice this clause in the TKLB is open to misinterpretation and abuse by some traditional authorities in practice – making government's attempt to impose a limit on their power meaningless.

## **6. Closes down spaces for community consultation**

The Constitution protects democratic values of equality, human dignity and freedom for all people in South Africa and says that the people will decide how the nation is governed. The Constitutional Court has said that in South Africa this requires more than just voting for a political party every five years. Instead, South Africa's democracy relies on the participation of people in all political processes and decisions that will affect them – the voice of the people must be heard. To be democratic, these processes must also be open to the public and people must be aware of how the processes are going ahead. If a political process or decision leads to some kind of harm, then those responsible must answer to their mistakes.

Customary law also includes many of these democratic principles. People must be involved in decision-making within traditional communities and be free to have their say at public meetings. Traditional councils and leaders must be accountable to their people if they make mistakes or act against the interests of people in traditional communities.

In contrast, the TKLB excludes ordinary people from being consulted on decisions that will affect them. This includes some decisions about which groups or sub-groups of people should be recognised, who should be recognised as traditional leaders and how many members there should be in traditional councils. Often, the TKLB does not even provide for ordinary people living in traditional communities to be notified of decisions that have been taken that will affect them. Instead, the TKLB highlights consultation with powerful elites such as the Houses of Traditional Leaders, royal families and traditional councils. The TKLB therefore goes against the values of public participation in both the Constitution and customary law and privileges the voices of those people or groups who already have an advantage in rural and traditional politics.

## **7. Supports rural elite's access to wealth and resources**

In many parts of the former homelands valuable minerals have been, and are currently still being, discovered. In several cases, this discovery of minerals has generated disputes around the management of revenue from mining, the environmental impacts of mining, and the accountability of traditional leaders to the people on whose land the mining is taking place. Cases have been reported around the country of traditional leaders making decisions regarding mining that do not reflect the wishes of the community. In these contexts mechanisms that hold leaders accountable to their people are crucial. Many people have been excluded from decision-making roles by traditional leaders acting as the sole community representatives on the boards of mining companies. In the North West, where people have challenged traditional leaders making unilateral decisions around mining, they have often faced court orders punishing them with payment of the substantial costs of their court challenges.

The TKLB will worsen these disputes as it allows traditional councils to enter into deals with municipalities, government departments and “any other person, body or institution,” without consulting or attaining the approval of the community (Clause 24). Furthermore TKLB has the potential to worsen cases of abuse by traditional leaders by allowing them to be allocated roles that are difficult for community members to trace. This top-down approach to traditional leadership greatly impacts the access of ordinary people to land, resources and basic services.

## **8. Strays from Constitution's understanding of customary law**

Section 211(1) of the Constitution recognises traditional leaders ‘according to customary law’. While the Constitutional Court has interpreted customary law to be ‘living law’ that adapts and develops in practice, laws such as the Framework Act, CLRA, TCB and now TKLB take us backwards. This is because these laws use the colonial and apartheid governments’ understanding of customary law as a starting point. The Constitutional Court has said that the Constitution does not protect this old official government version of customary law. Instead, the Constitution protects a dynamic ‘living’ version of customary law that also looks at the history and practice of people, not just what is written in old government laws and textbooks. Despite this understanding of customary law, the TKLB falls into the same trap that the Framework Act did by adopting the old official structure of traditional leadership and councils as a basic structure for today’s traditional governance systems.

While the Constitution allows Parliament to make laws that regulate customary law, Parliament has the responsibility to ensure that such laws do not undermine customary rights or go against the underlying nature of customary law as a ‘living’ source of law on its own terms. Parliament will therefore have to ensure that the TKLB does not entrench official versions of unaccountable traditional governance.

The Constitution’s recognition of customary law and the right to exercise culture is limited to expressions of custom and culture that are consistent with the Bill of Rights. Because the TKLB offers traditional leaders such far-ranging roles, it has the potential to conflict with rights guaranteed in the Bill of Rights, and therefore to deny constitutional protection. There are furthermore serious questions about whether you can have one system of law apply to 16 million people who live in the former homelands and not the rest of the country.

## **9. Treats African traditional and Khoi-San leaders differently in respect of jurisdiction**

The TKLB makes an important distinction between Khoi-San leadership structures and other ‘traditional’ leadership structures. For the former Bantustans, the TKLB puts in place a hierarchy of traditional

communities that occupy a geographical area over which traditional councils have jurisdiction and that are headed by traditional leaders. In other words, leaders and councils in the former Bantustans will have authority that is connected to a particular piece of land and whoever lives on it.

On the other hand, Khoi-San leaders and councils do not have authority that is connected to a particular piece of land – instead, their jurisdiction extends only over people who are considered part of the Khoi-San community. Khoi-San leaders and councils will have administrative seats based in one central location, not expanded areas of authority that go beyond an office. In contrast, in the former Bantustans, traditional leaders and councils do not only have authority at the traditional council office; the authority extends to all those living on the land included within the geographical jurisdictional boundaries derived from apartheid.

As stated earlier, the government has said that a new law like the TKLB is needed to include Khoi-San leadership institutions in the official South African legal system. Yet, the provisions of the TKLB make it clear that, in respect of jurisdiction, government is not giving Khoi-San leadership structures the *same* recognition. This is especially relevant in light of government's recent promises to Khoi-San groups that changes in the law will allow them to claim back land that was historically taken away from them. It is important to note that the TKLB establishes a system of affiliation for Khoi-San communities, where membership is based on self-identification.

To practically implement this, the TKLB requires Khoi-San community members to put their names, identity numbers and contact details on a list when applying for recognition as a community. While this rigid procedure may lead to problems, government has shown that it is possible to base customary community identity on affiliation rather than on territory. It is arguable that a similar system could be put in place for traditional communities in the former Bantustans. This would do away with the imposed apartheid and colonial tribal boundaries that currently form the basis for traditional governance under the Framework Act and TKLB.

#### **10. Allows House of Traditional and Khoi-San Leaders to influence the making of government laws**

The TKLB envisions that a National House of Traditional and Khoi-San Leaders will be given a special chance to make comments whenever Parliament is processing certain laws. The laws referred to are bills about customary law, customs or the powers and structure of local government.

According to the Constitution, Parliament, provincial legislatures and municipal councils are the primary law-making bodies in South Africa. While the House of Traditional and Khoi-San Leaders is likely to be a stakeholder in bills about customary law, customs and local government, it is questionable that the House is privileged with a special comments period above other stakeholders. The time period given to ordinary members of the public to submit comments on new bills is often short, while the House will be given 60 days in which to make comments.

Furthermore, the TKLB seems to assume that traditional leaders are best-placed to answer questions about customary law. However, it has been recognised by the Constitutional Court that customary law is found in the everyday practice, values and history of ordinary people – not declared unilaterally by traditional leaders. The role of the House of Traditional and Khoi-San Leaders in making laws under the TKLB should therefore be further interrogated.

**The traditional khoisan leadership bill was passed by the national assembly,** This bill is important to restore their dignity. This bill is important also to ensure that we harmonise the traditional sector. They said we must move with speed to give effect to this bill.”

The bill has now been referred to the National Council of Provinces for after public hearing in all nine Provinces concurrence. This is now January 2019, from hear the bill will be send to President CM Ramaphosa to sign it into law.

This Bill allows the Khoisan/coloured powers to regulate themselves and appointments of their leadership. Their leadership will sit in municipalities and local and provincial structures, representing the cause. The Khoisan Bill allows us to form a provincial council and advisory council for the Premier.

The door is open, now we are part of the development plan for the first time in the country since our forefathers were dispossessed.

Regarding khoisan soldiers under the Khoisan Nation Self Defence Unit of South Africa are still fighting for recognition to integrate into the SANDF. As a final attempt the Khoisan Nation Self Defence Unit of South Africa as the 8<sup>th</sup> non statutory force submitted a draft khoisan soldiers integration bill of 2018 to the South African Parliament on 24 December 2018.

For coloured people, mostly, the future for their children is bleak, filled with fears about affirmative action, discrimination, acute poverty, drug abuse, gangsterism and prison cells that are teeming with their men and women.

## FINDINGS

No first nation status as indigenous of South Africa

Still no recognition of khoisan language

The lack of the restoration of land to khoisan traditional leaders

It was also found by the Constitutional Review Committee on 07 June 2016 that Khoisan Nation Self Defence Unit of South Africa is indeed the 8<sup>th</sup> non statutory force and that the khoisan soldiers/SACC were excluded from the SANDF integration process since 21 April 1994.

The matter was refer to both Portfolio Committee on Defence and Military Veterans and Joint Standing Committee on Defence. Write to SC Committee on Security and Justice. With the draft Khoisan soldiers integration bill of 2018 submitted to the Portfolio Committee on Defence and Military Veterans, we hope that the draft Khoisan soldiers integration bill of 2018 will be discuss and propose to the National Assembly. This will be the beginning of a new dawn for Khoisan soldiers to form of the new SANDF, who were excluded since 21 April 1994 from the SANDF integration process. The draft bill is before the National Assembly for deliberation 05/08/2019.

## RECOMMENTATION

An amendment of the Constitution to include and recognise the Khoi and the San as the first indigenous peoples of South Africa; An amendment of the Constitution to provide for participation of the indigenous peoples in the parliamentary processes in terms of the Houses of Traditional Leadership; Reclassification of the race/nation of Khoi-San people to indigenous peoples and not 'Coloured';

The promotion of the Khoi, Nama and San languages; An amendment of the Broad-Based Black Economic Empowerment and Affirmative Action policies to include Khoi-San peoples; The provision of affordable housing for the indigenous peoples; Restitution of land; and

Integration of Khoisan Nation Self Defence Unit / SACC Soldiers as the 8<sup>th</sup> Non – Statutory Force into the New South African Defence Force Soldiers, draft khoisan soldiers integration bill of 2018 submitted by the Khoisan Nation Self Defence Unit of South Africa that address recognition of khoisan soldiers/SACC to form part of the new South African Nation Defence Force.

# **PROFILE OF HESSEQUA KHOI TRIBAL COUNCIL**

- ▶ It's a registered NPO with both Department of Social Development and with WCCC and it is one of the tribes of the Cape khoi.
- ▶ The Cape Khoi comprises of one (1) of the five historical Khoi and San bloodlines that existed for thousands of years in South Africa as vetted in the official government reports called the Status Quo reports.
- ▶ The five main groupings are: (i) San (ii) Griqua (iii) Nama (iv) Cape Khoi (v) Koranna
- ▶ The Hessequa Khoi Tribal Council (HKTC) is a subgrouping of the Cape Khoi.
- ▶ The HKTC comprised OF 38 Geographical communities / houses through the Status quo reports.
- ▶ Membership to the HKTC is extended to include representatives from the revivalists' movement and other Khoisan communities.
- ▶ A member of the Khomani San of Ma Katriena (Upington) and a member of the Councils of Indigenous Khoe – San Leaders of South Africa (COIKLOSA)

## **Some of the Geographical Areas represented by the Hessequa Khoi Tribal Council (HKTC) who are also called houses**

- ▶ ROBERTSON HOUSE
- ▶ SWELLENDAM HOUSE
- ▶ LADYSMIT HOUSE
- ▶ SLANGRIVIER HOUSE
- ▶ KLIPDRIF HOUSE
- ▶ SUURBRAK HOUSE
- ▶ WOLSELEY HOUSE
- ▶ BONNIVALE HOUSE
- ▶ EERSTERIVIER HOUSE
- ▶ MILNERTON HOUSE
- ▶ ATHLONE HOUSE
- ▶ BREDASDORP HOUSE
- ▶ CRAWFORD HOUSE
- ▶ PAARL HOUSE
- ▶ MONTAGU HOUSE
- ▶ RIVIERSONDEREND HOUSE
- ▶ CITRUSDAL
- ▶ STEENBERG
- ▶ RAWSONVILE HOUSE
- ▶ WORCESTER HOUSE
- ▶ NAPIER HOUSE
- ▶ MANENBERG HOUSE
- ▶ KUILSRIVIER HOUSE
- ▶ RAVENSMEAD HOUSE
- ▶ HEIDEVELD HOUSE
- ▶ GOODWOOD HOUSE
- ▶ MITCHELLS PLAIN HOUSE
- ▶ HEIDELBERG HOUSE
- ▶ VAN WYKSDORP HOUSE

- ▶ VOORBLAD VALLEY HOUSE
- ▶ ANYSBERG HOUSE
- ▶ HOEKO VALLEY HOUSE
- ▶ SUMMER GREENS HOUSE
- ▶ CALITZDORP HOUSE
- ▶ DE DOORNS HOUSE
- ▶ SARON HOUSE
- ▶ GOUDA
- ▶ BEAUFORT - WEST

**Khoisan Generals of the Khoisan Nation Self Defence Unit of South Africa attended a ceremony of another paramount Chief in Atlantis - Bringing unity amongst different khoisan tribes**



Chief Dannyboy Pieterse registered the Masizakhe Computer Learning Centre with MICTSETA for offenders who received accredited Computer End user training



Media, Information and Communication Technologies  
Sector Education and Training Authority

Accelerating quality skills towards an information savvy society

18 August 2014

**MASIZAKHE COMPUTER LEARNING CENTRE t/a  
DCS POLLSMOOR MANAGEMENT AREA**  
Female Centre of Excellence  
Procyon Way  
Pollsmoor  
Tokia  
7965

Dear Sir/Madam

**CONFIRMATION AND AWARD OF PROVISIONAL LEARNING PROGRAMME APPROVAL TO DCS  
POLLSMOOR MANAGEMENT AREA: LEARNING PROGRAMME APPROVAL NUMBER:  
LPA/695/2012/832.**

In terms of the ETQA Regulations No: R 1127 of 1998 of the SAQA Act 58 of 1995, the MICT Seta is granted the responsibility to accredit and quality assure constituent education and training providers that deliver education and training that falls within the primary focus of the MICT Seta.

On the 18 August 2014, a final decision was taken to award the status of **PROVISIONAL LEARNING PROGRAMME APPROVAL** to **DCS POLLSMOOR MANAGEMENT AREA** for Information Technology training from **04 August 2014** until **31 March 2016**.

ID	UNIT STANDARD TITLE	NQF LEVEL	CREDITS
115391	Demonstrate an understanding of the principles of the internet and the world-wide-web	Level 4	3
116930	Use a Graphical User interface (GUI)-based Presentation application to enhance presentation appearance	Level 3	5
116935	Enhance, edit and organize electronic messages using a Graphical User Interface (GUI)-based messaging application	Level 2	2
116936	Use a Graphical User Interface (GUI)-based database application to work with simple databases	Level 3	3
116937	Use a Graphical User Interface (GUI)-based spreadsheet application to create and edit spreadsheets	Level 2	4
116940	Use a Graphical User Interface (GUI)-based spreadsheet application to solve a given problem	Level 3	6
116942	Use a Graphical User Interface (GUI)-based word processor to create merged documents	Level 3	3
116945	Use electronic mail to send and receive messages	Level 2	2
117924	Use a Graphical Using Interface (GUI)-based word processor to format documents	Level 2	5
119078	Use a GUI-based word processor to enhance a document through the use of tables and columns	Level 3	5
117925	Describe the concepts of information and communication technology (ICT) and the use of its components in a healthy and safe manner	Level 2	3
117923	Use a Graphical User Interface (GUI)-based presentation application to prepare and produce a presentation according to a given brief	Level 2	5
117928	Describe the application and effect of Information and Communication Technologies (ICT) on society	Level 4	5
117926	Identify and explain ICT risks and recommend security solutions	Level 5	5

Physical Address: Block 2, Level 3 West, Gallagher Estate, 19 Richards Drive, Midrand | Postal Address: P.O. Box 5585, Halfway House, 1685  
Tel: (011) 207 2600 | Fax: (011) 805 6833 | Call Centre: (011) 207 2600

Board Members: Adam Rabie, Andrew Magadela, Gallant Roberts, Jimmy R. Morakile, Joe Manchu, Joseph Mooko, Lumko Mtimde, Masoma Manala, Ntshale-Anne Stoop, Oupa Moseki (CEO), Sisofo Johannes Mawera (Chairperson), Tebogo Mxantshe, Tshabo D. Morobe, Thabo Mntshali, Thamsanqa Mthlengi, Tony Parry

14913	Explain the principles of computer networks	Level 3	5
14917	Explain computer architecture concepts	Level 4	7
114076	Use computer technology to research a computer topic	Level 4	3

The approved delivery site herein listed and attached in the final report is confirmed.

**WESTERN CAPE PROVINCE**

Female Centre of Excellence  
 Procyon Way  
 Pollsmoor  
 Tokia  
 7965

The MICT Seta ETQA must be immediately notified of any changes with respect to the facilitator(s), assessor(s), moderator(s) and delivery site(s) and the respective contact details.

The MICT Seta congratulates **DCS POLLSMOOR MANAGEMENT AREA** on this momentous achievement.

A copy of the final report will be forwarded to you in due course.

Yours sincerely



**CHARLTON PHILISO**  
 Senior Manager: ETQA



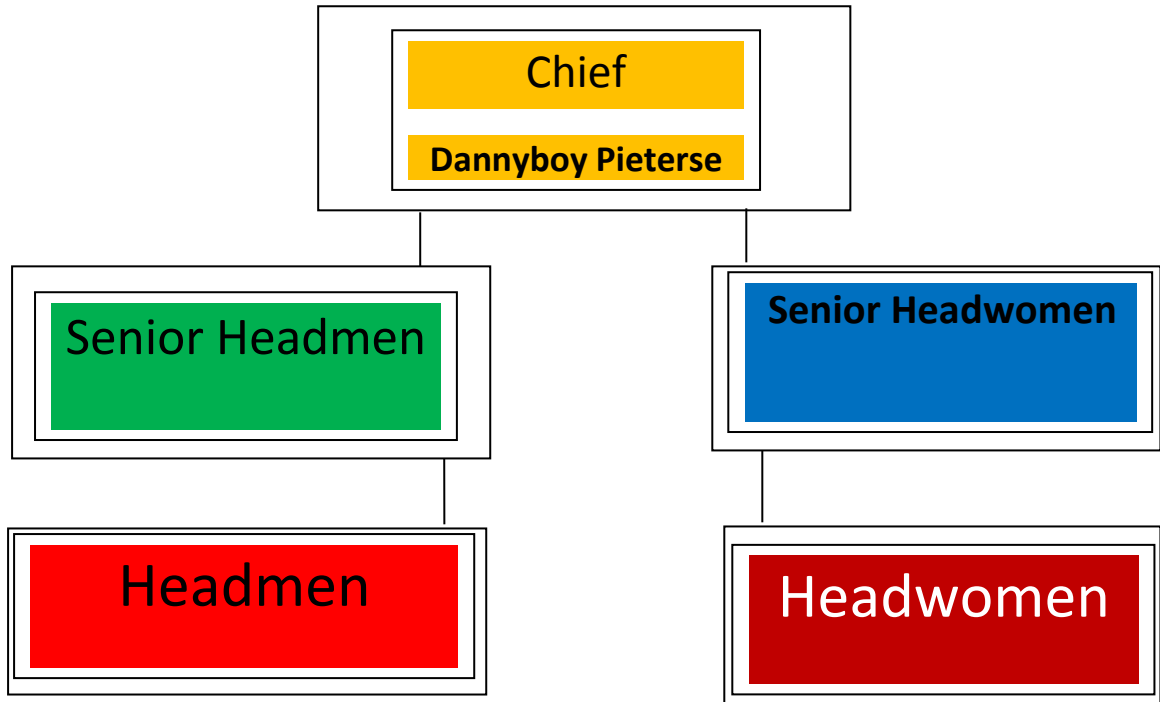
**OUPA MOPAKI**  
 Chief Executive Officer

Physical Address: Block 2, Level 3 West, Gallagher Estate, 19 Richards Drive, Midrand | Postal Address: P.O. Box 5585, Halfway House, 1685  
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## ORGANIGRAM OF THE HESSEQUA KHOI TRIBAL COUNCIL

Chief  
Senior Headmen  
Senior Headwomen  
Headmen  
Headwomen



### Recognition of traditional leadership positions

Much like the National or Provincial or Local Government have a hierarchy, the institution of traditional leadership also has different hierarchy. The following traditional leadership positions are recognised by the Constitution:

Kingship/Queenship  
Principal Traditional Leaders  
Senior Traditional Leaders  
Headmen/women

Meeting for  
Khoisan Generals





### CERTIFICATE OF REGISTRATION OF NONPROFIT ORGANIZATION

In terms of the Nonprofit Organisation Act, 1997, I am satisfied that

**Hessequa Khoi Tribal Council**

-----  
(name of the organisation)

meets the requirements for registration.

