

"Dead" Man Lives!

Kuyasa Township was shocked last month when a rumour hit town that a well known local Theology student, John "Teacher" Mohlakola had been killed in strife-torn Natal by Inkatha warlords.

"Tesco", as he is commonly known, is training as a Roman Catholic Church priest at the St. Benedict House of Formation in Howick, Natal. Apparently the rumour was generated by an anonymous telephone call which informed a relative of "Teacher" of the alleged mishap.

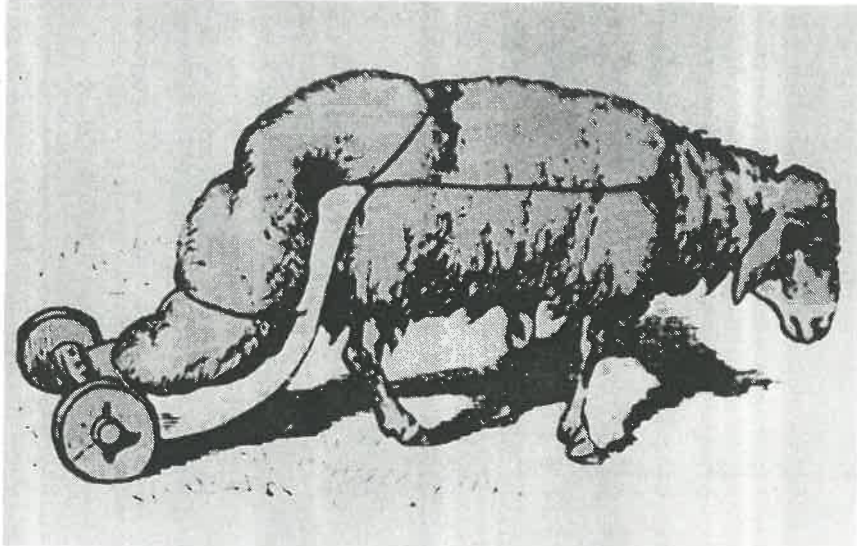


The rumour then spread like wild fire throughout Kuyasa Township and, according to sources, was even announced at a church service.

Meanwhile "Teacher" was enjoying himself in Johannesburg and when he got to know about the rumour he immediately faxed a letter explaining the misunderstanding.

According to him a friend of his was driving a car which he, John usually uses in one of the strife-torn areas of Natal. The car was ambushed by gunmen and the driver was shot and killed instantly. John's identity document was found in the car and everyone from the seminary became positive that John had been murdered.

This rather sheepish lady on the road from Asia to the Colesberg sheep festival had a long tail for us.



SKAPE HET 'N LANG GESKIEDENIS

Die Colesberg Skaapfees herinner 'n mens daaraan dat skape 'n lang verbintenis met ons land en vasteland het.

Daar is argeologiese bewyse dat mak vetsterskape al in 5000 v.C. in Egipte en die Sahara-omgewing voorgekom het. In Oos-Afrika is skape al teen 2000 v.C. makgemaak.

In ons eie land kom die skaap al vir tweeduisend jaar voor - in 900

v.C. het steentydperk skape so ver as die Suidwes-Kaap aangehou.

In baie ystertyd-nedersettings is aanduidings gevind dat skape deel van die landbou-opset in Transvaal en Natal was - eenduisend vyfhonderd jaar gelede.

Argeoloë glo dat skape wydverspreid deel van menslike nedersettings was en selfs met nomades na droë streke getrek het.

EEN MILJOEN KILOMETER

OP EEN ENJIN

'n Colesberger, Judy Nel, is die eienaar van 'n 1968 Mercedes Benz 220 D wat reeds een miljoen kilometer agter die rug het. Sy is die motor se enigste eienaar. Hier ontvang sy 'n sertifikaat van Mercedes, Duitsland, oorhandig deur die bestuurder van die agentskap op Burgersdorp. Sy het ook 'n spesiale borsspeld met die Mercedes-emblem ontvang en sal in die internasionale Mercedes tydskrif, "Alle Welt", verskyn. Die motor het nog steeds sy oorspronklike enjin.



Published and printed by co-editors, Maeder Osler and Oupa Mpekula. Layouts by Phambili Mayaba. Toverberg Indaba, P. O. Colesberg, 5980.

TOVERBERG INDABA

Ukusebenzela abahlali base Colesberg ngokubanzi nendawo eziyingqongileyo

- To serve the entire community of Colesberg and surrounds.
- Independent; not party political.
- Not for private profits.
- Democratic and accountable to all.

- Lizimele - alimelanga qela lopolotiko.
- Alimelanga nzuzo zabucala.
- Lilawula ngokumelwa (Democratic) lixhomekeke kubo bonke abantu.

- Om die hele gemeenskap van Colesberg en omgewing te bedien.
- Onafhanklik; nie party polities.
- Nie vir privaat wins.
- Demokraties en verantwoording aan almal verskuldig.



TOVERBERG INDABA

May/June 1992
Edition 8
R0.25

For us all!

Elethu sonke!

Vir ons almal!

Die Skaapwagter
hou wag...



Ons skaapwagters sal waarskynlik nie weet hoe om skape in die suide van Frankryk op te pas nie. Die herder hierbo staan op 6 voet hoë stelte en brei sokkies! Hy sê hy wag vir die Colesberg Skaapfees om kontak te maak met ons skaapwagters.