The organisation's name was entered into the register on **19 March 2018**  
(date)

Registration number **205-997 NPO**

Director's signature

Department of Social



Development

## Hessequa address recognition with the Premier of the Western Cape

*Kantoon van die Premier  
Office of the Premier  
I-ofisi yo Nkulumbuso*



Reference  
Verwysing  
Isingqomiso

PM 1/4

Date  
Datum  
Umhla

29 June 2017

Mr Dannyboy Pieterse  
Per email: [dannyboy.pieterse@dcs.gov.za](mailto:dannyboy.pieterse@dcs.gov.za)

Dear Sir

Your electronic mail on 23 June 2017 refers. I have noted the contents.

As stated in my response to your email dated 2 February 2017, which contained the same request, the Western Cape Government is obliged to act within the framework of the relevant national legislation and can only recognise the Khoi-San leaders once such national legislation has been passed, and the processes for recognition spelled out in the legislation have been followed.

A decision whether or not to establish a Provincial House of Traditional Leaders in the Western Cape can only be taken after any prescribed process to recognise Khoi-San leaders in the Western Cape has been finalised in terms of the Bill once enacted.

Yours faithfully

  
**PREMIER  
(HELEN ZILLE)**

Privaatboks X9043, Kaapstad 8000  
Tel: +27 21 483 4705/6

Private Bag X9043 Cape Town 8000  
Fax: +27 21 483 3421

## Hessequa address recognition with the Premier of the Western Cape

*Kantoor van die Premier  
Office of the Premier  
I-ofisi ye Nkulumbuso*



Reference  
Verwysing  
Isingqiniso

PM 1/4

Date  
Datum  
Umhla

14 February 2019

**Mr Dannyboy Pieterse**  
Hessequa Khoi Tribal Council  
25 Bontebok Street  
Swellendam  
6740

Per email: [Dannyboy.pieterse@vodamail.co.za](mailto:Dannyboy.pieterse@vodamail.co.za)

Dear Sir

Your electronic mail on 29 January 2019 refers. I have noted the contents.

The Western Cape Government is obliged to act within the framework of the relevant national legislation and can only recognise Khoi-San leaders once such national legislation has been passed, and the processes for recognition spelled out in the legislation have been followed.

The Traditional and Khoi-San Leadership Bill (the Bill) has not yet been enacted and has not yet commenced.

Clause 5 of the Bill sets out the initial process to be followed by those communities claiming recognition as a Khoi-San community or branch once the Bill is enacted and brought into operation. All applications for recognition of Khoi-San communities and branches will have to be lodged with the Commission on Khoi-San Matters (the Commission) and dealt with in accordance with the procedures set out in clause 5B, until such time as the period referred to in clause 57(2)(a) has expired. Clause 57(2)(a) refers to a period of two years from a date to be determined by the national Minister for Traditional Affairs (the national

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Fax: + 27 21 483 3421

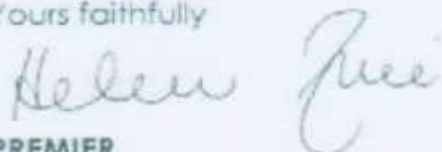
Minister] by notice in the Government Gazette, or any such further period as the national Minister may determine by notice in the Government Gazette. Clause 7 states that an application for the recognition of the position of a senior Khoi-San leader or branch head must be lodged with the Commission until such time as the period referred to in clause 57(2)(a) has expired. Only after the period referred to in clause 57(2)(a) has expired, applications for recognition may be lodged with the Premier.

In terms of clause 57, the Commission will have to investigate and make recommendations to the national Minister on the recognition of Khoi-San communities, hereditary senior Khoi-San leaders, elected senior Khoi-San leaders, as well as branches and branch heads. The Commission will have to complete the investigations and make recommendations within a period of five years, or any such further period as the national Minister may determine.

Clause 58 states that the Commission will have to submit its recommendation together with the Premier's comments, if any, to the national Minister, who must make a decision on the recommendation. Subject to the decision of the national Minister, he or she will have to recognise a Khoi-San community, branch, senior Khoi-San leader or branch head, as the case may be, by notice in the Government Gazette, and issue a certificate of recognition to such leader.

In the circumstances, I am not in a position to consider any applications for recognition as a Khoi-San community, branch, senior Khoi-San leader or branch head at this point in time.

Yours faithfully



**PREMIER  
(HELEN ZILLE)**

# HESSEQUA KHOI TRIBAL COUNCIL



## CONSTITUTION FOR REGISTRATION WITH WCCC FOR CULTURAL COUNCIL



**Generals of the Khoisan Nation Self Defence Unit of South Africa attended the Defence Annual Memorial Services on 17 July 2017 on invitation from the South African National Defence Force**



Constitution  
Of  
Hessequa Khoi Tribal Council registration with WCCC

1. Preamble
2. Name
3. Legal Personality
4. Main and Ancillary Objectives
5. Situation and are of Operation
6. Membership
7. Rights and Duties of Member
  
8. Termination of Membership
9. Management of the Association
10. Annual General Meeting
11. Quorum
12. Rules and Regulations
13. Finance
14. Income & Property
15. Assets and Dissolution
16. Amendments
17. Rights in the property or other asset of the organization
18. Powers of the Organization
19. Rules for conducting meetings and keeping of minutes
  
- 20. Rules for convening and conducting meetings**
21. Financial year
22. Body Corporate
23. Rights and Powers of the Chief
24. Continue Existence

**1. Preamble/ Introduction**

An association established to address the need, aspirations, disadvantages and concerns peculiar to all Communities and to improve their participation capabilities within the Cultural Development. The Hessequa Khoi Tribal Council (HKTC) is a member of the Council of Indigenous Khoe –San Leaders of South Africa (COIKSLOSA). It is a voluntary organization to address the issues of the Hessequa within the Western Cape. The Hessequa Khoi Tribal Council serves the following areas etc.

Swellendam  
Van Wyks dorp  
Robertson  
Ladysmit  
Voorbad Valley  
Bredasdorp  
Suurbrak  
Anysberg  
Riversonderend  
Athlone  
Hoeko valley - Gouda

Woseley  
Steenberg, Beaufort - West  
Manenberg  
Summer Green  
Milnerton  
Kuilrivier  
Calitz Dorp  
Slangrivier  
De Doorns  
Ravensmead  
Ashton  
Bredasdorp  
Napier  
Caledon  
Citrusdal  
Worcester  
Rawsonville  
Eersterivier  
Mcgregor  
Montagu  
Barrydale  
Riversdal  
Slangrivier  
Saron

All the areas represent a Hessequa Khoi Tribal House of which 4 representatives of each area with the title of senior headman, senior headwoman, headman and headwoman.

## 2. Name

The name of the organization shall be Hessequa Khoi Tribal Council base on the rich History of the Hessequa.

## 3. Legal Personality

The Association shall:

- 3.1 Be a just person capable of suing and sued in its own name.
- 3.2 Acquire rights and include obligation.
- 3.3 Have a perpetual life and succession which shall not be altered by any change in membership.
- 3.4 Be and remain a voluntary association.

## 4. Main and ancillary Objectives

To unite and promote cultural development in all communities who have been previously disadvantaged in terms of identity, language, land, education, historical history and etc.

- 4.1 Promoting, preserving and developing culture within the Western Cape.
- 4.2 Improve stakeholders engagement and forge partnership in support of WCCC mandate
- 4.3 Interventions that grow art, culture and heritage industry in Hessequa Khoi Tribal Council
- 4.4 Contribution to job creation and poverty alleviation

- 4.5 To also form part of CONTRALESA
- 4.6 To respect the South African constitution
- 4.7 Advance to achieve a socially cohesive society
- 4.8 Promote multilingualism and redress past linguistic imbalances
- 4.9 Contribute to equal of education in Art, Culture & Heritage (ACH) sector
- 4.10 Facilitate variety of art and culture activities and programs
- 4.11 To promote traditional Khoisan riel dance
- 4.12 To promote poetry, playing music instruments, pottery and cultural research
- 4.13 To promote the nama language in all the Hessequa khoi Tribal Council

## **5. FUNCTIONS OF THE HESSEQUA KHOI TRIBAL COUNCIL**

- 5.1 Promote and develop culture activities within the Hessequa Khoi Tribal Council.
- 5.2 Promote cultural research projects and provide skills development report cultural matters in the communities we serve.
- 5.3 Protect and promote the cultural history of the khoisan people
- 5.4 Promote involvement of children and youth cultural activities within the Hessequa Khoi Tribal Council
- 5.5 Report to the WCCC for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities, as established in terms of section 185 of the Constitution, any matter relating to the constitutional and other rights of the community concerned.
- 5.6 Report any cultural threat to the WCCC for possible investigations and proposed solutions.
- 5.7 To Create an appropriate climate for the preservation, promotion and extension of culture within the Hessequa Khoi Tribal Council which include art and literature, value system, traditions, heritage and beliefs

### **5.1.1 The Hessequa Khoi Tribal Council will apply to the WCCC for annual financial support for:**

- 5.1.2 Culturally related projects.
- 5.1.3 Research.
- 5.1.3 The holding of conferences.

### **5.2.1 As A registered cultural council:**

- 5.2.2 We will be accountable for any funds received from the WCCC.
- 5.2.3 We will be responsible for our own administration work.
- 5.2.3 The Hessequa Khoi Tribal Council will be responsible for any remuneration for its members responsible for cultural affairs for performance of its functions within the Hessequa Khoi Tribal Council.

## **6 Situation and Area of Operation**

- 6.2 The Head Office of the organization shall be situated in 25 Bontebok Street Swellendam 6740
- 6.3 The association shall only operate in the Western Cape at the following address of 25 Bontebok Street Swellendam 6740

## **7 Membership**

- 7.2 Shall be open to only those who identify them as the first indigenous khoekhoe people in South Africa may be members of the Hessequa Khoi Tribal Council.
- 7.3 Member representing the HKTC must go through the ceremonial sacred of rites of the xnau according Khoe – San customary law.
- 7.4 Applications will be accepted on the discretion of the executive committee

## **8 Rights and Duties of Members**

8.2 A member of the organization shall have right to:

8.1.1 Taken part in the discussion, formulation and implementation of the aims and objectives of the organization as well as the provisions of the constitution.

8.1.2 Receive and impart information on aspects and activities of the organization.

8.1.3 Offer constructive criticism of any member, official, program and activity of the organization.

8.1.4 Taken part in the elections and be elected or appointed to any position structure or delegation.

## **9 A member of the organization shall:**

9.2.1 Take all executive committee steps to understand, promote and carry out the aims, objectives, programs and activities of the organization.

9.2.2 Combat any propaganda or action detrimental to the interests of the organization or members

9.2.3 Serve the organization in any honest and loyal manner.  
doing anything that is contrary to the interest of the organization

7.2.4 Refrain from

9.2.5 Any member or official of the organization shall be indemnified against all legal proceedings instituted said members.

## **10 . Termination of Membership**

10.1 Any member may voluntary terminate its membership by making a writing application to the effect.

10.2 The organization may terminate any membership without prejudice, for any lawful reason.

10.3 Any membership so terminated shall have been afforded an opportunity to defend him in a properly constituted disciplinary hearing.

## **11. Management of the Association**

11.1 Executive Committee

11.2 The management of the association between AGM shall be vested in the Executive Committee

11.3 The executive committee shall comprise of the following:

11.3.1 The Chairperson

11.3.2 The Treasurer

11.3.3 The General Secretary/Deputy Secretary

11.3.6 Two Additional Members

11.4 Powers and Duties

11.4.1 Appoint, dismiss, remove and determine duties and remuneration of the persons who may be employed by the organization.

11.4.2 Exercise custody and control over the assets of the organization.

11.4.3 To keep and maintain records of the organization.

11.4.4 Supervise and monitor the adherence of members to the aims and objectives of the organization.

11.4.5 Direct and all things incidental to good and proper management of the general affairs of the organization.

11.5 Meeting of the Executive Committee

11.5.1 Once a week.

11.5.2 The Executive Committee may convene a special meeting anytime deemed necessary.

## **12 . Annual General Meeting (A.G.M)**

Shall be highest decision and policy making body.

12.1 All members may attend.

12.2 Appoint Executive Committee.

12.3 In case of dispute resolution may be taken by simple majority vote (51%).

12.4 The meeting shall discuss amongst other things:

12.4.1 Executive Committee Report.

12.4.2 Financial Statement and Budget's.

12.4.3 Rectification of decisions by executive committee.

## **13. Quorums**

13.1 A quorum is any organization meeting shall be 51%.

13.2 If, a quorum is not present after half an hour of schedules time, the meeting must be postponed to a date agreed by those present, which shall be final.

## **14. Rules and Regulations**

The executive committee shall have the power to adopt rules and regulations for the better carrying out activities, aims and objectives of the association.

## **15. Finance**

15.1 The organization shall open and keep a current account into which all monies belonging to the organization shall be deposited not later than 48 hours of receipt.

15.2 The organization shall be kept and maintain proper books of accounts and records of all the affairs of the organization in terms of registration.

15.3 Such member shall make books and records available for inspection by any member at all reasonable time upon request.

### **16. Income & Property**

The organization may not give any of its money or property to its members or office bearers. The only time it can do this is when it pays for work that a member or office bearer has done for the organization. The payment must be a reasonable amount for the work that has been done.

### **17. Asset & Dissolution**

When the organization closes down it has to pay off its debts. After doing this, if there is property or money left over it shall not be paid or given to members of the organization. It should be given in some way to another nonprofit organization that has similar objectives. The organization's general meeting can decide what organization this should be.

### **18 Procedure to wind up or Dissolve**

The organization may close down if at least two – thirds of the members present and voting at a meeting convened for the purpose of considering such matter, are in favor of closing down

### **19. Amendments**

19.1 Any amendments of the constitution shall be by a two-thirds (2/3) majority of the members both present and entitled to vote at any general meetings or any special general meeting specially carried for that purpose.

19.2 Notice of intention of purpose amendment to constitution shall be forwarded to the general secretary at least one (1) calendar month before such annual or special meeting.

### **20. Rights in the property or other Assets of the Organization**

Members or office bearers of the organization do not have rights over things that belong to the organization.

### **21 Powers of the Organization**

The management committee may take on the power and authority that it believes it needs to be achieving the objectives of the organization.

### **22. Rules for convening and conducting meetings**

Meetings and procedures of the committee. The management committee must hold two ordinary meetings each year. The chairperson, or two members of the committee, can call a special meeting if they want to, but they must let the other management committee members know the date of the proposed meeting not less than 21 days before it is due to take place.

They must also tell the other members of the committee which issues will be discussed at the meeting, if , however, one of the matters to be discussed is to appoint a new management

committee member, then those calling the meeting must give the other committee members not less than 30 days notice.

The chairperson shall act as the chairperson of the management committee. If the chairperson Does not attend a meeting, then members of the committee who are present choose which one of them will chair that meeting. This must be done before the meeting starts.

There shall be a quorum (3+1)50% +1, whenever such a meeting is held. If the management committee thinks it is necessary, then it can decide to set up one or more sub – committee. It may decide to do this to get some work done quickly. Or it may want a sub – committee

To do an inquiry, for example. There must be at least three people on the sub- committee  
The sub – committee must report back to the management committee on its activities.

It should do this regular. Minutes of all meetings must be kept safely and always be on hand for members to consult.

### **23. Rules for conducting meetings and keeping of minutes**

Members of the committee shall be inform 7 days before a meeting will be conducted  
There shall be a quorum (3+1)50% +1 to conduct meetings. The secretary shall take the minutes or the chairperson shall request an additional member of the committee to take the minutes if the secretary is absent. Minutes shall be forwarded to the committee 3 days after a meeting has been conducted. Any decision that has been taken in these meetings is valid

### **24. Financial year**

The financial year of the organization ends on 31 March each year.

### **25. Body Corporate:**

Exist in its own right, separately from its members.  
Be able to own property and other possessions.  
Be able to sue and be sued in its own name

### **26. The powers and the rights of the Chief of the Hessequa Khoi Tribal Council**

- 26.1 Opening of all events of the Hessequa Council
- 26.2 Head of the disciplinary committee except when he has to be discipline.
- 26.3 To regulate social behavior within the Hessequa Khoi Tribal Council communities
- 26.4 Represent the Hessequa Khoi Tribal Council at highest level
- 26.5 Announce his follower as chief
- 26.6 Will Also function as chairperson

### **27 Continued Existence**

Continue to exist even when its membership changes and there are different office bearers

**This constitution was done, amended and adopted by members at:**

**Meeting hold on 26 May 2018 at the offices of Hessequa Khoi Tribal Council, 25 Bontebok Street Swellendam 6740. It was agreed to amend the Hessequa Khoi Tribal Council constitution within the**

guidelines of the Western Cape Cultural Commission to mainly concentrate on art, cultural, sports and recreation issues regarding Khoi and San.

Director: Andrew Pieterse:



General Secretary: Dannyboy Pieterse:



**KHOISAN SOLDIERS OF THE KHOISAN NATION SELF DEFENCE UNIT OF SOUTH AFRICA AND TRADITIONAL KHOISAN LEADERS MARCHED TO PARLIAMENT TO ADDRESS THE INJUSTICES OF BOTH KHOISAN COMMUNITIES AND KHOISAN SOLDIERS ON 08 FEBRUARY 2016**

**Arnolds, former Khoisan Nation Self Defence Unit Member, Chaplin Lt. General Shelley Stallenberg, & Lt. General Hop JD lead with traditional Khoisan leaders in front**



**Khoisan Nation Self Defence Unit of South Africa established unity between khoisan traditional leaders**



## MEETING HELD ON 03 August 2019 in Worcester Old Civic Centre

**Senior Headman John Frieslaar welcome all houses from the different Areas.**

Senior Headman John Frieslaar requested the members for a moment of silence for the fallen Chief Andrew Pieterse and requested Headman Miggels to open the meeting with a prayer.

### **The following houses and a local community organization “Magic” attended the meeting:**

Van Wyks dorp  
Robertson  
Ladysmit  
Voorbad Valley  
Anysberg  
Athlone  
Hoeko valley  
Woseley  
Steenberg  
Summer Green  
Milnerton  
Kuilsrivier  
Calitz Dorp  
De Doorns  
Ravensmead  
Worcester  
Rawsonville  
Eersterivier  
Slangrivier  
Saron  
Gouda  
Paarl  
Montagu

### **Apologies was made for the following houses**

Slangrivier  
Ashton  
Swellendam

### **Matters arising from the previous minutes.**

None

### **Motions**

The death of Chief Andrew Pieterse

Senior SP Bosman from Wolseley House requested Mr. Thierry from Magic to address the meeting. Mr. Thierry spoke about the history of the khoisan and addressed the land, mineral and heritage issues. He said that his organisation is engaging with local authority of the Winelands Municipality addressing unemployed of youth and opportunities in the agricultural environment. He said that South African is rich

in minerals and that is important for khoisan communities to engage with their local authority and to claim heritage side where children and students can learn about the heritage of the khoisan. Mr. van Wyk one of the team members of Magic spoke about technology and the importance thereof, he made the example of the youth use using a cellphone and the detail they know about operating a cellphone. Another speaker of Magic was Brad a young man born in Kwazulu Natal and a farmer in the Overberg he encourage people to apply for land and start producing traditional medicine and other cultural products.

Senior Headman John Frieslaar thanked all speakers for their time and fruitful information shared with the Hessequa Khoi Tribal Council. Senior Headman Frieslaar introduced senior headman Jumath Hope to introduce the new chief of the Hessequa after the death of Chief Andrew Pieterse.

Senior Headman Jumath Hop started by saying that there can never be an election of the position of Chief, according the constitution 26.5 it is clear that only the Chief can announce his follower. In this case Senior Headman Dannyboy Pieterse, the brother of the fallen Chief Andrew Pieterse was announced by Chief Andrew Pieterse before his death. We all know that it was because of Senior Headman Dannyboy Pieterse that all the organisations we belong too and that it was his imitative that our organisation was registered as an NPO and as well with the Western Cape Cultural Commission. Today I want to announce that Senior Headman Dannyboy Pieterse as the new Chief of the Hessequa Khoi Tribal Council.

We hope that Chief Dannyboy Pieterse will take charge of the Hessequa Khoi Tribal Council to be a servant and leader to all the houses of the Hessequa Khoi Tribal Council.

Chief Dannyboy Pieterse was praise and congratulated by all members of the meeting. Chief Dannyboy Pieterse thanked all members and assured them that he will continue serving all Khoisan Communities and gave thanks to Almighty God for His grace. Chief Dannyboy Pieterse than announced Senior Headman John Frieslaar of Ladysmit as the ceremonial Officer and said that Senior Headman Frieslaar will be responsible for handling the ritual of the Xnau. He said if any geographical area want to host an xnau they must work through the Head Office which is Senior Headman Jumath Hop to inform him about such event.

Chief Dannyboy Pieterse said that people must understand that there are only four (4) types of leaders that can be elected to serve the people within their own community and that is:

You're Senior Headman, senior headwoman, headman & headwoman the others will serve as members of the Hessequa Khoi Tribal Council.

Chief Dannyboy Pieterse also gave feedback regarding registration with the Western Cape Cultural Commission and said it took our organisation two years to register with the WCCC and that He is proud today to announce that Hessequa is a registered cultural council. He also mentioned that the Hessequa Khoi Tribal Council does not have any funds and that we will only qualify to receive funds after a year of been registered with the Western Cape Cultural Commission and that Senior Headman Hop is the new owner of the Khoisan Aboriginal Security & Projects.

Chief Dannyboy Pieterse requested Senior Headman John Frieslaar to report on the status of the finance. Senior headman first introduced the leadership of both Worcester and Rawsonville and also announced the next xnau that will take place on Klein Plasie – Worcester on 14 September 2019 at 09h00. He also informed the meeting that the leadership of Worcester house met with the mayor of breede valley to discussed permission to slaughter a sheep for this traditional event as klein plasie do have an existing structure that was built to host traditional rituals which accommodate any cultural event. He also reported

that the account of the Hessequa Khoi Tribal is in arrears and that no donation or membership fees was received for the new financial year 2019.

The Chief also request Senior Headman Hop to give feedback regarding planned assessment with the Secretary of the Western Cape Cultural Commission. Senior Headman Hop said that both planned assessment dates was cancel by the Secretary of the Western Cape Cultural Commission due to other responsibilities that needed his urgent attention and that no other dates was confirmed by the Office of the Cultural Commission. Senior Headman Jumath Hop also said that the Hessequa Khoi Tribal Council is ready for assessment. He also said that the Hessequa Khoi Tribal Council is also in process of registering with both SARS for PBO and CRL Commission (Cultural Religious and Language Commission).

Chief Dannyboy Pieterse thanked both senior headman Jumath Hop & John Frieslaar for their detailed report and said that registration as a cultural council is a very important step towards recognition as a registered entity to present Khoisan communities. He said registered cultural council as mentioned in the traditional Khoisan leadership of bill 2015 will give the necessary recognition to traditional Khoisan leadership and communities as to be determined by the commission appointed by the Minister of COGTA.

Senior Headman Gordon Damons of Eersterivier house informed members that those members previously worked in the Defence force who did not receive a pension can apply for such pension fund especially those that performed voluntary duties. And that he will gladly assist them.

Senior headman Alfred Maku of Ravensmead house addressed the meeting regarding discipline within the organisation. He said that all events must be registered to Head Office of the Hessequa Khoi Tribal Council in Robertson under the leadership of Senior Headman Hop and those houses that do not comply will be dealt with according the code of conduct.

Chief Dannyboy Pieterse also addressed the issue of Khoisan soldiers/ South African Cape Corps to integrate into the new South African National Defence Force.

He said that the Khoisan Nation Self Defence Unit is the 8<sup>th</sup> Non statutory Force and that 7 former forces integrated into the SANDF, because Khoisan as a nation was not at the time recognised for this reason Khoisan soldiers could not qualify as a non-statutory force to integrate since 21 April 1994. He said that there were no way Khoisan soldiers /SACC can integrate into the SANDF, without the creation of a new law or the adoption of the draft Khoisan soldier's integration bill of 2018. He said that the Khoisan Nation Self Defence Unit drafted the draft Khoisan soldier's integration bill of 2018 to address the injustices of Khoisan soldiers/SACC to integrate into the SANDF to Parliament.

He said the current traditional Khoisan leadership bill of 2015 gave recognition to Khoisan communities and Khoisan traditional leaders therefore the draft Khoisan soldiers integration bill of 2018 will give recognition to Khoisan soldiers/SACC to form part of the SANDF as discussed by the Portfolio Committee on Defence and Military Veterans Committee on 02 September 2015.

Chief Dannyboy Pieterse also confirmed that correspondence from both the Speaker of the National Assembly Honourable T. Modise and the office of the Select Committee of Security and Justice Mr. G. Dixon confirmed that the draft Khoisan soldier's integration bill of 2018 was received and refer for considerations to the applicable lawmakers committee. Chief Dannyboy Pieterse said that it was also confirmed by the select Committee of security and Justice Mr. G. Dixon that the draft Khoisan soldier's integration bill of 2018 was tabled for consideration. Chief Dannyboy Pieterse said that where there is darkness there is hope and that everything is in the hands of God Almighty.

The meeting was open for questions and Senior Headwoman M. Wentzel of Crawford house asked why all meetings of the Hessequa Khoi Tribal Council always took place, the other side of the tunnel and not the areas of Cape Metro where the Hessequa Khoi Tribal Council operate. Chief Dannyboy responded that

none of the leaders requested a meeting within the Cape Metro and if any house in the Cape Metro wants a meeting they need to register with Head Office through Senior Headman Hop of Robertson.

The meeting was closed with a prayer by Headman Miggels.



.....  
Senior Headman Jumath Hop  
General Secretary



.....  
Dannyboy Pieterse  
Chief

## CHIEF DANNYBOY PIETERSE OF THE **HESSEQUA KHOI TRIBAL COUNCIL**





### **General Secretary of Khoisan Nation Self Defence Unit of South Africa: Dannyboy Pieterse:**

Chief Dannyboy Pieterse was announced Chief of The Hessequa Khoi Tribal Council after the Death of his brother Chief Andrew Pieterse on 22 June 2019.

Dannyboy Pieterse is the 8<sup>th</sup> child of Piet and Saartjie Pieterse, born in Robertson where he grow up. Chief Dannyboy Pieterse is a Section Head: Skills Practitioner (ETD – Practitioner) for Department of Correctional Services – Pollsmoor Management Area. He provided voluntary Services to various organizations.

He registered the Khoisan Aboriginal Security Projects to be PSIRA registered for young men and women to be employed by this company by playing a role to assist with unemployment in South Africa. He also developed QMS policies and registered the Khoisan Aboriginal Security and Projects with SASSETA for both a FETC Certificate in Specialist Security and a National Certificate in General Security with the aim of preventing crime in the Western Cape and to be trained as security officers.

Chief Dannyboy Pieterse provided voluntary services to different Khoisan communities in the Western Cape. He also assisted different khoisan community leaders to register with Department of Social Development. On 23 June 2017 and 29 January 2019 he addressed an open letter to Premier Honorable Helen Zille to establish a traditional house in the Western Cape.

With the challenges of unregistered churches within South Africa and unauthorised deeds perform by pastors, Chief Dannyboy Pieterse assisted a local Pastor of Swellendam to register his church with Department of Social Development and also registered the church as a member of SAIPPREM.

He also submitted a strategic plan in 2018 to both Western Cape Government and national Government to utilize former SACC/khoisan soldiers to prevent crime.

Chief Dannyboy Pieterse is really a change agent for the Khoisan communities and South Africa. He started addressing the injustices of the Khoisan soldiers since 2013 with his recent submission to the Portfolio Committee on Defence and Military Veterans in the form of a draft Khoisan soldier's integration

bill of 2018 and research thesis called Khoisan the forgotten soldiers of South Africa the struggle to integrate into the New SANDF. In the research paper Chief Dannyboy Pieterse is making the world aware of the role Khoisan soldiers played in colonialism, who became prisoners of hope in the New Democratic South Africa. He also developed a website: [www.knsdu.co.za](http://www.knsdu.co.za) for the world to know who the other hero's/heroine of South Africa are and the role they played to liberate South Africa. In his previous research, he describes in the long awaited recognition for Khoisan people of South Africa and the role of the traditional Khoisan leadership bill of 2015. Both Research papers were published by Lambert Academic Publisher in London in a form of a book and is currently on sale in 300 countries. **This research is his latest addition, a new dawn for Khoisan communities and traditional Khoisan leaders.**

## **John Frieslaar Senior Headman of Ladysmit & Ceremonial Officer**

### **Profile of Senior headman John Frieslaar**



John Frieslaar was born on 18 December 1955 in Beaufort West and is the 5<sup>th</sup> child of Lodewyk and Lizzy Frieslaar. He left school and joined the South African Army in 1973, and was trained as an infantry soldier when he completed his voluntary services as a member of the Cape Corps. After completing his voluntary services, John Frieslaar started his training as a Police Officer for a few years because of his love for cars he started his career as a diesel mechanic.

He is also a Pastor of the All Nations Outreach Ministries registered as an NPO. John Frieslaar is also the Provincial Manager for the Khoisan Hessequa Skills Development. He is also the Chief Security Head: Security & Safety for both the Khoisan Nation Self Defence Unit and Khoisan Aboriginal Security & Projects.

As CSH whose ultimate role is to ensure that an organization's security function adds value and gives it a competitive advantage. A major part of a CSH's role within an organization is to help forge strong and secure connections between departments. For example, when corporate departments worry less about security vulnerabilities all around them, they may operate more smoothly with each other. A CSH who can

reduce friction between departments thus adds value to an organization. John Frieslaar has more than 40 years work experience.

## **Profile of Senior Headman JD Hop of Robertson - House**



He is the 1<sup>st</sup> son of Piet and Sarah Hop, born in Klaasvoogs, Robertson/Ashton. He joined the South African Army in 1980, and was trained as a logistical Officer. When he completed his voluntary services as a member of the Cape Corps he worked for different security companies and also worked as a self-employed baker.

He has been a spectacular rise – from former soldier to CEO of the Khoisan Aboriginal Security and Projects. JD Hop achievements have not gone unnoticed. In 2015, he was appointed as the National Head of the Khoisan Nation Self Defence Unit of South Africa and also serves as national treasurer for various NPO's With JD Hop at the helm, we believe the Khoisan Aboriginal Security & Projects will record a dramatic turnaround, from an indifferent performance to a healthy profit after tax in its first year as a corporatized entity.

Pastor JD Hope is the senior pastor of his church and are active involved in different community projects as a volunteer.

JD Hop attributes his moto to his “street-wise” management style. “You can’t manage an organization through textbooks,” says JD Hop. “You must apply your learning to your context. You must think on your feet and be decisive.” There is nothing like consensus management for JD Hop. “Managers fail because they are not decisive.” But he qualifies this: “Of course, you will be working within the rules of the organization at all times.” A profoundly religious man, JD Hop follows the teachings on the “Word of God” to the letter.

He has more than 38 years’ experience in Safety & Security. He is also Senior Headman of Robertson – Hessequa Khoi Tribal Council. He is also treasurer of the Khoisan Hessequa Skills Development whose ultimate role is to ensure that an organization's finance function adds value and gives it a competitive advantage. A major part of the treasurer’s role within an organization is to help forge strong and secure connections between departments. As a treasurer for skills development who can reduce friction between departments thus adds value to an organization. He is also Director of his own NPO’s and play a major role

for quality assurance of the Hessequa khoi Tribal Council as well the Khoisan Aboriginal Security and Projects. **Chief Dannyboy Pieterse assisted the Khoisan Aboriginal Security & Projects voluntary for South Africans to received specialist security training and to be employed as security officers**



**SAFETY AND SECURITY  
SECTOR EDUCATION AND TRAINING AUTHORITY**

29 June 2018

Khoisan Aboriginal Security and Projects CC  
Bontebokstraat 25  
Swellendam  
6740

Dear Sir/Madam

**ACCREDITATION NUMBER: 181999692771**

As per delegation of the Quality Council for Traders and Occupations (QCTO) in terms of the NQF Act (Act No.67 of 2008) and Skills Development Act, 1998 (Act No. 97 of 1998, as amended. This is to confirm that **Khoisan Aboriginal Security and Projects CC** has been awarded **Full Accreditation** by SASSETA ETQA until **31<sup>st</sup> March 2020** or until the expiry date of the qualifications/unit standard/s which ever one occurs first.

**Khoisan Aboriginal Security and Projects CC** is accredited for the following unit standard/s that forms part of Qualification: **National Certificate: General Security Practices NQF Level 3: ID (58577) and related skills program/s in the private security sector.**

SAQA ID	UNIT STANDARD TITLE	NQF LEVEL	CREDIT/S
244178	Use security equipment	2	2
114941	Apply knowledge of HIV/AIDS to a specific business sector and a workplace	3	4
244184	Apply legal aspects in a security environment	3	8
244177	Conduct a security patrol in an area of responsibility	3	7
117705	Demonstrate knowledge of the Firearms Control Act 2000 (Act No 60 of 2000) applicable to possessing a firearm	3	3
246694	Explain the requirements for becoming a security service provider	3	4
244182	Give evidence in court	3	4
244179	Handle complaints and problems	3	6
244181	Perform hand over and take over responsibilities	3	2
244189	Conduct access and egress control	4	7
242825	Conduct evacuations and emergency drills	4	4
11505	Identify, handle and defuse security related conflict	4	12
119472	Accommodate audience and context needs in oral/signed communication	3	5
9010	Demonstrate an understanding of the use of different number bases and measurement units and an awareness of error in the context of relevant calculations	3	2
9013	Describe, apply, analyse and calculate shape and motion in 2-and 3-dimensional space in different contexts	3	4
119457	Interpret and use information from texts	3	5
9012	Investigate life and work related problems using data and probabilities	3	5
119467	Use language and communication in occupational learning programmes	3	5
7456	Use mathematics to investigate and monitor the financial aspects of personal, business and national issues	3	5
119465	Write/present/sign texts for a range of communicative contexts	3	5
12484	Perform basic fire fighting	2	4
13912	Apply knowledge of self and team in order to develop a plan to enhance team performance	3	5
113852	Apply occupational health, safety and environmental principles	3	10

PO BOX 7612 HALFWAY HOUSE 1685 | RIVERVIEW OFFICE PARK, JANADEL AVENUE, HALFWAY GARDENS, MIDRAND  
TEL: 011 087 5900 | CALL CENTRE 011 087 5555 | WWW.SASSETA.ORG.ZA | REG 19/SASSETA/01/07/05

#### D. PROVIDER INFORMATION

Confirm the following information is correct and immediately advise of any changes

<b>Physical Address</b>	Bontebokstraat 25 Swellendam 6740
<b>Postal Address</b>	Bontebokstraat 25 Swellendam 6740
<b>Phone No.</b>	028 514 1749 083 494 2383
<b>Fax No.</b>	N/a
<b>e-mail address</b>	Pietersea1962@gmail.com
<b>Programme Used</b>	SASSETA's approved learning material for 58577 & 57713
<b>CHE Registration</b>	N/A
<b>PSIRA Registration</b>	2758694
<b>Contact Person</b>	Mr A Pieterse
<b>Facilitators Name &amp; Qualification</b>	D Pieterse National Diploma in ODET
<b>Assessor(s)</b>	19A78063736 19A78061513
<b>Moderator(s)</b>	19M78101547 19M78102756
<b>Learning Programme Review/ Gaps identified</b>	The applicant mentioned that once learning material received from (SASSETA ) and should any shortcomings be identified it will be rectified and a comprehensive report will be compiled and submitted to (SASSETA)

#### E. CONCLUSION

The SASSETA ETQA takes this opportunity to congratulate **Khoisan Aboriginal Security and Projects CC** on their status as a training provider. The SASSETA ETQA will be as part of its continuous improvement and development process, provide assistance and support to ensure that you as a training provider will successfully fulfil the achievement of the National Qualifications Framework objectives within the SASSETA Sector.



**Ms. Monyane Matlala**  
**Head of Department: ETQA**



# PSIRA

Private Security Industry Regulatory Authority

This certificate certifies that  
**KHOISAN ABORIGINAL SECURITY AND PROJECTS**

Company

Trading As:

Reg Number : 2758694

Date of Registration : 11/12/2017

is duly registered as a Security Service Provider as contemplated in terms of  
Section 21 of the Private Security Industry Regulation Act, 2001 (Act No. 56 of 2001)

Date of Issue : 15/12/2017

Valid Until : 14/12/2018

Copy No : 0

Certificate No : 8601824

NOTE: This certificate remains at all times the property of the Private Security Industry Regulation Authority and in terms of Section 26(6) of the Private Security Industry Regulation Act, 2001 (Act No. 56 of 2001) must forthwith be returned by the holder to the Authority on withdrawal or suspension of the holder's registration.



000018026

## **Profile of the fallen Chief & General Andrew Pieterse**

Chief & General of both Hessequa Khoi Tribal Council & Khoisan Nation Self Defence Unit of South Africa, Andrew Pieterse was born on 16 April 1962, Bonnivale.