INSIDE / BINNE NGAPHAKATHI

Local Forum
Toilet Dispute
Dead Man Lives!
Our Novelist!
Umso Pupils Return
Quality Education
Literacy, Imfundo
Editorials...
Gary Player here
Wen RIO!
Osomashishini...
Intlanganiso Nemibutho
Letter of the Month
Rush on Gateways

Isiphithiphithi Kwindawo Yenkam-nkam



Izihlwele zabantu balapha abomkelela inkam-nkam kutshanje ziye zakhwankiswa kukusuka imali zabo zingaphumi.

Kodwa noxa kunjalo uNkszn. Nomthndazo Gaqa weBlack Sash uye wawa evuka encedisana nezi ntsizana. Kwaziphawulileyo iingxaki ubalule ezi:

- * Intswela-nkathalo kubomkelisi.
- * Ukudlakazeliswa kwabantu ngabomkelisi kungahoywanga budala nakukhubazeka kwabo. Kwesinye isiganeko isigulana sentliziyo sawa sisemgweni itshoba lalala umbethe.
- * Amagosa omkelisayo ayedubula iziqhushumbisi (Fire-crackers) ngenjongo zokothusa abantu. UNkszn. Gaqa umangale kwabasemagunyeni abathe bona bathembisa ukuba ayinakube yenzeke into enje.

A scene outside the most recent pension payout in Colesberg. As a result of local representations, "remedial action" has been promised at national and regional levels.



Ms. Nomthandazo Gaqa, Black Sash fieldworker. She took local pensioner problems to the highest level.

Colesberg Negotiating Forum to start

A unanimous first-step whole-community decision to start a Colesberg negotiating forum has been reached.

A working group, or interim executive, of 6 representatives each from the Town Council, the Lowryville Management Committee

and the Civics Association have agreed to meet to give detail to the decision.

The negotiating forum is to explore establishment of a single municipality for Colesberg. This has long been on the agenda of organisations based in black comm-

unities. In recent times it has been set as an aim of the present government. Local town council representatives, in June 1990, first came out in its support. Since then the Toverberg Indaba has regularly tried to record progress and problems.

OSOMASHISHINI



The Thiso family, Kuyasa, at work on their home industry.

Ukusekwa kombutho wosomashishini abasakhasayo kweli leMpuma Koloni kwathi kwazinyaswa yindwalutho yase Bhilitane, umnu Allan Gibson owenza uphando ngosomashishini abakhasayo, ndibano eyathi yaqhutywa kwelase Colesberg ngomhla wama 20.03.92 eCentral Hotel.

Yaba kokokuqala ezimbalini ukuba useko lwenqila lughubeke kwidolophu encinane njenge Colesberg ukuzama ukukhuthaza osomashishini abakulayo nokufumana inkxaso. Babephume mbombo zone osomashishini kwakunye nezithethi eziphuma kwiMobil Foundation nentatheli zeziko losasazo lesiXhosa nezomabonakude. Umnu. Robert Ruka, owayesakuba kwiNafecoc wonyulwe ukuba abe ngumongameli wokuqala wombutho.

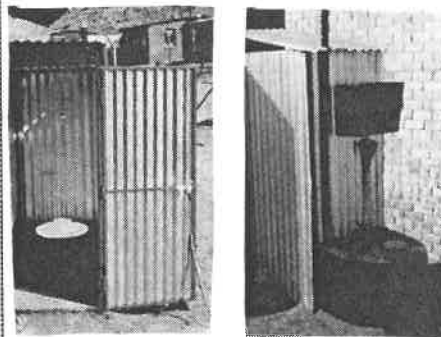
Topgrade Sewerage Demanded

A full-scale top-grade sewerage system for Colesberg's largest residential area Kuyasa, as well as for Lowryville, is the aim of representatives from those areas.

This came from the lengthy debate on development priorities at the recent town meeting attended by the Development Bank of Southern Africa.

The meeting was told by the civics association that the current moves to install an "aqua privy" system were unacceptable to the Kuyasa community. The civics was supported by representatives from Lowryville.

Fears were expressed that the "aqua-privy" system would lead to pollution and health problems. It was maintained that the Kuyasa



A demonstration "aqua-privy."

community had not been properly consulted on the issue.

A 280 site-and-service extension to the township, which includes the first "aqua-privy" plans, could be in jeopardy because of the stand for a full sewerage system. Discussions are continuing.