Andrew Pieterse was the 5<sup>th</sup> Child of Saartjie and Piet Pieterse, where he also grew up and later moved to Robertson

He joined the South African Army in 1980 (**80633217CK**), and was trained as a chef until 12 October 1981 when he completed his voluntary services as a member of the Cape Corps serving in the Angola War.

After completed his voluntary services, Andrew Pieterse moved to Cape Town to look for a brighter future and attended various courses in security etc. and worked for various security companies. He was not satisfied with his level of education and study towards his senior certificate and completed his matric in December 1994.

### **Tertiary Education**

Diploma in Examiner for vehicles

Diploma Examiner for Drivers License

Diploma for Traffic Officer

During this time he helped form the Full Gospel Church of South Africa, serving as a senior pastor. He also chaired the Security Council of the Security Board for security officers.

In 1995, Andrew Pieterse left his job to take up full time employment with the Western Cape Provincial Traffic and affiliate as a member of POPCRU.

Andrew Pieterse held various positions in the traffic department as well as police reserve

On his return to Swellendam in 2006, Andrew Pieterse played a leading role in the formation of the Khoisan Nation Self Defence Unit (Registered as an NPO. The organisation was established to give expression as the indispensable unit in the struggle for Khoisan people`s recognition and the integration of former Khoisan soldiers to integrate into the SANDF Unlike the armed forces of the racist regime of South Africa, which we have vowed to crush and annihilate, and unlike all other armies of imperialism.

Andrew Pieterse is also the Owner and Director of the Khoisan Aboriginal Security and Projects. The section 21 company aims to benefit the indigenous San and Khoi communities.

According to an online Financial Mail article, dated 2 February 2007, his views on land distribution and power sharing, which were contrary to those of the African National Congress (ANC), earned him kudos in poorer black communities. In 1996, on the day the national constitution was signed, Andrew Pieterse did not give up on what he believe that the Khoisan soldiers were excluded from the SANDF integration process. He also believed that there were no mal administration performed by the South African Nation Defence Force and that the SANDF were bound by the prescript law and the court case lost by Khoisan Soldiers to integrate into the SANDF, that`s the reason why the SANDF could not open the integration process to any group or individual. Andrew Pieterse also chosen to capitalise on his San and khoi ancestry and was anointed as Chief of the Hessequa Khoi Tribal Council by Queen Katriena of the Komani San.

**Members of the Hessequa Khoi Tribal Council discovered  
khoi drawing in Saron mountains on 26 March 2019**





## **Ritual of the khoisan Xnau**

The Xnau, as part of our quest for spiritual identity, cultural and social historical recognition.

The central theme of almost all Khoikhoi ritual was the idea of transformation, or transition from one state to another. Most rituals marked the critical periods of change in a person's life - birth, puberty, adulthood, marriage and death. The transition rites formed part of the social process.

The ritual and festive activity which took place when a child was born often recurred in other Khoikhoi rituals. Prior to delivery, the mother to be was taken to a hut where she remained for at least seven days after delivery. Both she and the child were seen to be vulnerable and so certain avoidances were practiced. No men were allowed to enter the hut, the mother and baby had to avoid inessential contact with water. For the first three months, the child was fed on goats or cows milk and not from the mother's milk. A special fire was also lit in the hut. After this period of seclusion, both were ceremonially reintroduced into society. Their bodies were smeared with cowdung, fat and buchu (a fragrant plant). The rituals of incorporation were accompanied by a feast in which members of the kraal and blood relations from other kraals participated.

The key elements of all Khoikhoi ceremonies involved a period of seclusion associated with vulnerability and danger. During these periods certain things, notably water, were avoided, whilst others, such as fire and buchu were associated with protection. The ceremonies also involved a clear process of reincorporation into society, but as persons with new roles.

Domestic stock seem always to have been associated with protection. During initiation ceremonies, stock were killed and the omentum, part of the animal's intestine, was hung around the neck of individuals to show that they were going through change or transition.

The rituals also reveal something about social relationships and status in Khoikhoi society. Wealthy stock-owners gained prestige by their ability to provide stock for the feasts they hosted. Marriage involved the transfer of cattle.

The emphasis on transition rituals to mark an individual's change in status shows clearly how important age was in defining status in Khoikhoi society. This emphasis can also be found in kinship terms used by the Khoikhoi. Specific terms were used to refer to older or younger siblings. There were also specific terms to differentiate maternal aunts who were older from those younger than the mother.

## **Ritual of the xnau performed by the fallen Chief Andrew Pieterse of the Hessequa Khoi Tribal Council in the traditional kraal prepared by traditional community khoisan leaders.**



**6th**  
NATIONAL  
CORRECTIONS  
EXCELLENCE  
AWARDS



# EDUCATION AND TRAINING AWARD

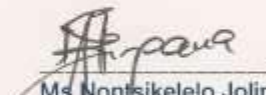
**WINNER**

Awarded to

**Mr Dannyboy Pieterse**  
Western Cape Region

For demonstrating outstanding performance of educator duties, engaging with communities, compliance with service level standards and contributing to the advancement of education and skills development programmes.



  
Ms Nontsikelelo Jolingana  
Acting National Commissioner of Correctional Services

DATE: 7 March 2014



**correctional services**

Department:  
Correctional Services  
REPUBLIC OF SOUTH AFRICA



## [We, People of value and valour Pledge by Hessequa Khoi Tribal Council](#)

Our history is very short, but started long ago, as our ancestors were the first Nation of Southern Africa. Our story is the same tale of most of the indigenous people of the world, it tells of the coming of settlers, missionaries, traders and soldiers who only looked at conquering new lands and acquire resources. Our millenary peace was interrupted by a new way at looking at us, as uncivilised savages, uneducated.

This was, therefore, a new way to look at Nature, at the Creation. It was not our way.

We did experience outright genocide, slavery, evangelisation, marginalisation and exclusion.

What we must tell, is that we have a heritage, as people of the land, to be close to nature, close to where we live, close to our communities and we knew how to gather ecological intelligence and as a result, we have been exploited as the best soldiers, hero's and heroine's in the Apartheid regime.

We were given names: like coloureds by the successive anthropologists, politicians and colonisers who disrespected our ancient traditions and imposed their supremacy by taking our women to carry their progeny and raise it as convenient labour. Under Apartheid, as soldiers, we knew too much from the orders we followed, we were excluded from experiencing the new form of freedom as a "rainbow nation". Instead our soldiers became prisoners of hope and were excluded from the SANDF integration process, since 21 April 1994, with no recognition to our khoisan communities and our khoisan traditional leaders.

We were the new cast of outcasts, silenced, ignored and victimised. Most of us lived and continued to live with the trauma of discrimination, also stigmatised and degraded with the shameful brand of being "coloured" with no identity. But this traumatic situation brought us back to our original instructors and instructions as indigenous people, discovering that beyond all names, sufferance and exactions; we are human beings after all.

We witnessed the collateral damage done to our communities, our youth, our mothers and sisters, our elders and we stood and continue to stand, not only for our equal rights as citizens, but our responsibility to rebuild a nation, away from the ugly divide and rule game, and the dominant ideology of globalisation, mercantilisation, consumerism, that have led us all, including the very same people who introduced this unfair and unjust system, to the current world crises which have a ripple effect in all our communities, living in poverty and misery.

We are now leading a movement towards unity and communion around the purpose of recovering our dignity. Through such a journey, we pledge to contribute to the radical transformation so called for by our new government, by helping, assisting and supporting our communities in disarray. Legendary martial skills are to be applied in our mission to unite all Khoekhoe groups and clans towards re-indigenising our livelihoods with reconnecting with Indigenous Knowledge Systems, like natural medicine, the ceremonies and celebrations that stood the test of time.

We have been inspired by other first nations of the world, similarly emerging from being ostracised and marginalised to take their rightful and important place and spiritual duty to remind that humanity is in great necessity to reconnect with our roots and original valued and principled ways of living. These ways are anchored in sustainability requiring that we become custodians of our sacred lands and resources, like water and biodiversity, and we act in full foresight of the seven generations ahead.

We are assertively prepared to educate and trained our communities to liberate themselves from the ills of crime, corruption, and greed and to instil social cohesion between all who live together in the same space, time and energy. We want to also offer opportunities in the revival and renaissance of our cultural identity. We are establishing, in partnership with heart-like and spirit-like other organisations and ordinary citizens' platforms of interventions and activities leading to our communities' self-sufficiency, local autonomy and sovereignty.

We want to encourage our youth and women to shine and become models in our livelihoods, demonstrating that to be humble, simple and become the ordinary selfless servant of people, for people, by people, with people, is the true basis of generating respect and wisdom.

We want to see our cultural traditions to show the way to the future as best strategy to adapt to phenomenon like drought, climate change and to reverse the negative effect of ecological damages, moral degradation and the loss of the “Commons”.

This pledge is just the dawn or the birth of the next impulse towards the rise of consciousness of being indigenous. It translates our best manifestation, application and expression of the Universal values of love, peace, respect and responsibility. Something common to all indigenous peoples of the world. As, some of our well-known Elders have said: “We were here before ... we are here now, we will still be here long after” So, that is to declare, you can count on us. In conclusion, we are not alone anywhere, as it is written in the sands of time and declare in the golden rule: “Do unto others, what you want others to do unto you”.

**Today we celebrate the recognition as Khoisan people of South Africa for the first time in history.**



**TRADITIONAL SENIOR HEADWOMEN OF THE HESSEQUA KHOI TRIBAL COUNCIL**

**UNDER THE LEADERSHIP OF CHIEF DANNYBOY PIETERSE**

**Senior woman Jonkers of Milnerton, senior woman M. Wentzel of Goodwood and senior woman Abrahams of Saron**

**KHOISAN GENERALS AND TRADITIONAL KHOISAN LEADERS PAY LAST RESPECT TO THE **FALLEN CHIEF & GENERAL ANDREW PIETERSE****



With the CRL(Cultural Religious Language Commission) closing unregistered churches & prevent unqualified pastors to Minister the word of God, Chief Dannyboy Pieterse is in the process to register his own bible school with Department of Higher Education & Training to assist those pastors to become educated to edify the Body of Christ.



## higher education & training

Department:  
Higher Education & Training  
REPUBLIC OF SOUTH AFRICA

Private Bag X174, PRETORIA, 0001. 123 Francis Beard Street, PRETORIA, 0002, South Africa  
Tel: (012) 312 5911, Fax: (012) 321 6770  
Private Bag X9192, CAPE TOWN, 8000, 103 Plein Street, CAPE TOWN, 8001, South Africa  
Tel: (021) 469 5175, Fax: (021) 461 4761

**Enquiries: Mrs NS Lefading**  
**Tel: (012) 312-5255**  
**Fax: (012) 324 6343**  
**E-mail: [Registrarpei@dhet.gov.za](mailto:Registrarpei@dhet.gov.za)**  
**File No: 15/3/1/1310**

Mr Dannyboy Pieterse  
Managing Director  
All Nations Bible Institution and Project NPC  
18 Vrede Road Frogmore Estate  
**STEENBERG**  
7945

Fax: 086 488 4717  
E-mail: [dannyboy.pieterse@vodamail.co.za](mailto:dannyboy.pieterse@vodamail.co.za)

Dear Mr Pieterse

### **DOCUMENTS SUBMITTED AS AN APPLICATION FOR THE REGISTRATION OF ALL NATIONS BIBLE INSTITUTION AND PROJECT NPC AS A PRIVATE HIGHER EDUCATION INSTITUTION.**

Thank you for the documents that you submitted as an application for the registration of all nations bible institution and project NPC as a private higher education institution that was received by the Department of Higher Education and Training on 29 August 2019. The Department, however, cannot process your application until it receives the prescribed fee of **R500, 00**. This fee is payable on lodging an application for registration in terms of sections 52 and 58(b) of the *Higher Education Act, 2016 (Act No 9 of 2016)* and regulations 3(3) and 5 of the *Regulations for the Registration of Private Higher Education Institutions, 2016*.

Please forward the prescribed fee to the Department of Higher Education and Training in order for your application to be processed.

Yours sincerely

  
**DR WAYNE DIRK**  
**DEPUTY DIRECTOR: PRIVATE HIGHER EDUCATION**  
DATE: 3/1/19

**CHIEF DANNYBOY PIETERSE REGISTERED THE KHOISAN HESSEQUA SKILLS DEVELOPMENT NPO TO PROMOTE SKILLS DEVELOPMENT WITHIN ALL KHOISAN COMMUNITIES IN THE WESTERN CAPE**

GP-S 012-0123



**CERTIFICATE OF REGISTRATION OF  
NONPROFIT ORGANIZATION**

In terms of the Nonprofit Organisation Act, 1997, I am satisfied that

**Khoisan Hessequa Skills Development**

-----  
(name of the organisation)

meets the requirements for registration.

The organisation's name was entered into the register on **09 February 2018**  
(date)

Registration number **203-553 NPO**

Director's signature

*M. Pieterse*

Department of Social



Development

# Cape Town Timeline 1300-2019

## Cape Town Timeline 1300-2019

### 1300-1599

#### **C.1300-c.1500**

**The Khoisan are established as the dominant power in the southern and south-western Cape regions.**

1460

Portuguese navigators, representing the interests of the Portuguese Royal House and merchants eager to find a sea-route to India around the south coast of Africa, reach the coast of Guinea, West Africa.

1483

Diogo Cão, a navigator acting under the instruction of the Portuguese King John II, reaches the mouth of the Congo River.

1485

Cão puts ashore at Cape Cross, north of present-day Walvis Bay.

1487

The Portuguese explorer Bartholomeu Dias sails down the coast to reach southern Angola. He later lands at present-day Walvis Bay and soon after at Lüderitz Bay.

1488

Dias succeeds in circumnavigating the Cape, naming it "Cabo de Boa Esperança" or the Cape of Good Hope. This is a major breakthrough in the search for discovering a sea-route to India.

1495

With the ascension of Manuel I to the Portuguese throne, the Royal House of Portugal strengthens its support of the scientific maritime investigation into finding a sea trade route to India.

1497

Vasco da Gama is mandated to expand on Dias' discoveries. Da Gama departs from Targus on 8 July 1497, heading an expedition consisting of two ships, São Rafael and São Gabriel. They sail along the southern African coast on the way to India. They put foot on South African soil for the first time on 8 November at present-day St. Helena Bay on the west coast and encounter the first Khoi-Khoi. Da Gama gives the following description of them in his diary: 'The inhabitants of this country are tawny-coloured. Their food is confined to the flesh of seals, whales and gazelles, and the roots of herbs. They are dressed in skins, and wear sheaths over their virile members. They are armed with poles of olive wood to which a horn, browned in the fire, is attached...'

Further east Da Gama and his crew sight the Natal coast on Christmas Day and name it "Terra do Natal", which is Portuguese for "Land of Birth" (Christmas)

1498

January, Bartolomeu Diaz Lands rounds the Cape.

Da Gama reaches the mouth of the Limpopo River during the first weeks and lands 85km north of it, where he meets the first Black people, probably a Tsonga society living north of the Limpopo. Next, he goes ashore at the northern branch of the Zambezi delta, where he encounters Moslems. He crosses the Indian Ocean with the help of the famous Arabian pilot, Ahmad ibn-Mayid, and reaches India via the Cape of Malabar, thereby establishing the Portuguese monopoly of the sea trade route to India

The power of the Portuguese nation begins to decline. This marks the start of many European nations pursuing the sea route rather than the land route to India.



COMPUTER SOCIETY SOUTH AFRICA  
Western Cape Chapter



*2007 IT Person of the Year - Nominee*

to

**Dannyboy Pieterse**

*27 September 2007*

*M de Roche*  
President

*J. Steyn*  
Chapter Chairperson

1503

Antonio de Saldanha, leading a Portuguese squadron, enters Table Bay (called Aguada da Saldanha until 1601) owing to a navigational error. They are the first Europeans to climb Table Mountain, which they name Taboa do Cabo (the Table Cape) on account of its shape.

1510

1 March, on his way back to Portugal the Viceroy of Portuguese India, Francisco d' Almeida, is killed in a skirmish with Khoi-Khoi, probably due to a misunderstanding arising from barter between the Khoi-Khoi and the Portuguese at the mouth of the Salt River in Table Bay. Thereafter, Portuguese traders tend to bypass the Cape itself, relying on Robben Island for fresh meat and water.

1554

24 April, The Portuguese ship São Bento is wrecked north of the Great Fish River on its return from the East. Manuel de Mesquita Perestrelo, Portuguese navigator and cartographer is one of 64 survivors of the crew of 473 who reaches Delagoa Bay on foot, and one of 23 to be ultimately rescued.

1564

An account of the shipwreck of the São Bento by mariner Manuel de Mesquita Perestrelo is published in Portugal, the oldest book dealing exclusively with events on South African soil.

1575-1576

Portuguese mariner and cartographer Manuel de Mesquita Perestrelo explores the south and south-east coast of South Africa on a voyage for this purpose. He gives the first detailed description and draws a map of the coast.

1580

18 June, An English admiral, Francis Drake, rounds the Cape on his voyage round the world in his quest to reach India for the English Crown. He describes the Cape in the following words: 'This Cape is a most stately thing, and the fairest Cape we saw in the whole circumference of the earth.'

1590's

The English and the Dutch begin to call regularly at Table Bay on their way to and from Asia. Khoikhoi traded mainly iron, copper and marijuana with the foreigners at this stage.

1591

1 August, The English navigator, James Lancaster, barter sheep in the Bay of Saldaha (called Table Bay after 1601) from the Khoi-Khoi. He describes the sheep as very large, with good mutton, bearing no wool but hair, and with very large tails.

1595

4 August, Four ships under Cornelis de Houtman reach São Bras. This is the first contact of the Dutch with the coast of Southern Africa.

### **Timeline: Cape Town 1600-1699**

#### **The Castle of Good Hope. Source:**

1601

Joris van Spilbergen, leading a Dutch fleet, casts anchor in the Bay of Saldaha (Aguada da Saldanha) and names it Table Bay after Table Mountain, while the original name is transferred to the present Saldanha Bay.

1601

1 November, James Lancaster, in command of the first East India Company fleet of England, rounds the Cape again on his way to the East.



## Mr. Dannyboy Pieterse: Outreach reference

---

To whom it may concern

It gives Radical Learning great pleasure to give reference to Mr Dannyboy Pieterse ID 6904265079084 in the capacity of a registered Assessor and Moderator for the following.

49077: National Certificate: Information Technology: End User

78964: Further Education and Training Certificate: Information  
Technology: Technical Support

48573: National Certificate: Information Technology: Systems Support

78965: Further Education and Training Certificate: Information  
Technology: Technical Support

Mr Pieterse who had worked within the various government departments including current the Department of Correctional Services has been heavily involved with various community outreach programs on a voluntary basis.

Mr Pieterse has used his above acquired skills to serve underprivileged communities since April 2014 namely: black townships such as Langa, Khayaletsha, and Gugulethu & even as far as the Eastern Cape. He has affectively achieved this by fulfilling his role as an Assessor and Moderator for our company Radical Learning who has trained over 1000 learners as from 15 April 2014 at St Francis Adult Education Centre (Langa). These learners who come from the poorer black townships either did not achieve matric or did very badly. Radical Learning & St Francis offers compulsory skills in addition to a matric support program.