Win R10

Phumelela iR10

Wen R10

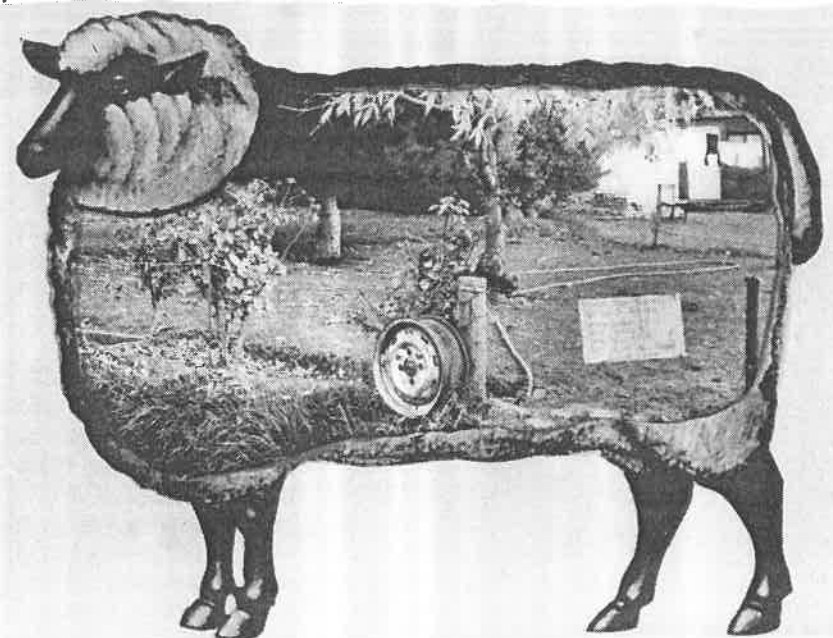
Inside our sheep is a photograph of a particular park in Colesberg. Our questions for the R10 prize are :-

1. Who is the person who developed this park?

2. What is the park's name?

3. What animals live in the park?

First correct answers to be drawn on May 30 at 5pm will get the prize!



LOCAL WRITER



Mr. Simosakhe Thiso. Dramatist and novelist.

Colesberg has a budding writer in 23 year-old Mr. Simosakhe Thiso. His Xhosa-drama, Ndhileleleke Ngantoni Na Mna (How am I different to others) is at Lovedale Press in the Eastern Cape, for publication. He wrote the drama in his Std 9 year at Umso High School, in 1989.

Mr Thiso is now working on his first novel. It will be called "Dandingazi (I did not know). Next year he hopes to study for a law degree at the University of Fort Hare.

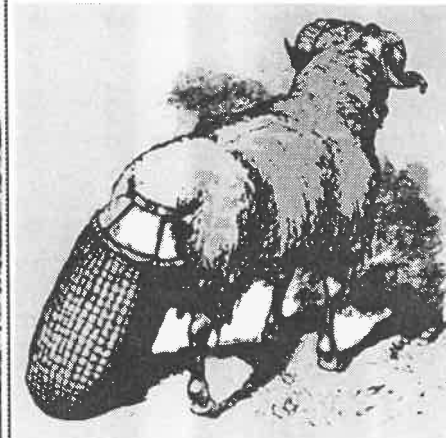
QUALITY EDUCATION

A local top-quality leaflet on the learning projects of the Hantam Community Education Trust will be printed by Toverberg Indaba this month.

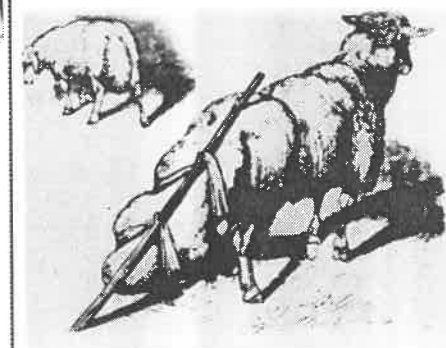
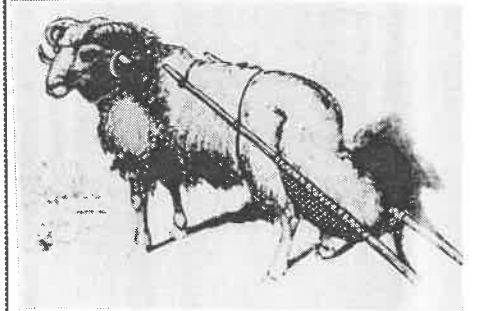
The projects cater for some 150 people from pre-school to adult levels, from six farms in the district (Platberg, Weltevreden, De Dam, Hanglip, Grootfontein, Vlaktfontein).



Thembeleni Tshaliti (left) and Phalama Seekoei, from farms in the Hantam district, at their pre-school.



Here are more sheep with stranger tails (and tracks), on the move (from Asia and N. Africa) to the Colesberg sheep festival. (Programme below).



Skaapfees Program

The following is an abbreviated program, confirmed by us with promoter Mr Jannie Badenhorst. He said there would also be an Endurance Ride.

Mr Badenhorst said the festival would be "open to anybody."

Vrydag 22 Mei:

12:00 Slaglamkompetisie, Meatlands. 17:00 Mambazo Choir & Gospel Singers, museum square. 20:00 Dinee/Dans.

Saterdag 23 Mei:

7:00 breakfast. 7:00 mini-marathon. R1 entry. 8:30 registrasie vir Vleisraad (mev Ankie Stroebel) en Peter Veldsman demonstrasie, Burgersentrum (kaartjies, Souvenirs). 9:00 uitstallings : hoofstraat en burgersentrum (sheepbreeds, winkelvensterwedstryd, beergarden, wol items, leather, weefstukke, stalls...). 9:00 Vleisraad demonstrasie. 9:30 Peter Veldsman demonstrasie. 9:30 Merinoklub Ram Van Die Jaar. 10:00 opening deur sy Edele Dr Kraai van Niekerk, Minister van Landbou Ontwikkeling. 10:30 Slaglamkompetisie (karkasse, Meatlands). 13:00 midday meals, Church street. 14:00 rugby festival (includes Old Greys vs SAP Bloemfontein, at Colesberg High School sportstadium).

JOINT ADMINISTRATION

A firm step towards a joint local government administration for the whole of Colesberg is expected by the end of this month.

The town council, we learnt, has already decided to set up a joint local government administration for the town. It is now expected that contracts to do this will be ready for signing by the end of the month.

The work has attracted funding from the Canadian Embassy and World University Service, Geneva, as well as from Shell and Minolta and the Kimberley offices of the Department of Education and Training.

This month the parents held a concert which raised R1 085,11. Last year they raised R800.

IZIMVO ZOMHLELI

Ukupheliswa kokwayo lwedolophu kwakunye nothethathethwano olughubekayo phakathi kwekomiti yabahlali nomasipala omhlophe kuzise umtyhi.

Umasipala ubekade esala ukuba kunye nabanye omasipala abafana nabehala kwakunye nowabaNtsundu.

Ngoku nje ngabona banyanzelisa ukumanyana kuba besazi ukuba benobuchwepheshe kwakunye nezimali nto leyo isenokuthetha ukuba amanye amaqela kuzakunyanzeleka ukuba axhentsel logama bona abamhlophe besombela.

Noxa kunjalo iinkokheli zabahlali kunyanzel- ekile ukuba zixoxe ukuzama ukuseka uMzantsi Afrika omtsha, ngoko ke abanakugxekwa kakhulu xa izinto zingabambi ngandlela.

Highest Colesberg Circulation - By Far!

LITERACY IMFUNDO GELETTERDHEID



The woman is tired. She is sleeping in her chair. Umfazi udiniwe. Ulele esitulweni sakhe. Die vrou is moeg. Sy slaap in haar stoel.

Redaksie

Colesberg se hoërskool is nog nie oopgestel vir anderskleuriges nie.

Lowryville Primêr bied klasse tot Std 7 aan, maar daarna gaan die kinders na Middelburg, Graaff-Reinet, Bloemfontein, De Aar en selfs Welkom - enige plek waar daar familie of vriende is waar hulle kan tuisgaan.

Van koshuise met gekontroleerde omstandighede is daar vir baie ouers geen sprake nie : dis te duur.

Baie kinders moet loseer as nie-amptelike huishulpe, met min of geen ondersteuning ten opsigte van studies nie.

Richmond en Britstown, twee dorpe nie ver van Colesberg nie, het bewys gelewer dat hulle op 'n hoë vlak van ontwikkeling in terme van menslike potensiaal is. Albei het hulle skole oopgestel vir anderskleuriges.

Editorial

Colesberg public initiatives, for example the Sheep Festival or Expo (the Show), deserve the full support of the whole community.

However this is conditional. The whole community must be really welcome. It is not enough to claim the event is "open". The whole community must be consulted, catered for and involved. When, and until, this happens, no initiative will "take off" or be viable - whatever the hard work, hype or hysteria.

These days there is an added perspective which supports our reasoning. All significant roleplayers in local civic affairs speak of

In Britstown, sê 'n bron, word bruin kinders as gewone leerlinge beskou, nie as 'n kategorie van "bruin leerlinge" nie. Die blanke kinders het selfs moeite gedoen om die bruin kinders dadelik tuis en welkom te laat voel, onder andere deur hulle dadelik in sportspanne in te sluit.

Uit Lowryville kom die storie van 'n bruin onderwyser wat gaan kyk het toe 'n gemengde span teen Colesberg se blanke hoërskool kom speel het.

Hy het 'n bruin seun nadergeroep: "Hey, man, aanvaar die boertjies jou?" "Ja, meneer, in die begin het ons mekaar so gekyk, maar nou gaan dit goed."

"Haai, weet jy", vertel die onderwyser half weemoedig, "en toe hulle in die bus klim, toe kan ek sien, dit is so. Dit gaan goed."

one municipality and a single administration subject to and on behalf of all the inhabitants of an area.

Add to this the language of roleplayers in the "development" field (excluding those who have ripped off the taxpayers). Most developers recognise the need for non-racial attitudes and the importance of single tax and revenue bases.

These influences are in a difficult process for which there is no alternative. As our critics are fond of saying - it is all a question of attitudes and perspectives. Indeed it is! It is also a question of getting the blinkers off, and of practising what is being preached!

There are some critical questions which public initiatives should face. These include: 1) How does one consult the whole community about an idea for an event? 2) How does one include wide representation on the processes of planning, administration, promotion? 3) How does one include the widest range of participants? 4) How does one improve the process each time?

Only when questions such as these are openly tackled can we really speak of a full Colesberg Sheep Festival or Expo - or for that matter of any town promotional enterprise whether it is business, public recreation or local government. When that happens we will have the widest most positive community possible.

LETTER OF THE MONTH

We parents should play a major role in educating our children not to watch each and every programme on TV.

Some of these TV programmes are too violent, so these poor kids turn this into practice more specially the children who are at primary level.

They saw this as a very important thing to risk, because they took this right from the TV and being done by a kid his own age to another kid. I beg parents to take notice of that, because last December we had a problem of children stabbing each other of their own age.