Mr Pieterse plays a vital role in the quality assurance of an accredited IT course that is offered to these learners. This gives the young adults a better chance of being employed as the learners may achieve course credits if they wish to study further. It is because of this that our learners have benefitted immensely.

Mr Pieterse has delivered sterling and professional services and we would recommend Dannyboy Pieterse to any Private company or government department to offer his services. His service window is from 15 April 2014 until 24 March 2015.

It is with humble gratitude that we accepted Mr Pieterse's services on a voluntary basis and we are thankful to have had the pleasure of working with him thus far.

Mr R. Botha  
Director of Radical Learning

Date: 24 March 2015

Greenford Trading 20 CC trading as Radical Learning  
Reg no: 2005/133715/23 VAT no: 4610226252  
58 Kiewiet Road, Bridgetown, Athlone, 7764  
Tel: 083 4228869,  
e-mail: [randall@radicallearning.co.za](mailto:randall@radicallearning.co.za)  
web: [www.radicallearning.co.za](http://www.radicallearning.co.za)

# Keep the Dream

PO Box 3540

PAARL

7620

Tel: 082 084 1053

Fax: 086 663 2013

E-Mail: [keepthedream285@gmail.com](mailto:keepthedream285@gmail.com)

Accreditation Number with MICTSETA: ACC/2012/01/878



27 March 2015

The Department of Correctional Services  
Private Bag  
**CAPE TOWN**  
8000

To whom it may concern.

**Re: Reference Letter – Mr Dannyboy Pieterse**

Keep the Dream is a section 21 organisation that renders accredited training to clients across the board that do make use of our services.

Our biggest target market is the unemployed youth who want to up skill themselves through computer related training. We work in the whole of the Western Cape and also outside of the borders of it in South Africa if the need arises for it.


Keep the Dream would like to acknowledge the part that Mr Dannyboy Pieterse (Moderator number RAS/01/2012/1968) play in serving the community in this way. He renders his services to us on a voluntary basis as a moderator. This gesture of mr Pieterse keep us to keep our cost low and we can render the service to more candidates that we are serving.

We would like to applaud Mr Pieterse for that and it is service like this that makes our society a better place. Keep the Dream had a positive impact on the delegates we serve in our training sessions.

Your organisation does have an asset in the person of Mr Pieterse his hard work and dedication as a moderator is notable and worth mentioning.

We therefore is proud be associated with Mr Pieterse.

Kind Regards



Oscar Martin

1602

20 March, The Vereenigde Landsche Ge-Oktroyeerde Oost-Indische Compagnie (VOC) trading company receives a charter from the States General, the highest authority in the Republic of the United Netherlands, which entails a trading monopoly and the right to acquire and govern Dutch possessions in the Orient for a period of 21 years. Extended in 1623 and 1647.

1605

First attempt by sailors of the English East India Company to annex the Cape on behalf of Britain.

1615

Sir Thomas Roe attempts to land some deported British criminals at the Cape, but those who are not drowned or killed by Khoikhoi are soon removed from the Cape and the scheme is abandoned.

1620

Sailors of the English East India Company attempt to annex the Cape on behalf of Britain for a second time

1631

The English take [Autshumao \(also Autshumato\)](#), chief of the Goringhaikonas Khoi-Khoi, to Batavia. He is known to the English as "Harry" and later to the Dutch as "Herry". He is later returned to the Cape to act as the resident agent or postmaster for passing ships and as a translator.

1632

Autshumao (Herry) asks passing sailors to ferry him and twenty of his followers to [Robben Island](#). There the group remain, on and off, for the next eight years, protected from their mainland Khoikhoi enemies and within easy reach of the Island's edible resources, which include penguins and seals.

1644

Dutch ship Mauritius Eylant flounders at Mouille Point. 250 surviving sailors forced to live on shore at Table Bay for four months

1647

25 March, The Dutch ship Nieuwe Haerlem is wrecked in Table Bay. A survivor, Leendert Janszen, is instructed to remain behind with some crew to look after the cargo. After a year a Dutch ship fetches Janszen, his crew and the cargo. Upon his return to Holland, Janszen and one of his companions, Matthijs Proot are required to write a feasibility report on the establishment of a refreshment station at the Cape.

1649

26 July, Date of the well-known Remonstrantie" by Leendert Janszen and Matthijs Proot in support of the Dutch establishing a refreshment station at the Cape. Jan van Riebeeck, who is subsequently appointed by the VOC to establish the trading and refreshment station, supports him.

1651

June, Van Riebeeck appointed commander of the Cape

1652

The Dutch East India Company establishes a refreshment station at Table Bay.

6 April, Jan van Riebeeck, on board of the Drommedaris, arrives in Table Bay.

7 April, Van Riebeeck personally goes ashore to look for the best place to erect a fort and establishes a refreshment station at the Cape between the foot of Table Mountain and the shores of Table Bay. The purpose is to provide fresh water, fruit, vegetables and meat for passing ships en route to India as well as build a hospital for ill sailors. He uses Autsumao (Herry), chief of the Goringhaikonas, as interpreter in cattle bartering transactions with the Khoikhoi.

Van Riebeeck immediately requests the VOC to supply him with slaves imported from Asia to do the farming, perform other tasks related to the needs of the crews of passing ships and to build a fortification, as the VOC has issued clear instructions that the indigenous population was not to be enslaved. The VOC does not send slaves for at least five years. The only slaves that Van Riebeeck receives are either stowaways or those that captains on passing ships give him.

Shortly after Van Riebeeck's arrival, the first horses are imported from Java.



14 October 2018

Mr Dannyboy

Email: [Dannyboy.pieterse@dcs.gov.za](mailto:Dannyboy.pieterse@dcs.gov.za)

Dear Dannyboy,

## RE IPM EXCELLENCE AWARDS 2018

I would like to congratulate you for being a finalist in the IPM Excellence Awards, therefore in line to be potentially announced as the **IPM Emerging HR Practitioner of Year 2018/2019!** I hope that you have already made plans to be at the Annual Convention & Exhibition, which will kick-off with a Night Golf Challenge this coming Saturday, 20<sup>th</sup> October 2018 and a Golf Tournament on Sunday, 21<sup>st</sup> October 2018. Sunday will also see the unveiling of a Holistic Health and Wellness Workshop covering key topics.

There will be an official welcome and briefing for Excellence Awards finalists at The Garden Venue on Tuesday, 23<sup>rd</sup> October 2018 at 13h00. You will get directions from the Protea Hotel by Marriot: The Ranch Resort main reception. A representative from the Excellence Awards Committee will be there to meet you. Please come prepared to do a brief video-recording to highlight your achievements. We will also have a finalists group photo taken at the venue. Also note that the winner from each category will be announced during the Excellence Awards Gala Dinner which will take place on Tuesday, 23<sup>rd</sup> October 2018, starting at 18h45 in the main arena.

We are honoured to have you as one of the contenders for an Excellence Award and look forward to host you and present you as a role model for HR and the people management professional community. See you in Polokwane!

Yours sincerely

**Dr Jerry Gule**  
Chief Executive Officer



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[www.ipm.co.za](http://www.ipm.co.za)

Directors:  
Mr Bhabhaiyazi Bulunga (President); Dr Jerry Gule (CEO), Mr. R Seeparsad,  
Ms. Nonkululeko Sishi, Ms Sityia Mamorare, Mr Martin Jaravaza, Ms Siranhlaniha Magagula

IPM is an affiliate of the WFPMA (World Federation of People Management Associations) via the AHRC (African Human Resource Confederation)

1653

2 March, The first slave, Abraham, a stowaway from Batavia, is given to Van Riebeeck. He works for the Company until sent back to Batavia three years later.

19 October, Autsumao (Herry), chief of the Goringhaikonas and Van Riebeeck's interpreter, murders the cattle-herd David Jansz and takes off with almost the whole of the settler's herd of cattle. He is pursued but not captured.

1654

The first Cape-based slave expedition is sent to Madagascar and Mozambique. However, the ship is wrecked along the coast of Madagascar.

6 April, on the second anniversary of his arrival at the Cape, Van Riebeeck announces that in future this day will be observed as a prayer and Thanksgiving Day to God.

1655

The Dutch ensigned Jan Wintervogel is sent by Van Riebeeck to explore the interior. He is to scout for trading opportunities with the indigenous communities there as well as to identify arable land.

He reaches Saldanha Bay on the south-west coast overland.

Having fled the Cape after the murder of cattle-herd David Jansz in 1653, Autsumao (Herry) returns to the Cape. Van Riebeeck allows him to settle there once more. He is not punished for his former misdemeanour.

Willem Muller, a corporal, accompanied by the interpreter, Autsumao (Herry), is sent by Van Riebeeck to explore the Hottentots Holland region and to barter livestock. On this occasion Autsumao takes the barter goods (copper) and trades on his own account. He returns with thirteen cattle for the Company and a fair number of cattle and sheep for himself.

Maize seeds are introduced to the Cape from the Netherlands.

Van Riebeeck has the first vine planted in the Company's garden.

March, There are three slaves at the Cape, brought from Madagascar.

1656

The first slave is freed to marry a Dutch settler.

1657

Nine Company servants are freed at Van Riebeeck's recommendation to the VOC to farm and keep livestock on freehold land along the Liesbeeck River. These ex-servants, now called free burghers, are exempted from taxation and have access to slaves. They have, however, to sell all their produce to the Company. This is an attempt by Van Riebeeck to match the requirements for fresh produce by passing ships, as five years into the establishment of the refreshment station Van Riebeeck is still not able to produce the fresh food required by the ships on their way to the East.

Doman, the leader of the Goringhaiqua Khoi-Khoi, is sent to Batavia to be trained as an interpreter.

Van Riebeeck discusses Khoi-Khoi policy with Commissioner Rijckloff van Goens. They agree that the only practical attempt to avoid thefts by Herrie and his Goringhaikonas followers is the method of territorial separation: haer af te snijden op den pas, door middle van onse fortificatin en wachthuisen (to prevent their entry into the settlement by means of fortifications and watch houses).

This is the first introduction of the official policy of territorial segregation in South Africa. Van Riebeeck is further encouraged to continue his past policy of trying to win the Khoi-Khoi over to his side by gentle persuasion.

1658

25, 26 or 28 March, The ship Amersfoort, which two months earlier has intercepted a Portuguese slaver bound from Angola to Brazil, arrives in Table Bay with a shipment of 174 slaves. Most of these are sent to Batavia. Thirty-eight men and thirty-seven women remain at the Cape. Van Riebeeck obeys the order of the VOC not to enslave the indigenous people of the Cape.

6 May, Another ship, the Hasselt, arrives in Table Bay with 228 slaves from Popo, Gulf of Guinea, (Dahomey). Most of these slaves are shipped to Batavia.

10 July, Van Riebeeck banishes Autsumao (Herry) to Robben Island. He escapes in December 1659 in a leaky boat and is again allowed to settle near the Fort with his followers.

## Chief Dannyboy provided voluntary services for unemployed youth who received computer training



cc 2009/210435/23

Contact: 082 7172 197  
E-Mail: [geoffrey@acresol.co.za](mailto:geoffrey@acresol.co.za)  
Fax: 0866 921 099  
Office: (022) 125 0010  
Enquiries: Geoffrey Coetzee

**AG Training & Accreditation Solutions**  
Aster Street - Wesbank  
7300  
Malmesbury  
25 February 2015

PO Box 578  
Malmesbury  
7299

*Letter of Appraisal and Appreciation*

### **RE: MR DANNYBOY PIETERSE: RENDERING PROFESSIONAL AND VOLUNTARY SERVICES TO AG TRAINING AND ACCREDITATION SOLUTIONS**

1. It is a great pleasure that I address this letter to you. AG Training and Accreditation Solutions is an accredited MICT SETA Training Provider, based in Malmesbury, conducts professional ITC training interventions where required. The Company focusses on the End User Computing Qualification, as it includes a number of the basics of operating computer systems, which includes, but not limited to; Introduction to computer and technology, Word Processing, Excel Spreadsheets, Power point presentations, Internet and email, Various fundamental standards, Office administration; *which will ultimately prepare and equip our learners to function within a business office environment.*
2. Our target groups is mostly unemployed youth, local communities, walk-in individuals, seeking training advice and support on a daily basis.
3. Dannyboy joined our Company during 2013 as a Volunteer, Mentor and Moderator. He has been instrumental in the setting-up and aligning our Company systems and procedures, with what the requirements of the workplace should be. He also gives individual attention to our Company Staff, difficult youth, and where guidance, assist and support is required.
4. Until now it has been a great pleasure to have Dannyboy present and available as an external member of the team. We honour him for his effort and priceless time, considering that he does this as a volunteer, and for this we honour him.
5. Bravo Dannyboy!

*Kind regards*

A handwritten signature in black ink, appearing to read 'Geoffrey Coetzee', is written over a white background.

**Geoffrey Coetzee**  
**General Manager**  
**AG Training & Accreditation Solutions**

GBC/

*"Expanding business potential through training and services"*  
*AG Training and Accreditation Solutions – MICT SETA Accreditation ACC/2013/01/023*



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Web: [www.bdce.co.za](http://www.bdce.co.za)

15 March 2015

To whom it may concern

**ASSESSMENT SERVICE RECEIVED FROM MR DANNYBOY PIETERSE**

BDCE would like to thank Mr Pieterse for his voluntary assessments for the End User Computing skills programs that BDCE runs for the community. Mr Pieterse conducted himself in a very professional manner and even assisted BDCE with the database registration process.

BDCE exists for 15 years with our learners mainly NQF 3 and 4. We work across the Western Cape and also has a branch in Centurion, Gauteng, which enables us to work nationwide. In our endeavours, we encounter numerous people. Only few of them are the jewels that we work with. We regard Mr Pieterse as one of them.

We value the services of someone like Mr Pieterse and his willingness to serve his community. Thank you again for good work!!

Kind regards,

PE van Tonder  
Executive Director

Cell: 0836317682

[Ronel@bdce.co.za](mailto:Ronel@bdce.co.za)

Executive Director: PE van Tonder

Company Reg. No. 2011/011954/07  
VAT No. 4200 220 111

2 February, The first wine is pressed at the Cape. Van Riebeeck writes in his journal that the harvest amounted to twelve mengelen (about fourteen litres) of must.

May, the First Khoikhoi Dutch Wars begins. The first of a series of armed confrontations over the ownership of the land takes place between the Dutch settlers and a Khoikhoi clan led by Doman. The Khoi-Khoi attempt to steal the cattle used by Dutch settlers to plough the land that the latter has appropriated from them. In this first anti-colonial Khoikhoi-Dutch War the settlers seek refuge in the fort. A lack of unity among the Khoi-Khoi group undermines the revolt. Consequently, the Peninsular Khoi-Khoi loose more land to Dutch settlers. In an attempt to prevent the stealing of cattle, the Dutch administration erects a series of fortified fences along the Liesbeeck River and an almond hedge in present day Kirstenbosch to separate the Khoi-Khoi from their ancestral land and from the Dutch. Khoi-Khoi are restricted in their movement and are forced to use designated gates when entering the enclosed and fortified area.

1662

6 May, Zaccharias Wagenaer succeeds Van Riebeeck as Commander of the refreshment station, which has, under Van Riebeeck's command, become a colony.

7 May, Van Riebeeck and his family leaves Table Bay on board the Mars for Batavia.

1663

Autsumao (Herry), interpreter and chief of the Goringhaikonas (Strandlopers), dies.

1666

2 January, Work begins on the building of a stone fortification at the Cape (later popularly known as the Castle) with the laying of the four foundation stones of the first bastion.

1672

The VOC attempts to transact a formal transfer of land seized from Khoi-Khoi in numerous skirmishes.

Sugar cane is introduced.

Brandy, which is used as currency in the bartering trade relations with the Khoi-Khoi, is produced in the colony for the first time.

1673

18 July, The Company sends Hieronimus Cruse to attack the Chocoqua. This attack, executed on horseback, marks the beginning of Second Dutch-Khoi-Khoi War. The Dutch take approximately 1800 head of livestock.

1674

The building of the stone fortification, known as the Castle of the Cape of Good Hope, is completed.

1676

The VOC launches a second attack on the Chocoqua. In this Third Dutch-Khoi-Khoi War, almost 5000 head of livestock and weapons are taken from the Chocoqua.

1677

Governor Bax sends skipper Cornelis Thomas Wobma along the west coast to determine where the Hottentots [Khoi-Khoi] end and where the abode of the blacks begins. He returns with the news that the boundary was somewhere north of Mossamedes.

25 June, The Third Khoi-Khoi-Dutch war ends. Governor Bax extracts the submission of the Chocoqua to Dutch rule, expressed in an annual tribute of 30 head of cattle. This submission paves the way for Dutch colonial expansion into the land of the Khoi-Khoi.

1679

A Slave Lodge is built to house Company slaves.

12 October, Simon van der Stel is appointed Commander of the Cape of Good Hope Colony. He is specifically mandated by the VOC to vigorously continue with the Company policy of Dutch colonial expansionism.



**ICPA**  
International Corrections  
& Prisons Association

Jumath Hop  
Khoisan Nation Self Defence Unit of South Africa  
46 Rosita Street Panorama  
Robertson, 6705  
South Africa

13 September 2019

**ICPA 2019 CORRECTIONAL EXCELLENCE AWARDS PROGRAMME**

**INITIATIVE: He addressed the injustices of khoisan soldiers, applied for accreditation with SASSETA**

Dear Jumath,

You recently nominated Dannyboy Pieterse to be considered for the ICPA 2019 Research. Our 2019 Correctional Excellence Awards programme saw a number of submissions within each of the various categories and the Awards Committee had great difficulty in selecting the successful candidates.

Regretfully the Committee was not able to select your nomination to receive the Award this time around; however, we would like to present Dannyboy Pieterse with a **Certificate of Nomination** to formally acknowledge the high standards of work achieved within the field, specifically with regards to 'He addressed the injustices of khoisan soldiers, applied for accreditation with SASSETA' initiative. You can expect to receive this certificate in the weeks following the event.

On behalf of the ICPA Awards Committee I would like to take this opportunity to thank you for your efforts in advancing professional corrections. Well done!

Sincerely,

Michelle Carpentier  
Executive Director

**address:**  
Avenue Louise 132a  
1050, Brussels, Belgium

**website:**  
[www.icpa.org](http://www.icpa.org)

Commander Simon van der Stel starts a new settlement along the Eerste River on land belonging to the Khoi-Khoi and calls it Stellenbosch.

1682

Governor-General Rijckloff van Goens instructs Commander Simon van der Stel to oppose all miscegenation (mixture of races) at the Cape.

1684

The VOC unilaterally establishes price controls over hides, skins, ivory and ostrich eggs, thereby provoking more conflict with the indigenous population and the illicit dealing in these commodities.

1685

The visiting VOC Commissioner, Hendrik van Rheeede, decrees that male slaves buy their freedom at the age of 25 and female slaves at 22 years. The freed slaves are to be trained in designated areas of work, including agriculture. This decree is not enacted. However, a slave school is established in the Company Slave Lodge for the children of Company slaves only.

Marriages between Dutchmen and female slaves are prohibited, except in the case of female slaves with Dutch fathers.

1688

Huguenot refugees arrive and settle mainly in Franschoek.