I'm not predicting, I'm trying to help our community to get out of this. How many of them were raped at the age of 5 to 10 years? Parents

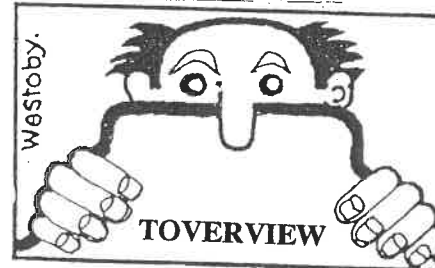
PARENTS MUST CONTROL TV

must be very strict to their children. Our children must spend more time reading their books. I'm not misleading them, I want them to be successful in the future. M-NET has age restriction for children, we need that type of TV in order to assist us in this.

So what I'm trying to say is that, we as parents must educate our children and to encourage them in reading school work. At least time of watching the television must be limited.

And, we must fight against the children who use dagga, we need to teach our children more about AIDS and debate about it, and we must be careful of that because education is the key to liberation.

- Kuyasa resident



There was a time when the security police would roam Colesberg in their famous black-window combi, detaining young men in ANC T-shirts. Later they learned to give a good 'struggle' handshake and called the young men "Com". Now they and their kind sit around tables with the former detainees.

All over the country, voters are speaking with the voteless, owners with squatters, employers with workers, teachers with pupils. All of them are sharing the same talk about human rights, the sins of apartheid, one municipality and development of the oppressed.

One would like to think that if people use the same word, they mean the same thing. Not so. Each word echoes in the mouth that speaks it. And old patterns of hostility and indifference turn peace talk into poison.

Of course things are even worse when talkers and negotiators are not using their home language. In Colesberg and elsewhere, white municipal representatives love to show their impatience with the "inarticulate ramblings" of black and brown

Gary Player open Golfbaan

Suid-Afrika se bekendste golfspeeler, mnr Gary Player, het onlangs Colesberg se golfbaan met sy nuwe grassetperke amptelik "geopen."

Mnr Player, wat 'n perdeplaas in die omgewing het, het ook 'n golfkliniek saam met mnr Kobie le Grange aangebied. Mnr le Grange is 'n professionele golfspeeler en sportkommentator.

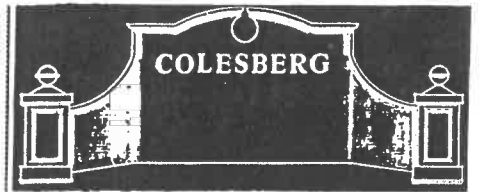
Colesberg se golfklub is egter alreeds amptelik oop vir alle rasse. Volgens mnr George Neveling, bestuurslid van die golfklub, moet 'n nuwe lid slegs voorgestel en gesekondeer word deur bestaande lede om tot die klub toegelaat te word. Ras en kleur speel geen rol nie, volgens mnr Neveling.

It does pay you to advertise with us!

negotiators. Maybe the talks should be in Xhosa.

So what can we do? Not much, as far as words go, except to learn each other's language. But that is not enough. If you only love your neighbour and yourself, you won't understand the man from the other end of town. You won't hear what he is saying behind his words. And he won't hear behind yours.

That's why negotiations are so important and always risky.



Rush on Gateways

Busy building operations at both entrances to Colesberg are under way in order to complete the Colesberg gateways. The municipality had the gateways designed by local man, Mr. Peter Westoby.

Uphazamiseko lwezifundo eUMSO

Isikolo salapha semfundo ephakamileyo, Umso High School sithe sathwaxwa yingxubakaxaka yokuthi abafundi bakwaye izimfundo izihlandlo zade zazibini kulo nyaka.

Le ngxaki yaqala ngokusuka kubekho mfundi uthile ongathathwanga ekuqaleni konyaka ngenxa yokungabinamaphepha achaza imvelaphi kwanesimo sakhe apho asuka khona. Abafundi bavuka umnye ngelithi intlungu yomfundi omnye yintlungu kubafundi bonke. Kuvakala ukuba abazali kwakunye nabefundisi-ntsapho abazange baxole leli nyathelo labafundi.

Ukwayo lwesibini luvakala ngokungathi lubangwe kukusuka abafundi abathile babethwe ngamanqindi ngomnye okanye ngabanye abefundisi-ntsapho, nto leyo yathi xa isisiwa kwinqununu yasuka ayayisela so.

Nalapho abafundi bathabatha isigqibo sokuba ukuze kubekho isisombululo kule ngxaki kwanqununu leyo mayiphele ukungabikho esikolweni. Nesi sigqibo salumeza kubafundisi-ntsapho abathile baza bagqiba kwelokuba abayi kuhlohla de inqununu ibe yamkelekile kubafundi.

Xa kunamhlanje imeko zibuyele esiqhelweni emveni kweengxoxo.

Highest Colesberg Circulation - By Far!

Genuine negotiations change the people who negotiate. After that anything can happen. But at least, even if we use different words, we will mean the same thing. We will understand each other. And know who our neighbour really is.

THE NATIONAL PEACE ACCORD

In the Peace Accord, **POLITICAL ORGANIZATIONS** agreed to act with tolerance and get rid of violence.

The **POLICE** agreed to obey a Code of Conduct. The Code says that the police will protect all people from crime and violence and will not take sides between groups. The police will investigate all crimes, including charges against the police.

There is a **NATIONAL PEACE SECRETARIAT** in Pretoria which makes sure the Peace Accord works properly. There are also Regional and Local **DISPUTE RESOLUTION COMMITTEES** in areas where violence is a problem. These Committees are made up of community leaders, political leaders and the police.

There is no Peace Committee in Colesberg yet and complaints about local violence should be made to the Karoo Law Clinic, community leaders or the police.

DIE NASIONALE VREDESVERDRAG

*Onder die Vredesverdrag het **POLITIEKE ORGANISASIES** ingestem om met verdraagsaamheid op te tree en van geweld ontslae te raak.*

*Die **POLISIE** het ingestem tot 'n Gedragskode in terme waarvan die polisie alle mense teen misdaad en geweld sal beskerm en nie kant sal kies tussen groepe in konflik nie. Die polisie sal alle misdade ondersoek insluitende klagte teen die polisie.*

*Daar is 'n **NASIONALE VREDESSEKRETARIAAT** in Pretoria wat seker maak dat die Vredesverdrag behoorlik werk. Oral in die land is daar streeks - en plaaslike **GESKILBESLEGGINGKOMITTEES** wat uit gemeenskapleiers, politieke leiers en die polisie bestaan. Hulle werk is om geweld te stop.*

Daar is geen Vredeskomitee in Colesberg nie - intussen moet klagte oor plaaslike geweld aan die Karoo Regskliniek, gemeenskapleiers of die polisie gerig word.

ISIVUMELWANO SOXOLO SIKAZWELONKE

KwiSivumelwano Soxolo **IMIBUTHO YEZOPOLITIKO** yavuma ukuba nomonde nokulwa ubundlobongela.

AMAPOLISA avuma ukuthobela Ingqokelela Yemithetho Echwangcisiweyo Yokuziphatha. Yona ithi amapolisa abe ngabakhuseli babantu kubundlobongela obugqubayo kwaye engayi kukhetha cala kumaqela angquzulanyo. Ayakuthi aphande ngazo zonke izityholo kwakunye nezibekwa kuwo.

Kukho **ISIGQEBHA SONOBHALA SIKAZWELONKE** esisePitoli esijongene nokuba Isivumelwano sisebenze ngendlela. Akhona **AMAQELA OKUSOMBULULA INGXBABA-NGXBABA** kwinqila okanye kwidolophu ezichaphazelekayo. La maqela abandakanya inkokheli zemibutho yezopolitiko, inkokheli zemibutho yasekuhlaleni kwakunye namapolisa. Umsebenzi wawo kukuthibaza ubundlobongela.

Awekho amaqela okusombulula iingxbaba-ngxbaba eColesberg okwangoku, kodwa izikhalazo ezimalunga nobundlobongela zingaswa eKaroo Law Clinic, kwinkokheli zemibutho okanye emapoliseni

THE NATIONAL PEACE ACCORD

DIE NASIONALE VREDESVERDRAG

ISIVUMELWANO SOXOLO SIKAZWELONKE

"We pledge to make this land a place where we can all live, work and play together in peace and harmony".

The **PEACE ACCORD** is an agreement signed in September 1991 by political groups, police and the Defence force. The aim is to promote peace and stop violence.

*Die **VREDESVERDRAG** is 'n ooreenkoms wat in September 1991 deur politieke groepe, die polisie en die Weermag onderteken is. Die doel is om geweld te stop en vrede aan te moedig.*

ISIVUMELWANO SOXOLO sisigqibo esathatyathwa ngenyanga ka September 1991 phakathi kwamaqela ezopolitiko, amapolisa kwakunye noMkhosi wokhuselo. Injongo kukukhuthaza uxolo nokulwa ubundlobongela.

See back page / Sien agter / Khangela kwiphepha elingemva

HUMAN RIGHTS : MENSEREGTE : AMALUNGELO OBUNTU

THE UNIVERSAL DECLARATION OF HUMAN RIGHTS is an important Human Rights document. Inside, we look at articles 1 & 2 of the Declaration.

***DIE UNIVERSELE HANDVES VAN MENSEREGTE** is 'n belangrike Menseregte dokument. Binne kyk ons na artikels 1 & 2 daarvan.*

UXWEBHU LWAMALUNGELO OBUNTU luxwebhu lwaMalungelo olubaluleke kakhulu. Ngaphakathi apha sihlola amanqaku 1 & 2 oluxwebhu.