1690 (approx)

This period marks the appearance of the trek Boer, a semi-nomadic Dutch farmer and cattle grazer who settles beyond the Cape's official borders and out of the reach of the authority of the Company. Though prohibited and punished by the Cape authorities if discovered, instances occur where they raid livestock of the Khoi-Khoi, burn down their dwellings and settlements and drive them off the land, which is then appropriated for themselves. On the other hand, San and Khoi-Khoi attack, raid and burn down farms. The trek Boers are not to be confused with the Voortrekkers, who left the Cape Colony in a series of organised treks in the 1830s to settle permanently in areas in the interior not under British rule.

1690

Slaves in Stellenbosch attempt unsuccessfully to rise up against their owners.

1691

Commander Simon van Del Stel is elevated to the rank of Governor of the Cape Colony.

1699

Governor Simon van der Stel retires. His son Willem Adriaan van der Stel, who governs until 1707, succeeds him.

1685

Groot Constantia wine farms established

1693

Cape Town connected to Hout Bay by road.

1694

Sheik Yusuf of Makassar banished to Cape

1697

First hospital instituted at Cape by Simon Van Der Stel

### **Timeline: Cape Town 1700-1799**

1700

The first "placaat" (ordinance or statute) restricting the importation of Asian slaves is promulgated. Free burghers are permitted to trade with local Khoi-Khoi chiefdoms. The latter suffer economic decline, a direct result of the terms of the trading system set by the Dutch.

At the advice of Cape Governor W.A. van der Stel, the Dutch colonial administration annuls its policy of forbidding the inland trek of migrant stock farmers or Trek Boers. This paves the way for unencumbered colonial expansion. The boundaries extend north and include Winterberg, Witzenberg and Roodezand, later called Tulbagh.

1701

13 March, Khoisan raid more than 40 cattle of Dutch farmers at the Cape.

1702-1704

In an attempt to put a stop to cattle raiding and other forms of brigandage by Trek Boers, the VOC imposes a temporary ban on free trading with the Khoi-Khoi at the Cape. This embargo is lifted in 1704.

1703

Licences are issued to stock farmers, allowing them to graze their cattle beyond formal colonial boundaries on the land of the Khoi-Khoi. This is an attempt to increase their productivity. It is estimated that whereas colonists owned 8 300 head of cattle and 54 000 sheep in 1700, by 1710 this number had increased to 20 000 head of cattle and 131 000 sheep.

1706

Adam Tas, representing farming burghers, draws up a formal memorandum of complaint, which is addressed to the Directorate of the VOC in Batavia. In the memorandum the signatories accuse Governor W.A. van der Stel and Company officials of illicit farming and trading, illegal landholding and setting up of illicit monopolies on the sale of wine, wheat and meat. The Governor orders the arrest and detention of Tas and 60 signatories. However, the VOC removes the Governor, the Lieutenant Governor, the Chaplain and the Landdrost (magistrate) from their posts and all the land in possession of company officials has to be disposed of. In addition, the monopolies are rescinded. This meant that the VOC re-asserted the official Company policy with regards to prohibiting the involvement of Company officials in farming and trading activities and restricting them to their official administrative responsibilities.

1713

A group of Cape slaves desert the immediate Cape Colony and attempt to establish a life for themselves to the north-west. They are captured and severely punished. Thomas van Bengalen is hanged, while Tromp van Madagascar, the leader, is sentenced to death by impalement. Van Madagascar commits suicide in goal. The rest of the captured slaves have their Achilles tendons severed or their feet otherwise broken on the wheel.

1713

March, An outbreak of smallpox, introduced by crew and passengers of a passing ship, results in the death of 25% of the White population and virtual decimation of the south-western Cape Khoi-Khoi who have no resistance against this disease. The decimation of the Khoi-Khoi results in an acute labour shortage. Tracts of land become ownerless. Colonial cattle farmers appropriate this land. Further outbreaks of smallpox occur in 1755 and most seriously in 1767, which registers three separate outbreaks.

1717

Construction of Groote Kerk begins

1717

The VOC decides that future grants of land to settlers at the Cape should no longer be done on a freehold basis, but as loan farms called leningplaatsen. The farmers have to pay a rental to the Company for the use of the farm. However, approximately 400 freehold farms had been granted by the time that this system was changed. The owners of these farms are consequently unaffected by the new system of land tenure.

Estimates put the colony's population at 744 officials, approximately 2 000 burghers and just over 2 700 slaves. Hence the slave population forms approximately 50% of the total population within little more than 50 years of the founding of the refreshment station.

The Company (VOC) reinstates the ban on free trading with the Khoi-Khoi that it had suspended in 1704.

In an attempt to enforce its control over the maintenance of borders in the eastern regions of the Cape Colony, the Company establishes an administrative post at Ziekenhuys.

1720

Population at the Cape 1450

- 1729  
Two Dutch soldiers sentenced to death for planning to desert
- 1730  
Khoi and San combine to resist settler expansion inland
- 1739  
April, Hendrik Swellengrebel becomes governor of the Cape
- 1744  
Two Imams from Yemen imprisoned on Robben Island
- 1750  
Population at Cape 2500
- 1751  
Ryk Tulbagh is appointed as governor of the Cape. During his reign from 1751 to 1771 he establishes the Colony's first library and a plant and animal collection in the gardens of the Company.
- 1753  
Tulbagh initiates the codification of slave law.
- 1754  
A census of the Cape reveals that its non-indigenous population comprises 510 colonists/settlers and 6 279 slaves.
- 1765  
The Meermin sails from the Cape to purchase slaves in Madagascar. Due to a mutiny by the slaves on the return journey, the journey nearly fails. After a battle on the ship between captured sailors and slaves near Cape Agulhas, only 122 slaves of the cargo of 140 reach the Cape.
- 1767  
Drawing of Cape Town and the castle in 1764 by J Rach  
The Cape frontier is pushed further eastward, beyond the Gamtoos River into the land of the AmaXhosa. Armed confrontations between the AmaXhosa and the Dutch colonists ensue.  
The third great smallpox epidemic breaks out at the Cape.
- 1778  
September, Baron Joachim Ammena van Plettenberg, Cape Governor, leaves Castle with a small party of officials on an expedition to visit the most outlying regions as far as they are occupied. In his diary he records that he met the first Khoi-Khoi, two men with their women-folk and children, on the tenth day after their departure on the journey through barren and uninhabited veld.
- 1781-1784  
French troops stationed at Cape Town  
Slave lodge, Groote Kerk, Lutheran Church and Koopmans de Wet house is rebuilt.
- 1789  
Merino sheep, originally from Spain (though some believe that the breed originated in North Africa) are imported from the Netherlands. This marks the start of the lucrative wool industry in the Cape Colony. It is also a significant reason for ensuing battles for the land of the indigenous people, as settler merino farmers demand more grazing land.  
The first overseas mail service in South Africa is inaugurated.
- 1791  
Burghers are successful in their demand for the slave trade to be open to private enterprise
- 1794  
Tuan Guru founds the Auwal Masjid (mosque) in Dorp Street, Cape Town, the first Muslim place of worship in Southern Africa.
- 1795  
1200 Houses in Cape Town  
British land forces land at the Cape-Sail into Simon's Town Harbour under Lord Keith Elphinstone
- 1798

VOC dissolved.

The VOC is officially dissolved.

A fire devastates large areas of Cape Town.

The construction of the Cape Colony's first post office begins.

### Timeline: Cape Town 1800-1899

1800

An official newspaper press is established. A Government Gazette is issued. The establishment of an official press forbids freedom of the press, with a heavy fine threatening anyone who attempts to publish. In July 1800 the Cape government orders the publication of a weekly newspaper called the Cape Town Gazette and African Advertiser.

1803-1806

The Cape is retroceded to Dutch rule under Batavian administration. Advocate A de Mist is elevated to the rank of Commissioner-General in order to receive the colony from Britain. He is also instructed to establish a new system of government for the Cape.

Lieutenant-General J Janssens is appointed Governor.

A mail service between Cape Town and Algoa Bay (present day Port Elizabeth) is inaugurated

1805

Khoikhoi runners are employed to deliver letters from Cape Town to drostdies (offices of magistrates) in the various districts of the Colony

1806

The British occupy the Cape for a second time. After a skirmish between British troops and a Cape burgher militia at Blaauwberg, the Dutch capitulate. All property of the Batavian Government is surrendered to the British. The formal cession of the colony to the Britain takes place eight years later in 1814.

1806

Battle of Cape Town, British occupy Cape (9307 slaves, 6435 free inhabitants, 800 liberated slaves).

1807

Promulgation of the Abolition of the Slave Trade Act in Britain. Britain hereby bans slave trading which includes the importation of slaves to the Cape. However, ownership of slaves is still legal

1809

Cape Governor Caledon introduces a code, the so-called Hottentot Proclamation to regulate the use of Khoisan and coloured labour to satisfy the labour needs of white farmers. This entails the curtailment of the freedom of movement to seek work, with a pass system being introduced as the regulatory tool.

1811

Circuit courts are introduced in the Cape Colony to which black employees are able to formally lodge complaints against ill treatment by their white employers.

John Cradock replaces Caledon as Governor of the Cape as he is expected to follow a more aggressive policy towards the Colony's eastern frontier than Caledon. His frontier policy results in hostilities breaking out between the colonists and the AmaXhosa.

The British government at the Cape appoints John Graham as its Commissioner for the eastern frontier

1812

The Apprentice Ordinance is promulgated which gives any white farmer the right to apprentice the children of his labourers for a period of ten years from the age of eight.

1812-1813

In an attempt to provide Khoikhoi and coloured employees with legal protection with regard to labour, Circuit Commissions are instituted. Many charges made by the labourers against their employers cannot be substantiated. However, the Commissions uncover the violence endemic to the system of master-servant relationship.

In the so-called public Black Circuit court hearings and sittings, numerous white employees are convicted of ill treatment of their employees. Missionaries such as James Read play a significant role in making the ill-treatment of labourers by their employee's public, leading to the conviction and punishment of the worst perpetrators. The circuit courts and the support they enjoy from missionaries lead to tensions between the white settlers on the one hand and their servants and labourers and some missionaries on the other.

Governor Sir John Cradock passes plans for the introduction of white English-medium schools throughout the Cape Colony

1813

The founding of the Cape Town Free School for needy white children.

Fiscal Daniel Dennijson codifies the Cape Slave Trade Law.

1814

With the official cession of the Cape from the Batavian Government to Britain, Charles, Lord Somerset is made Governor of the Cape.

1814

Cape Town formally becomes part of British Empire after battle of Waterloo

1820

Only 757 British people settled at Cape

1823

The Cape government introduces a series of so-called ameliorative laws which attempts to improve the relationship between slave owner and slave by determining the nature of punishment that slave owners would be allowed to mete out, regulating working hours and the provision of food and clothes for slaves. The legislation outlaws public flogging, particularly of female slaves.

1824

South African Commercial Advertiser, first newspaper established at Cape with John Fairburn as editor and founder.

1826

Legislation is passed to reform the justice system. Jury in the Cape Colony institutes the Cape Charter of Justice, which introduces trial.

The Cape Parliament passes Ordinance 19 which provides for the appointment of a Guardian of Slaves to ensure that slave owners adhere to the extent of punishment that they are allowed to mete out to their slaves. Slaves could lodge complaints of violations of the ameliorative legislation to the Guardian of Slaves or his assistants who were required to investigate the accusations and take action against the perpetrators.

Ordinance 19 also provided for slaves to have their freedom bought for them by family members. Slave owners rise up in protest against Ordinance 19.

1828

Promulgation of Ordinance 50, which aims at ensuring equality before the law of every free inhabitant in the Colony is introduced. Effectively this Ordinance curtails the power that an employer has over his employee. It also exempts Coloureds from carrying passes. Furthermore the Ordinance revises the Apprenticeship Ordinance of 1812 by requiring that children could only be apprenticed with the consent of their parents. Finally, magistrates no longer have the power to administer corporal punishment.

Freedom of the press is recognised by the Cape government.



**ICPA**  
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Robertson, 6705  
South Africa

13 September 2019

**ICPA 2019 CORRECTIONAL EXCELLENCE AWARDS PROGRAMME**

**INITIATIVE: Assisted different communities voluntary**

Dear Jumath,

You recently nominated Dannyboy Pieterse to be considered for the ICPA 2019 Outstanding Correctional Staff Member. Our 2019 Correctional Excellence Awards programme saw a number of submissions within each of the various categories and the Awards Committee had great difficulty in selecting the successful candidates.

Regretfully the Committee was not able to select your nomination to receive the Award this time around; however, we would like to present Dannyboy Pieterse with a **Certificate of Nomination** to formally acknowledge the high standards of work achieved within the field, specifically with regards to 'Assisted different communities voluntary' initiative. You can expect to receive this certificate in the weeks following the event.

On behalf of the ICPA Awards Committee I would like to take this opportunity to thank you for your efforts in advancing professional corrections. Well done!

Sincerely,

Michelle Carpentier  
Executive Director

**address:**  
Avenue Louise 132a  
1050. Brussels. Belgium

**website:**  
[www.icpa.org](http://www.icpa.org)

1829

The South African College is founded in Cape Town in order to advance higher education in the colonist society as higher education was lagging behind elementary education.

1834

Official emancipation of slaves. Although legally emancipated, the Cape slaves are indentured as apprentices to their owners for a period of four years. Despite the system of apprenticeship, numerous slaves desert their owners, while those who remain to serve their apprenticeship increasingly adopt a less subordinate attitude towards their masters. Desertion and insubordination hence become characteristic of the slave-master relation after Emancipation. It is estimated that the slave population of the Cape stood at 59 000 souls at Emancipation.

The newly appointed Governor of the Cape Colony, Sir Benjamin D'Urban, establishes Executive and Legislative Councils to determine the parameters of legislative and executive authority in the Colony. Although no one could be elected onto the Council, freedom of debate was guaranteed and most legislative initiatives had to pass through the Council for approval.

Beginning of the migration out of the Cape Colony by groups of armed Boer farmers in what is to go down in South African history as the Great Trek. Preparations for the migration were done secretly in 1834. The key organisers, Louis Trichardt, Hans van Rensburg, Hendrick Potgieter and Gert Maritz kept their scouting preparations a secret from the British authorities, thereby making an accurate reconstruction of events historically unreliable.

1835

Cape Colony: Ordinance 1 lays down the number of hours that an apprentice is required to work in gardens or on fields. This does not apply to domestic service. Most provisions of this Ordinance prove to be unenforceable.

Ordinance 1 forbids slave owners from meting out punishment. A judicial and magisterial system is introduced to implement punishment in an attempt to establish the rule of law in the Cape Colony.

1836

Passing of the Cape of Good Hope Punishment Act which attempts to control the movement of trekboers and Voortrekkers

1838

The apprenticeship of slaves, formally emancipated in 1834, ends. This marks the factual end of slavery in the Cape, as the apprentices are officially no longer slaves

1840

Cape Municipality declared and councillors elected on a non-racial but qualified Franchise account.

1841

Passing of the Cape Masters and Servants Ordinance which supersedes Ordinance 50 of 1828 by disqualifying racial distinction between servants. White and coloured servants as well as ex-slaves are placed on equal legal footing in terms of criminal sanctions for breach of contract

1844

Sir Peregrine Maitland becomes Governor of the Cape Colony. His first action is to rescind the treaty system introduced by Stockenst in 1836. In its place he places his own treaty system which fore spells conflict on the eastern frontier because the new system gives farmers the right to follow up on allegedly stolen cattle and to demand equivalent compensation if they could not find the cattle. The treaty system also allows for the erection of military fortifications in ceded territory. Tribunals at which farmers could lodge complaints against chiefs and Diplomatic Agents are part of Maitland's new treaty system. Finally, African converts to Christianity no longer fall under the jurisdiction of their chiefs

1848

British convict ship, the Neptune, raises protest in the Cape, ship eventually sent to Australia

- 1851  
St Mary's Cathedral completed in Cape Town
- 1852  
Sir George Cathcart becomes Governor of the Cape Colony. He leads the defeat of the AmaXhosa. Settlers gain the land of the AmaXhosa in the Amatola Mountains.
- 1853  
Representative Government established at the Cape
- 1856  
Promulgation of the Masters and Servants Act by the Cape Government. The Act is designed to regulate labour relations and conditions of labour to the advantage of the white moneyed settlers over against their black labour force
- 1860  
Construction of a proper harbour begins at Cape Town
- 1863  
Railways connecting Cape to wine lands built
- 1865  
A third of all servants at the Cape are 'White' Population at Cape 28 400
- 1867  
District Six established as Sixth Municipal District of Cape Town
- 1872  
Fully fledged responsible Government established at Cape
- 1880  
The first keeper of the Colonial Archives of the Cape Colony is appointed
- 1881  
Cape Newspaper 'The Lantern' publishes an expose showing the degradation of 'Blacks' living in the slum of Woodstock.
- 1885  
Arliament buildings completed at the Cape.
- 1890s  
Adequate water, drainage, and sewerage introduced to Cape Town
- 1891  
Population at Cape 67 000
- 1899  
Outbreak of the South African War

### **[Timeline: Cape Town 1900-1959](#)**

- 1901  
Outbreak of plague at Cape Town  
Township of Uitvlugt established at Ndabeni  
City Hall completed in Cape Town  
Herbart Baker's Gothic Anglican Cathedral completed
- 1904  
Population at Cape 171 000
- 1910  
Formation of the Union of South Africa; Cape Town's population approaches 200 000
- 1912  
Rhodes Memorial opened
- 1913  
Kirstenbosch Botanical Gardens established

- 1918  
University of Cape Town established
- 1921  
Ghananian educator, J. E. G. Gold Aggrey visits South Africa on an endowment mission to study African education. This prompts concerned Whites and members of African middle class to form the Joint Councils of Europeans and Blacks in major South African cities.  
[Rev. Z. R. Mahabane](#) addresses the Cape branch of the South African Native National Congress (SANNC).  
[Selby Msimang](#) delivers a speech before the second conference of the Industrial Commercial Workers Union of South Africa in Cape Town.  
[Jo Thorpe](#) is born in Fishoek in Cape Town.
- 1921  
July, Communist Party of South Africa formed in Cape Town.
- 1922  
[George Edward Peake](#) is born in the Cape.
- 1922  
14 October, Rahima Moosa is born in the Strand, Cape Town.
- 1923  
[James Thaele](#), a self-styled professor of Cape Town, in the first conference of Black Affairs, under the sponsorship of the Dutch Reformed Church, calls for Independent African Action.  
[Wilton Z. Mkwazi](#) is born in Middledrift in the Cape.  
[Reginald September](#) is born in Cape Town.
- 1923  
Urban Areas Act passed, forcing Africans to live in designated locations.
- 1924  
8 February, [Imam Abdullah Haron](#) is born Newlands-Claremont.
- 1925  
New pier built in Cape Town Harbour.  
ICU headquarters shifted from Cape Town to Johannesburg.  
[Alex La Guma](#) is born in Cape Town.  
14 April, Collins Wells Englin is born in Sea Point, Cape Town.
- 1926  
11 September, Gerrit Viljoen is born in Cape Town.
- 1927  
21 February, The Cape Town Agreement is published and a joint communique on the Cape Town round-table conference is issued by the South African and Indian Governments.
- 1930s  
Cape Town homes electrified.
- 1933  
Dennis Goldberg is born in Cape Town.
- 1936  
Cape African Voters are removed from the voters roll.  
Neville Edward Alexander is born.  
Lionel Davis is born in Cape Town.
- 1936  
Table Bay power station built.
- 1940s  
Legal backing given for segregated workplaces and suburbs in Cape Town.
- 1940  
Pier built in 1925, demolished to make way for a massive land reclamation scheme.