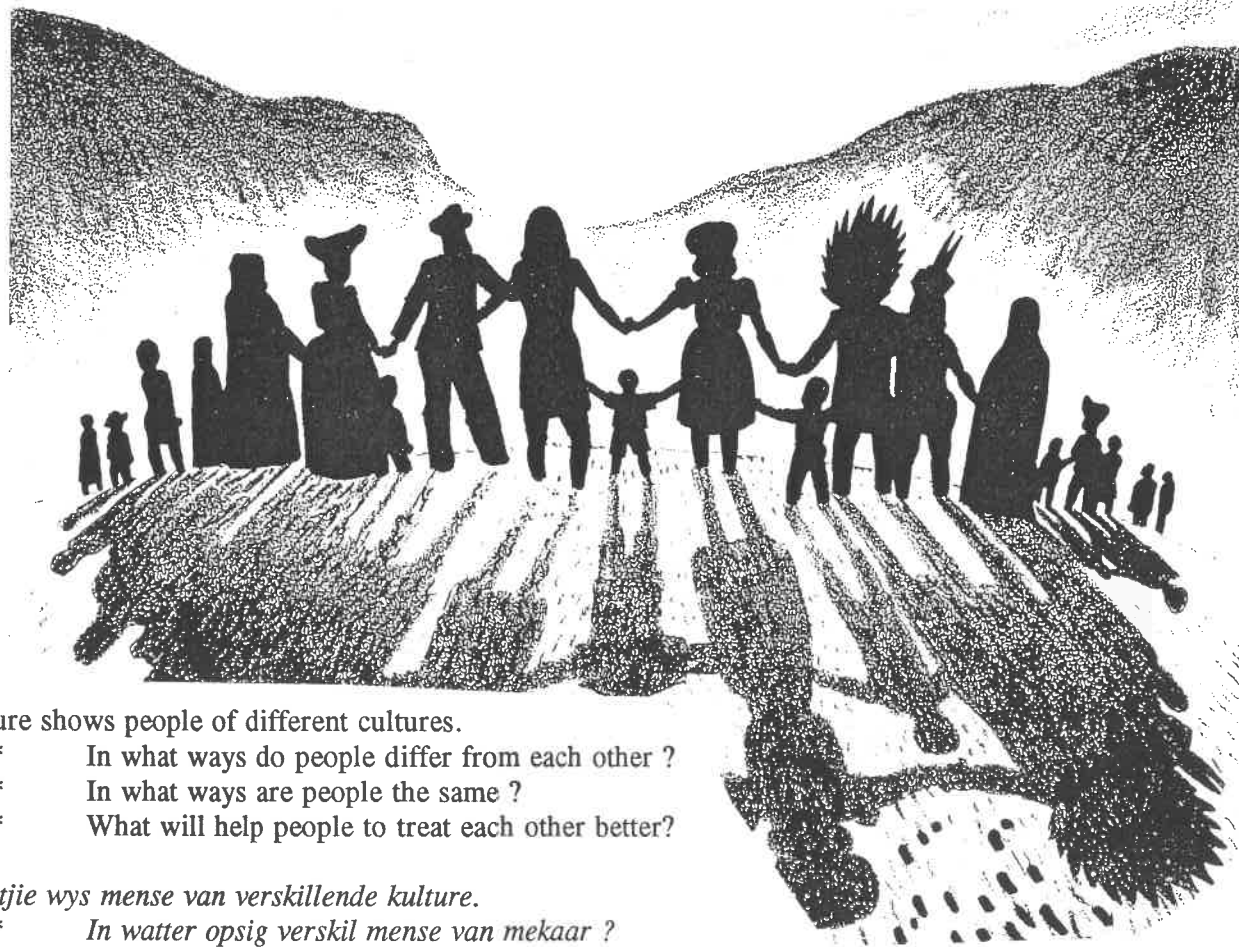
UNIVERSAL DECLARATION OF HUMAN RIGHTS

1: Right to Equality / Die Reg op Gelykheid / Ilungelo Lokulingana

All people are born equal in dignity and in rights.
All people should be free and treated equally.
People should be tolerant of one another.

*Alle mense word met dieselfde waardigheid en regte gebore.
Alle mense moet vry wees en gelyke behandeling ontvang.
Mense moet mekaar met medemenslikheid behandel.*

Abantu bazalwe benamalungelo alinganayo kwanesidima somntu ngamnye.
Abantu mabaphathwe ngokufanayo kwaye bakhululeke.
Abantu kufuneka babenomonde omnye komnye kwaye banyamezelane.



The picture shows people of different cultures.

- * In what ways do people differ from each other ?
- * In what ways are people the same ?
- * What will help people to treat each other better?

Die prentjie wys mense van verskillende kulture.

- * In watter opsig verskil mense van mekaar ?
- * In watter opsig is mense almal dieselfde ?
- * Wat kan gedoen word sodat mense beter met mekaar oor die weg kan kom ?

Umfanekiso ubonisa abantu benkcubeko ezahlukeneyo.

- * Abantu bahluka ngantoni kwabanye ?
- * Abantu bafana ngeziphindi indlela nabanye ?
- * Ingaphuculwa njani impatho yabantu kwabanye ?