1943

6 July, [I.B. Tabata](#) requests [Professor Davidson Don Tengo \(D.D.T.\) Jabavu](#) to attend a meeting of the AAC Western Province in Cape Town to discuss the manifesto.

1946

8 February-12 February, A conference of The [South African Indian Congress \(SAIC\)](#), held in Cape Town, unanimously resolves to oppose the proposed legislation by proceeding immediately to prepare the Indian people of South Africa for concerted and prolonged resistance. During the conference a large deputation of sixty Indians calls on the Prime Minister, Field Marshal Smuts, on 11 February and urges him to postpone the legislation, pending a round table conference with India.

1948

July, [Rev. J.A. Calata](#) makes a presidential address at the ANC Provincial conference in Cape Town.

Four fifths of Africans still live outside locations

1951

[Cissie Gool](#) appears before the Cape Town magistrate for holding a public meeting. She also becomes active in the Franchise Action Council, the forerunner of the South African Coloured Peoples Organisation.

1951

February, The Franchise Action Council is formed in Cape Town

1 March, [Dr. F Malan](#) announces the Separate Representation of Voters Bill to remove Coloureds from the common voters roll in Cape.

7 May, The Franchise Action Council launch one-day work and school stay away in Cape Town to protest against the Separate Representation of Voters Bill.

1952

The Coloured People's Organisation (later the Coloured People's Congress) is formed under [James La Guma](#) and becomes the successor to the African People's Organisation (APO).

Walter Sisulu travels through the country to organise the Defiance Campaign and addresses numerous meetings. Among others, Sisulu visits Bloemfontein, Kimberley, Cape Town and Port Elizabeth.

1952

16 March, The Franchise Action Council calls a special conference in Cape Town to discuss what role of protest Coloured people would play on 6 April 1952 during the tercentenary celebrations of Jan van Riebeeck's arrival at the Cape.

1953

August, The FRAC calls a People's Convention in Cape Town

1953

September, The Coloured People's Organisation, later the Coloured People's Congress, under the presidency of James la Guma, is formed in Cape Town as successor to the African People's Organisation (APO).

1953

12 September, The South African Coloured People's Organisation (SACPO) is founded in Cape Town by Liberals and trade unionists including, Edgar Deane, Dr Richard van der Roos, S. Rahim, Regional September and John Gomas

1954

The South African Coloured People Organisation (SACPO) organises bus boycott in Cape Town to protest against the introduction of segregation on buses.

1955

The [Black Sash](#) is formed by six women in Cape Town

# KHOISAN ABORIGINAL SECURITY & PROJECTS SECURITY

Enterprise Registration No: 2016/190833/07



ENQUIRIES:	Jumath Hop
CONTACT NO :	0630190862 / 0638304383
Email Address:	<a href="mailto:jumathc@gmail.com">jumathc@gmail.com</a>
Date:	15 September 2019
Attention:	TO WHOM IT MAY CONCERN

This is to confirm that Dannyboy Pieterse has used his acquired skills to serve underprivileged communities. He has affectively achieved this by fulfilling his role as a volunteer and bring change to the khoisan communities across South Africa. He was also announced Chief of the Hessequa Khoi Tribal Council after the death of his brother Chief Andrew Pieterse. Dannyboy Pieterse also registered the Hessequa Khoi Tribal Council with the Western Cape Cultural Commission.

He played a vital role in the quality assurance of the Khoisan Aboriginal Security and Projects being registered with SASSETA to provide FETC in specialist security as well the National Certificate in General Security and offered to train learners in security, end user computing and communication skills. This gives the young adults and former soldiers a better chance of being employed. He was also a nominee for **IPM Emerging HR Practitioner of year 2018/2019**.

He also gives individual attention to our organization staff, difficult youth and where guidance, assist and support are required. Until now it has been a great pleasure to have Dannyboy present and available as an external member of the team. With the CRL commission closing unregistered churches and prevent unqualified pastors to minister, he assisted pastors in Swellendam, Ladysmith & Slangrivier by registering their church as an NPO, registration was granted on 20 April 2018. His is currently in the process to register his bible Institution with Department of Higher Education & Training for those unqualified pastors to get accredited qualification within the field of ministry. He also addressed the establishment of a traditional house within the Western Cape that must include Khoisan traditional leaders.

He also addressed the integration of former Khoisan soldiers/SACC (South African Cape Corps) a crossed South Africa who was excluded from the SANDF integration process, since 21 April 1994, and drafted a khoisan soldiers integration bill of 2018 and submitted to the South African Parliament. This draft Khoisan soldiers integration bill of 2018 is currently before the National Assembly to concludes its deliberations on the matter of the draft khoisan soldiers integration bill of 2018 & for the National Council of Provinces for concurrence **IN TERMS OF SECTION 75 OF THE CONSTITUTION**. **Dannyboy Pieterse was also a nominee for the International Corrections & Prisons Associations both outstanding Correctional staff member and ICPA 2019 Research**. Dannyboy Pieterse also addressed the availability of state land in Swellendam Municipality for the Hessequa Khoi Tribal Council

We honor him for his effort and priceless time, considering that he does this as a volunteer, and for this we honor him and we are thankful to have had the pleasure of working with him thus far. He also developed a website: [www.knsdu.org.za](http://www.knsdu.org.za) for the world to know who the other hero's/heroine of South Africa are and the role they played to liberate South Africa. In his latest research titled: **Today in history for South African khoisan people with coloured identity** is really a master piece by one of our own.

JD Hop  
Khoisan Aboriginal Security & Projects  
Chief Executive Officer

## Timeline: Cape Town 1960-1979

1960

Sharpeville Massacre: In the wake of Sharpeville, African students loyal to the African National Congress (ANC) establish the African Students' Association (ASA), PAC sympathising students form the African Students' Union of South Africa (ASUSA), and those loyal to the [Non-European Unity Movement](#) (NEUM) form other organisations in the Cape and Natal. However none of these organisations survives long, since identification with banned movements is hazardous, and university authorities are hostile to student political groups. Non-cooperation between peers in different student political groupings makes matters worse.

The PAC mounts its anti-pass campaign. Police at Sharpeville open fire on peaceful protesters killing sixty-nine and injuring 180. In the Western Cape, police opens fire and two people are killed. The PAC retaliates by calling a work stoppage that lasts for two weeks. Ninety five percent of the workforce goes on strike. PAC youth takes control of the Cape Town townships of Langa and Nyanga, setting up roadblocks and distributing food. 30 000 residents of Black townships of Cape Town march on Caledon Square, led by Philip Kgosana, but the march is thwarted when Kgosana is tricked into calling it off on the promise of top level negotiations. The state calls in the military and the marines, the townships are cordoned off and the situation is brought under government control. A state of emergency is declared, thousands are arrested throughout the country and the ANC and PAC are declared banned organisations. Nelson Mandela is among those imprisoned.

The Regime declares a State of Emergency and arrests over 2 000 people. At lunchtime, 30 000 Africans from surrounding African townships march into the centre of Cape Town and demand an interview with the Minister of Justice. The Chief of Security promises to approach the Minister and the crowds march out of Cape Town. Immediately after they disperse, Erasmus announces in Parliament that a State of Emergency has been declared in 80 of the 300 magisterial districts, including every important urban area, and that 18 regiments of the Citizens Force have been mobilised to supplement the police, army and air force.

1961

2 March, The Bishop of Johannesburg, Ambrose Reeves, resigns after having been deported from South Africa in September 1960 for his strong condemnation of the Government, particularly at the time of Sharpeville and the subsequent emergency. Reeves' action is vigorously supported by the Archbishop of Cape Town, Joost de Blank

29 May, Nation-wide general strike. It is reported that only 10-15 % of the labour force joins the strike. In Johannesburg, however, there was high African absenteeism. More than 40 % of the Rand's huge labour force stays at home. Fifty % of the Asians are out at Durban and 25 % of the Cape Coloureds. A split develops within the African leadership at the last moment. [Nelson Mandela](#) and the ANC take the initiative in organising the strike, but leaders of the banned PAC call on non-Whites to ignore it.

August, Sisulu visits Cape Town and organises for the extension to the ANC Youth League.

4 October, Separate elections for the four Cape Coloured representative seats are held. They are won by Independents with the United Party support.

12 December, Verwoerd tells the Council of Coloured Affairs that it will be transformed into a coloured 'Parliament' with a 'Cabinet', initially of four members, within the framework of a ten-year plan for the development towards self-determination of the Cape Coloured population.

1962

[Pogo](#) uprisings in the Cape result in vicious killings, particularly of Whites.

21 November, in an outbreak of violence at Paarl, Cape Province, two whites are beaten to death and seven blacks are shot during a march on a police station by about 100 blacks.

1963

19 February, The Minister of Defence announces the re-establishment, as of 1 April 1963 of the 'Cape Corps' of Coloureds to be employed in non-combatant roles.

30 August, The Prime Minister announces, in a statement before the Supreme Court in Cape Town, that Dr Abrahams will be returned to Bechuanaland. He and his three companions, are returned to Ghanzi on 31 August 1963, and the charge of sabotage is withdrawn on 11 September 1963.

In the Cape members of a breakaway group form the Non-European Unity Movement, Neville Alexander, Don Davis, Marcus Solomons, Elizabeth van der Heyden, Fikile Bam, Ian Leslie van den Heyden, Lionel Davis, Dorothy Alexander, Dulcie September, Doris van der Heyden and Gordon Hendricks are brought to trial in Cape Town.

1964

6 February, Revd Robert Selby Taylor, Bishop of Grahamstown, is elected Archbishop of Cape Town and Metropolitan of the Province of South Africa, in succession to Dr Joost de Blank who recently returned to Britain on medical advice.

19 June, Sabotage groups blast three pylons, one in the Transvaal and two on the Cape Flats. Parliament ends its session after 103 days and the passing of 100 bills.

1965

25 February, Archbishop Owen McCann of Cape Town becomes South Africa's first Cardinal when he is invested by Pope Paul in St Peter's Basilica.

19 October, New electoral divisions are defined and plans are open for inspection. 160 electoral divisions are provided for the House of Assembly-an increase of ten-and in addition there will be six for South West Africa and four for Cape Coloured voters.

13 November, The Archbishop of Cape Town, the Most Reverend Robert Selby Taylor, says in his charge to the Synod of the Church of the Province of South Africa, constituted in Cape Town, that barriers erected to keep races apart are creating in the minds of many a serious conflict

1966

18 March, The Defence and Aid Fund is banned as an unlawful organisation under the Suppression of Communism Act. It is an autonomous South African body providing legal aid for persons accused of political offences and support for the families of political prisoners. The fund's office in Cape Town, East London, Johannesburg and Port Elizabeth are searched by police, as well as the homes of its office bearers, including that of the author, Alan Paton.

28 March, The trial of Fred Carneson, a listed communist and former editor of New Age opens before the Supreme Court in Cape Town, the charges being sabotage and contravention of the Suppression of Communism Act on three counts. On 25 May he is sentenced to a total of five years and nine months' imprisonment.

District Six declared a 'White' area, under the Group Areas Act of 1950

12 September, The Minister of Defence, Botha, announces in Cape Town that the posts of Secretary for Defence and Commandant-General of the Defence Force are to be combined under one head.

October-17 October, Tsafendas is brought to trial before the Judge-President of the Cape Province.

1967

10 January-11 January, B.J. Vorster and Chief Jonathan of Lesotho meet in Cape Town. A joint statement emphasizes their belief in peaceful co-existence. Economic aid and technical assistance are also proposed.

1967

24 January, Prime Minister B.J. Vorster announces in Cape Town that Dr DÁnnges, nominated as the government's candidate for the Presidency, has tendered his resignation as Minister of Finance. His portfolio is to be taken over by Dr Diederichs. Mr J.W. Haak becomes Minister of Economic Affairs and Dr Carel de Wet, South African Ambassador in London will take over the portfolio of Mines and Planning.

1967

30 July, Dr Raymond Hoffenberg of Groote Schuur Hospital, Cape Town and senior lecturer at the University of Cape Town Medical School, is banned under the Suppression of Communism Act. No explanation is given. The order leads to immediate protests by University staff and students.

1968

3 April, Prime Minister B.J. Vorster announces that the 5 'non-White' University Colleges-those of Fort Hare, Zululand and the North, of the Western Cape and of Durban-Westville-will be released from their association with the University of South Africa,. They will be called universities and will, subject to certain conditions, be free to provide for their own teaching and conduct of examinations.

10 April, J.J Fouché is inducted as President in Cape Town.

14 August, Widespread student protests are held against the banning by the government of the appointment of an African lecturer, A. Mafeje, to a post in the Department of Social Anthropology at the University of Cape Town. Prime Minister Vorster subsequently threatens to take action against student protests if the University authorities do not do so in reasonable time.

1969

18 February, John Vorster formally opens a new submarine cable between Cape Town and Lisbon  
2 September, P.W. Botha, the Minister of Defence, announces the establishment of a third naval base at Saldana Bay, about 80 miles north of Cape Town.

1970

11 February, A delegation from Mauritius arrives in Cape Town to discuss ways of strengthening links between Mauritius and South Africa.

1971

26 March, The Prime Minister of Swaziland visits Cape Town for talks with John Vorster and confirms that a policy of friendship and cooperation towards the Republic is being maintained.

1972

Bernard Dancing Shoes Hartze (Cape Town Spurs, Federation Professional league) sets a South African record for a single season goal-scoring average: 35 goals in 16 matches.  
The Prime Minister states in the House of Assembly in Cape Town that the United Nations General-Secretary, Dr. Waldheim, will be welcome and the government is willing to discuss with him, inter alia, black self-determination.

April-June, Serious student unrest occurs at both black and white English-language universities leading to forceful police action against demonstrators in Cape Town, Johannesburg and elsewhere. Of the total 618 persons arrested in connection with student protests all those tried in court, for various alleged offences, are acquitted-except one student fined R50 for addressing a meeting.

12 May, a Bill prohibiting demonstrations near the Houses of Parliament in Cape Town is passed with the support of the opposition United Party.

16 May, the Minister of Justice bans all protest meetings in the centre of Cape Town, following student protests. Several arrests are made.

2 June, Student protest erupts into violence outside St. George's Cathedral in Cape Town. Force is used to dispel demonstrators.

18 July-19 July, Stevedores turn out in large numbers at the respective Wage Board sittings in Durban and Cape Town to argue their case for a minimum wage of R18, based on the PDL. Supported by evidence from the Commission, the workers are of the view that they have succeeded in obtaining their wage increases. The slow workings of the Wage Board are such that by October of that year, there is still no news on this.

10 August, Naval Headquarters at Simonstown announce that the second series of joint British South African exercises off the Cape Coast will begin on 14 August 1972 and will continue for seven days.

October, as the new wages for dockworkers have not yet come into effect, stevedores in Cape Town and Durban embark on a strike. It ends when workers are given an ultimatum to return to work or face retrenchment.

December, the new wage determination from the Wage Board comes into effect. It is a R1 increase for stevedores, to a minimum wage of R9, 50. This is just under 50% of the R18 PDL mooted by the workers in July. As a result, 2000 workers strike in Durban and 20 are dismissed. Concerned that Cape Town workers would face dismissal if they struck, students in the Commission there encourage workers to write to the Secretary of Labour, and to consider forming a trade union. Pamphlets giving workers advice on how to go about forming a union are distributed.

1974

February, the report of the one-man Commission of Inquiry into the University of the Western Cape by Justice IT. Van Wyk urges that disruption and incitement at all South African universities be made a legally punishable offence.

19 August, The Prime Minister meets for four hours in Cape Town with a delegation of politicians from the Coloured Representative Council (CRC), led by Sonny Leon. He informs them that the government cannot meet their demands.

5 September, The Prime Minister again meets Coloured leaders in Cape Town in an attempt to resolve the crisis in the government's Coloured policy.

10 September, The Minister of Defence states that South Africa will provide bases and communication facilities to the maritime forces of Western nations interested in the defence of the Cape route.

1975

Cape Town-based Hellenic (White) claim the Chevrolet Champion of Champions by defeating Kaizer Chiefs (5-2 on aggregate).

17 March-18 March, Meetings are held in Cape Town between Prime Ministers Vorster and Ian Smith, with discussions focussing on the détente policy and the future of Rhodesia.

June-September, People arrested include lecturers at the Universities of Cape Town and Natal, leaders of NUSAS, an assistant to Dr. Beyers Naudé and the Afrikaans author Breyten Breytenbach. Most are detained under the Terrorism Act.

16 June, The British Foreign and Commonwealth Secretary, James Callaghan, announces in the House of Commons that the Simonstown Agreement with South Africa has been terminated. There will be no further joint exercises between the Royal and South African navies. The facilities will remain available to countries of the free world wishing to co-operate in the defence of the Cape Sea Route.

1976

11 August-12 August, Violence spreads to Cape Town, to the black townships of Langa, Nyanga and Guguletu and then, for the first time, to Coloured townships.

A number of student leaders at the University of the Western Cape and other community leaders are arrested and detained at Victor Verster prison, near Paarl

Unrest, disturbances and riots spread to Cape Town itself, with interaction with the police on 1, 2 and 7-8, 10-13 September. Sporadic outbreaks of violence continue to occur in Soweto and in central Johannesburg.

1 September, About 2 000 Langa, Nyanga and Gugulethu students march without notice or publicity through the Cape Town CBD unhindered.

2 September, The coloured students march to the city in the hope that they will also display a peaceful march. The police were prepared and close down the CBD. The tear gas they spray on students affects all working people there, who later are forced into the chaotic streets by the smell. The city marches continue to September 3 when police execute similar action as the previous day. It appears that the Cape Town revolt has passed the point where intimidation can force youth off the street.

15 September-16 September, Some 200,000 Coloured workers stay away from work in the Cape Town area. The extent of the strike is unexpected and unprecedented.

20 September, A seven-man delegation of Coloured leaders flies from Cape Town to Pretoria to meet the Prime Minister for discussions on the future of the Coloured community. They appeal to John Vorster for the immediate release of the Chairman of the Coloured Labour Party, the Rev. Allan Hendrickse, unsuccessfully.

29 September, In the Cape Town Supreme Court a British journalist, David Rabkin, his wife and a university lecturer, Jeremy Cronin, are sentenced to ten, one, and seven years' imprisonment respectively for offences under the Terrorism and Internal Security Acts to which they have pleaded guilty. They have advocated violence leading to insurrection. Since Mrs. Rabkin was expecting a baby, the court suspended eleven months of her twelve-month sentence and she returns to Britain with her new born daughter in October.

1 October, France confirms that it is selling two new combat submarines to South Africa, to help it protect the oil route round the Cape in the face of the Soviet naval escalation in the Indian Ocean

17 October, The township of Soweto flares into violence again. An estimated 75,000 Pounds Sterling damage is caused. Incidents are also reported from Cape Town, Pretoria and Krugersdorp.