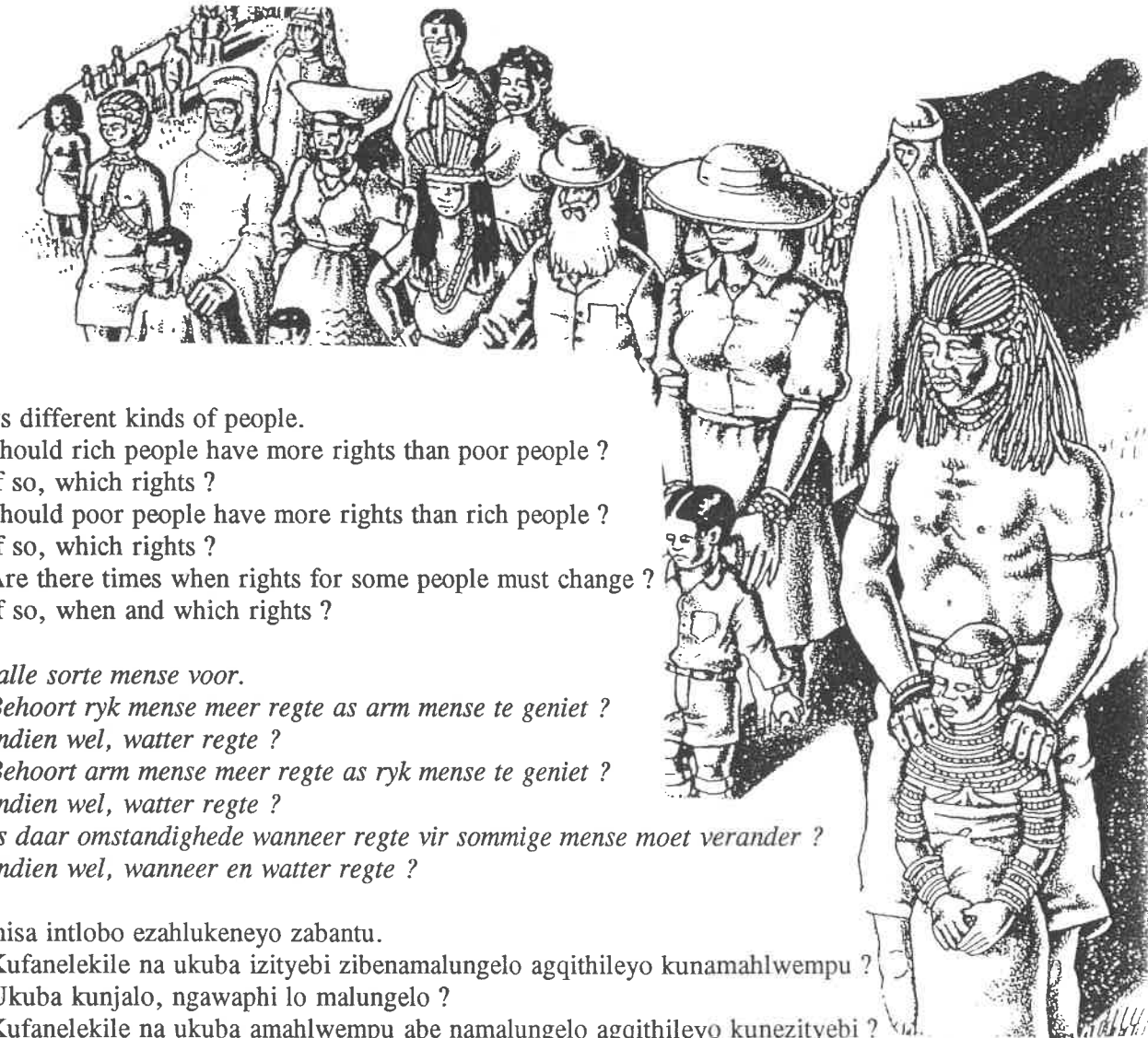
UNIVERSELE HANDVES VAN MENSEREGTE : UXWEBHU LWAMALUNGELU OBUNTU

2: Freedom from Discrimination / Vry van Diskriminasie / Inkululeko yokungabandlululwa

Human rights belong to every person.
It does not matter what a person's sex, colour, language, religion, politics or work is; it also does not matter if a person is rich or poor or where they live.

*Elke mens het menseregte.
Dit maak nie saak wat 'n persoon se geslag, velkleur, taal, politieke party, godsdiens of werk is nie; ook nie waar die persoon bly of hoeveel geld hy/sy verdien nie.*

Amalungelo obuntu anokuxhanyulwa nguye nabani na.
Akukhathaliseki isini somntu, ibala lakhe, ulwimi lakhe, inkolo yakhe, inkolo kwezombangazwe, namsebenzi wakhe; awakhathalelanga sityebi nahlwempu okanye uhlala phi.



The picture shows different kinds of people.

- * Should rich people have more rights than poor people ?
If so, which rights ?
- * Should poor people have more rights than rich people ?
If so, which rights ?
- * Are there times when rights for some people must change ?
If so, when and which rights ?

Die prentjie stel alle sorte mense voor.

- * Behoort ryk mense meer regte as arm mense te geniet ?
Indien wel, watter regte ?
- * Behoort arm mense meer regte as ryk mense te geniet ?
Indien wel, watter regte ?
- * Is daar omstandighede wanneer regte vir sommige mense moet verander ?
Indien wel, wanneer en watter regte ?

Umfanekiso ubonisa intlobo ezahlukeneyo zabantu.

- * Kufanelekile na ukuba izityebi zibenamalungelo agqithileyo kunamahlwempu ?
Ukuba kunjalo, ngawaphi lo malungelo ?
- * Kufanelekile na ukuba amahlwempu abe namalungelo agqithileyo kunezityebi ?
Ukuba kunjalo, ngawaphi lo malungelo ?
- * Likhona na ixesha apho amalungelo anokuthi atshintshe ukulungiselela abantu abathile ?
Ukuba kunjalo, nini, ingamalungelo angawaphi lawo ?