1977

25 January, A group of clergymen of seven Christian churches-including the Roman Catholic, Anglican and Methodist churches-calling themselves 'Ministers Fraternal' publish a report blaming the riot police for their role in the violence in the Cape Town townships at Christmas 1976. Their report is banned.

27 January, Police in Cape Town arrest thirty two members of the Comrades Movement, a student organization arising from the unrest in the townships in 1976. They face several charges of arson.

9 February, The Prime Ministers of South Africa and Rhodesia meet in Cape Town for talks on the Rhodesian problem and the possibilities for settlement.

24 May, Minister of National Education, Dr. Piet Koornbof, tells a conference in Cape Town that South Africa is moving in the direction of a confederal or canton' political system, and cultural pluralism. He is publicly supported by the Minister of Defence, P.W. Botha, chairman of the special committee on adaptations to the present Westminster-style of government.

10 August, About 100 white sympathisers join evicted black squatters in a passive protest against the demolition of shanty dwellings outside Cape Town. This was the third day of an operation to remove an estimated 26,000 squatters from three camps.

1979

11 December, Alexandre Moumbaris, who was serving a twelve-year sentence, convicted under the Terrorism Act, escapes from Pretoria Central, and succeeds in reaching Zambia. Two white academics from the University of Cape Town, escape with him.

## KHOISAN NATION SELF DEFENCE UNIT



ENQUIRIES:	Director Andrew Pieterse
CONTACT NO :	0834942383 / 0799281920
Date:	01 February 2016
NPO Registration	160-055 NPO

### To whom it may concern

This is to confirm that Dannyboy Pieterse has used his acquired skills to serve underprivileged communities since July 2014 to date. He has affectively achieved this by fulfilling his role as General Secretary for the Khoisan Nation Self Defence Unit.

Dannyboy plays a vital role in the quality assurance of security and offered to train learners in general security, end user computing and communication skills. This gives the young adults and former soldiers a better chance of being employed.

Dannyboy has delivered sterling and professional services since the beginning of July 2014. He also gives individual attention to our organization staff, difficult youth and where guidance, assist and support are required. Until now it has been a great pleasure to have Dannyboy present and available as an external member of the team. He also registered our organization as an NPO, registration was granted on 08 October 2015.

He is also fighting for the integration of former Khoisan soldiers (Cape Corps) who was excluded since 21 April 1994, and is currently applying to the Presidency for amnesty for the integration of Khoisan soldiers into the SANDF and was responsible for all research and submission of all documentation. This concern has been referred to the Ministry of Defence and the SANDF to address the injustices of the exclusion of the Khoisan Soldiers (Cape Corps) into the SANDF integration process since 21 April 1994.

We honor him for his effort and priceless time, considering that he does this as a volunteer, and for this we honor him and we are thankful to have had the pleasure of working with him thus far.

Yours Faithfully

Pastor Andrew Pieterse  
Khoisan Nation Self Defence Unit  
Director

## Timeline: Cape Town 1980-2019

1980

Boycotts of schools and universities started at secondary schools in Cape Town and spread to primary schools and spread finally to schools country-wide.  
Cape school boycotts begin.

January, The Schlebusch Commission holds hearings in Cape Town on the country's constitutional future. Among the organizations submitting memoranda, or alternative proposals, are the PEP, the NRP, the South African Indian Council and Inkatha.

20 April, Mounting protests by Coloured students against the educational and political system escalate further. Representatives of more than sixty Coloured high schools, teacher training colleges and the University of the Western Cape resolve to continue their boycott of classes. The boycott begins on 21 April 1980 and is widely observed by approximately 100,000 students from seventy schools for three weeks.

28 May, The schools boycott spreads to the black townships and riot police are in action in Durban and Port Elizabeth. At Elsies River, near Cape Town, police fire on Coloured children, killing two and wounding three.

6 June, Dr. Renfrew Christie, an academic and former student leader from the University of Cape Town, is sentenced to ten years imprisonment, with four other sentences of five years each to run concurrently, after being found guilty on five charges under the Terrorism Act. He is said to have supplied information to the ANC concerning South Africa's nuclear programme, and to have exposed vital installations to the danger of sabotage.

1981

20 August, Mass protests in Cape Town over the enforced removal from Nyanga camp are followed by widespread criticism both within and without South Africa.

South Africa bans three white Zimbabweans from visiting South Africa and addressing members of the University of Cape Town

25 August, Confrontation between South Africa and Transkei over the deportation and return to Transkei of squatters from the Cape Town area.

25 August, Confrontation between South Africa and Transkei over the deportation and return to Transkei of squatters from the Cape Town area.

20 November, A total of eighty-two agreements between South Africa and Ciskei are signed in Cape Town by Chief Sebe and the Prime Minister and other Cabinet Ministers.

1982

The bombing of South Africa's only nuclear power station at Koeberg, outside Cape Town, took place on 18 December 1982.

In the Western Cape two federations of civic associations were formed. They were the Cape Areas Housing Action Committee and the Federation of Cape Civics.

10 March, Over fifty squatters begin a hunger strike in St. George's Cathedral, Cape Town, protesting against evictions from Nyanga squatter camp. The strike ends on 1 April 1982 after a meeting with Dr. P. Koornhof.

20 March, A powerful bomb at 2:05 am destroyed the cells behind the Langa Commissioner's Court in Cape Town where thousands of pass law offenders are sentenced. The blast caused widespread damage in the office which houses personal files on Africans in the Western Cape.

It was apparently part of ANC campaign aimed at creating confusion in the apartheid administration by destroying records of blacks.

It took place on the eve of the anniversary of the Sharpeville massacre. No one was injured.

4 June, A bomb exploded in the elevator of the building in the centre of Cape Town which houses the President's Council. One man was killed. According to Security Police, 60 attacks by insurgents belonging to the ANC were recorded last year. That number compares with 19 in 1980 and 12 in 1979.

27 October, An intensified campaign to enforce the pass laws leads to increased prosecutions in the Cape Town area. The government is working towards stricter enforcement of influx control, particularly in the Western Cape.

1983

9 April-10 April, at a meeting in Cape Town seven predominantly black trade unions decide in principle to form a federation, estimated to have a potential membership of about 180,000.

May, Late May: The government is planning to build a large new township, Khayalitsha, twenty-five miles outside Cape Town. More than 150,000 black people living in townships near Cape Town, will be expected to move to the new development. This is a policy reversal of the government's virtual freeze on all building for blacks in the Cape.

14 June, United Democratic front (UDF) is formed in Cape Town.

20 August, The [United Democratic Front \(UDF\)](#) is formally launched at a meeting in Mitchell's Plain, near Cape Town, attended by delegates from 320 community groups, trade unions, women's groups and student organizations. It is opposed to the government's constitutional proposals and pledges itself to a single non-racial and unfragmented South Africa.

5 September, The trial begins in the Cape Town Supreme Court of Commodore Dieter Gerhardt on charges of spying for the Soviet Union. The Judge President grants an application by the state that the proceedings be held in camera.

1984

17 March, A Defence Force spokesman confirms in Cape Town that South Africa is to stop supplying the United States and Britain with intelligence reports on the movements of Soviet warships around the Cape by the end of the year.

2 May, South Africa, Mozambique and Portugal sign a new agreement in Cape Town on the supply of electric power to South Africa from the Cahora Bassa Hydro-electric Dam in north-west Mozambique.

10 May-12 May, Talks take place in Cape Town between Swaziland and South Africa concerning trade and regional security. South Africa is to open a consulate in Swaziland. It is reported that more than sixty ANC members are in detention in Swaziland and four have been handed over to the South African authorities.

18 June, Chief Gatsha Buthelezi is summoned to Cape Town by Dr. Piet Koornhof and informed that the Rumpff Commission of Inquiry into the implications of the possible transfer of KaNgwane and Ingwavuma, KwaZulu to Swaziland has been disbanded.

13 July, The last all-white Parliament ends its last session in Cape Town.

17 September, over the weekend, South Africa's new President, Pieter W. Botha, announced the appointment of a Cabinet which, for the first time in South Africa's history, includes non-whites. The two non-white Cabinet members, the Reverend Allan Hendrickse, leader of the Labour Party, and Amichand Rajbansi, whose National People's Party is drawn from the Indian community, were sworn into office in Cape Town, along with the other members of the new 19-man Cabinet for General Affairs, which is otherwise all-white.

1985

21 February, Government announces ninety-nine year leasehold rights for blacks in three Cape Town townships in order to stop the riots over the policy of forced removal in that region.

1988

7 July, Five prominent anti-apartheid activists from Cape Town were released after being detained for up to two years under the emergency, but three of them were served with restriction orders limiting their movements and activities and barring them from speaking to the press. The five were Trevor Manuel, Ebrahim Rasool, Mountrain Qumbela and Hilda Ndude, all officials of the United Democratic Front (UDF) in the Western Cape region, and Mzonke Jacobs, president of the Cape Youth Congress. Those served with restriction orders were Messieurs. Manuel, Rasool, and Jacobs.

1989

12 July, ANC leader Nelson Mandela met with South African President P. W. Botha on 5 July at the latter's office in Cape Town. On 8 July, Justice Minister Kobie Coetsee stated that the two parties had not discussed policy matters or engaged in negotiations but had confirmed "their support for peaceful development in South Africa". On 12 July, Nelson Mandela released a statement through the prison authorities agreeing with this account, but adding that dialogue with the anti-apartheid movement in particular, the ANC was the only way to achieve peace

31 August, Confrontation between the Mass Democratic Movement and the regime continued when about 200 women, including anti-apartheid leaders, marched toward the UK Embassy in Cape Town on 30 August to deliver a petition protesting the condition of political detainees in South African, only to be arrested, and then released, with trials set for October. On 31 August, students held a large rally at the University of the Witwatersrand in Johannesburg, at which they announced the revival of four "restricted" student groups, and then had a running battle with police, who broke up the meeting.

1990

25 January, Extracts of a document written by Nelson Mandela in anticipation of a meeting with President P.W. Botha in the beginning of 1989, is published by a Cape Town newspaper.

16 March, It was announced that talks between Government officials and an ANC delegation led by Nelson Mandela would open in Cape Town on 11 April. The talks are intended to discuss obstacles to the process of negotiations

22 March, After a meeting in Cape Town with President de Klerk, the Secretary of State James Baker 3rd said Mr. de Klerk had told him that his Government was engaged in an "irreversible process that we (the South African Government) will follow to its logical conclusion."

Authorities ordered an inquiry into the funding of the Civil Co-operation Bureau, a secret military unit, accused of political assassinations.

5 April, At an informal meeting in Cape Town, President F.W. de Klerk and Nelson Mandela agreed to reschedule formal talks between the Government and the African National Congress (ANC). The talks will be held from 2 to 4 May.

1991

1 February, In a speech given at the opening of the parliamentary session in Cape Town, South African President Frederik Willem de Klerk announced that legislation would be tabled shortly for the repeal of the Land Acts of 1913 and 1936, the Group Areas Act of 1966 and the Development of Black Communities Act of 1984, as well as the Population Registration Act of 1950. The repeal of the latter would be accompanied by the adoption of temporary transitional measures. President de Klerk also declared his opposition to the idea of a constituent assembly and to that of an interim government.

12 February, Following a 12-hour meeting in Cape Town between President de Klerk and ANC Deputy-President Nelson Mandela, they announced that they had resolved differences on the

interpretation of the Pretoria Minute. Under the new agreement, the authorities undertook to expedite the return of exiles and the release of political prisoners while the ANC assented to end the recruitment and training of cadres for its armed branch-Umkhonto we Sizwe.

29 September, Reverend Allan Boesak was elected Chairman of the ANC's Western Cape region. 1 November, In a book entitled "The Samson Option", journalist Seymour Hersh asserted that Israeli and South African scientists had collaborated over nearly three decades to successfully produce a nuclear bomb, testing at least three warheads off the Cape of Good Hope during the last 1970s.

1992

24 January, In a speech given at the opening of the parliamentary session in Cape Town, President de Klerk reiterated his intention to set up a transitional government "broadly representative of the total population".

1993

7 December, The Transitional Executive Council has its first meeting in Cape Town.

1994

26 October-28 October, International Donors' Conference on Human Resources Development at Cape Town, organised by the UN and Commonwealth. Fifty major international donors attended. Pledges of aid to South Africa total 10 billion rand.

1995

Following violent student protests in Cape Town on 16 February, President Mandela warns in Parliament that he will not tolerate anarchy developing in the country.

17 May, Unita leader Jonas Savimbi meets President Mandela in Cape Town.

Parliament approves legislation to set up a Truth Commission.

1996

29 January, Two serving members of the army and a third man are arrested in connection with the attack on St James's Church in Cape Town in July 1993.

23 June, A service in Cape Town's St George's Cathedral marks the retirement of the Most Rev. Desmond Tutu as Archbishop of Cape Town and head of the Anglican Church in South Africa. He will remain chairman of the Truth and Reconciliation Commission.

4 August, during a march organized by the Cape Town-based Muslim organization People against Gangsterism and Drugs (PAGAD) a suspected drug dealer, Rashaad Staggie, is set alight and shot to death. PAGAD spokesmen later claim the motorcade of some 500 vehicles had been delivering an ultimatum to him and to his twin brother Rashid to end drug sales.

11 August, PAGAD supporters attend a rally in Cape Town. Similar rallies are held in Durban and Johannesburg's Lenasia area, and national support grows. Tensions rise and police and troops patrol. Leaders of PAGAD deny that there are plans for a 'jihad' or holy war and maintain theirs is a broad-based campaign against crime, for which they are receiving a ground swell of support.

16 December-17 December, Running battles break out between police and PAGAD protestors in Cape Town.

1997

19 February, The Presidents of South Africa, Uganda, Mozambique, Botswana and Zimbabwe meet in Cape Town. The five leaders exchange views on problems affecting the sub-continent as well as the crises in Zaire and the Sudan. President Mandela emphasizes the importance of peace and stability in Africa to ensure harmonious co-existence and development.

17 March, Allan Boesak appears in a Cape Town court to face nine charges of fraud and twenty one charges of theft involving more than \$800,000-most of it donated to his Foundation for Peace and Justice by Danish and Swedish aid organizations. The case is postponed until 4 August 1997.

**2019**

[The traditional Khoisan Leadership bill of 2015 to be sign into law:](#)

## Chief Dannyboy Pieterse also served as a councillor in the City of Cape Town



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OFFICE OF THE DEPUTY CITY MANAGER – Governance & Interface – Councillor Support

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2011-02-13

### TO WHOM IT MAY CONCERN

This serves to confirm that Dannyboy Pieterse was an elected Councillor for the City of Cape Town from 8 March 2006 to 9 January 2009. During this period he served as a member of the Human Resources Portfolio Committee of the City of Cape Town.

  
**JAMES VAN AS**  
**MANAGER: COUNCILLOR SUPPORT**

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UNESCO Convention against Discrimination in Education of 1960 (art. 5); and UNESCO Declaration on Race and Racial Prejudice of 1978 (art. 50). Language and culture section 6, 30 and 31 COMMISSION FOR THE PROMOTION AND PROTECTION OF THE RIGHTS OF CULTURAL, RELIGIOUS AND LINGUISTIC COMMUNITIES (SECTION 185 COMMISSION)

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**GENERALS** OF THE KHOISAN NATIONAL SELF DEFENCE UNIT OF SOUTH AFRICA ATTENDED THE OPENING OF THE NATIONAL HOUSE OF TRADITIONAL LEADERS – SOUTH AFRICAN PARLIAMENT on **03 March 2017**

**Lt. General M. Wentzel & Lt. General Jonkers** dress in Tunic



**Lt General Dannyboy Pieterse** of the Khoisan Nation Self Defence Unit of South Africa hand over a memorandum to the spoke person of Defence & Military Veterans Ms Joy Peters on **06 February 2017**



**King Khoebaha Calvin Cornelius III attended prayer event with Khoisan Nation self Defence Unit of South Africa 8<sup>TH</sup> non statutory force – 12 /09/2015 - Robertson**



**In attendance was other traditional Khoisan leaders sharing the same platform**



**THIS EVENT TOOK PLACE ON 12 SEPTEMBER 2015 IN ROBERTSON**

# KHOISAN NATION SELF DEFENCE UNIT

ENQUIRIES:	Dannyboy Pieterse
CONTACT NO :	0760462401 / 0630190862 / 0638304383
Date:	09 September 2019
NPO Registration:	160-055 NPO
Attention:	THE SPEAKER OF THE NATIONAL ASSEMBLY: HONOURABLE TR MODISE
<b>FOLLOW UP REGARDING THE DELIBERATIONS ON THE DRAFT KHOISAN SOLDIERS INTEGRATION BILL OF 2018 AS STATED IN LETTER DATED 05 AUGUST 2019.</b>	

The abovementioned matter refers.

We are pleased that the law makers of Parliament shared the same sentiments with the Khoisan Nation Self Defence Unit of South Africa as the 8<sup>th</sup> non statutory force, that the matter has historical references.

We are also happy to announce, the release of the final chapter of research: **TODAY IN HISTORY FOR SOUTH AFRICAN KHOISAN PEOPLE WITH COLOURED IDENTITY**, as soon as President CM Ramaphosa sign the traditional khoisan leadership bill of 2015 into law.

This letter serves as a follow up on the feedback received from the Select Committee on Security and Justice on 05 August 2019 addressed to the Khoisan Nation Self Defence Unit of South Africa. We know that Parliament request our continued consideration of the procedures and to allow the National Assembly to concludes its deliberations on the matter of the draft khoisan soldiers integration bill of 2018 & for the National Council of Provinces for concurrence **IN TERMS OF SECTION 75 OF THE CONSTITUTION.**

Hope to hear from you

Kind Regards



Dannyboy Pieterse  
General Secretary: Khoisan Nation Self Defence Unit of South Africa

**From:** Victor Ngaleka [mailto:vngaleka@parliament.gov.za]

**Sent:** Thursday, September 19, 2019 5:28 PM

**To:** dannyboy.pieterse@vodamail.co.za

**Cc:** Nazeem Ismail; Nomaindia Xauka; Viveca Abrahams

**Subject:** Acknowledgement of letter to Speaker

Dear Mr Pieterse

We acknowledge receipt of your letter dated 9 September 2019 addressed to the Speaker.

Regards

**Victor P Ngaleka**  
**Procedural Advisor**

Tel: 27 (21) 403 3824  
[www.parliament.gov.za](http://www.parliament.gov.za)



**PARLIAMENT**  
OF THE REPUBLIC OF SOUTH AFRICA

**Khoisan Nation Self Defence Unit of South Africa brings traditional khoisan leaders from different khoisan cultural background to share the same platform.**

**UNITY**



# South African Coat of Arms

The shape of the shield makes reference to the drum, and contains two human figures from Khoisan rock art.

The motto is: !ke e: /xarra //ke, written in the Khoisan language of the /Xam people, literally meaning diverse people unite. It addresses each individual effort to harness the unity between thought and action.

The Khoisan, the oldest known inhabitants of our land and most probably of the Earth, testify to our common humanity and heritage as South Africans and as humanity in general.



**CHIEF DANNYBOY PIETERSE & LT. GENERAL OF THE KHOISAN NATIONAL SELF DEFENCE UNIT OF SOUTH AFRICA  
CONTRIBUTE THIS FINAL CHAPTER TO THE FUTURE GENERATION OF THE KHOEKHOE PEOPLE OF SOUTH AFRICA**