222 Barker Street, Danielskuil

WHAT'S INSIDE

Message from the Mayor for National Women's day







Ending Women's Month



Partnership paving the way for the people of KUILSVILLE



n collaboration with the national treasury's municipal infrastructure funding scheme, Kgatelopele municipality was able to get a significant financial injection to give several streets in the Kuilsville community a facelift.

"What makes this upgrade remarkable is the fact that, apart from the upgrading of streets in this residential area, the fact that it has created so many job opportunities and has been able to provide an income for many households in the greater Kgatelopele," says Adv Willie Blunden.

This successful project was made possible by the Municipal Infrastructure Grant (MIG).

More about the MIG

The Municipal Infrastructure Grant (MIG) aims to eradicate municipal infrastructure backlogs in poor communities to ensure the provision of basic services such as water. sanitation, roads and community lighting. The Department of Cooperative Governance is responsible for managing and transferring the MIG and provides support to provinces and municipalities on implementing MIG projects.

"Kgatelopele Municipality is one of only 4 municipalities that received this boost." confirmed council member Iren Williams. The honorable mayor and the council have praise for the expertise of the appointed contractor Taanil Construction with Mr Aziz Sulliman as one of the directors.

Agtergrond oor Aziz Sulliman Aziz is 'n boorling van Danielskuil en een van die 3 direkteure (Aziz, Adnaan en Abdullah) van Taanil Construction.

Hy is sy lewe lank in Danielskuil met sy laerskoolloopbaan wat begin het by Die Kuil Primêre skool en later na Floors High in Kimberely.

"Ek is gebore in 'n familie wat almal winkels en kafees gehad het en spot altyd dat ek met 'n BSc graad (Behind Shop Counters) gebore was.'

Taanil Construction het in 2012 begin maar het meestal in ander dorpe gewerk en sowat 2jaar gelede eers begin om plaaslik werk te kry. Hul maatskappy speel 'n aktiewe rol in die gemeenskap en hulle probeer om so veel as moontlik terug te ploeg in die breer Kgatelopele en help die munisipaliteit waar hulle kan.

Die opgradering van strate het 2 Julie begin en die waarde is R24 miljoen en sal sowat 13 maande duur om te voltooi, bevestig Aziz.

Hierdie projek het ons 40 werksgeleenthede geskep en drie plaaslike sub- kontrakteus sal aangestel word.

Taanil Construction wil die gemeenskap van Kgatelopele bedank vir hul geduld en saamewerking gedurende die konstruksie fase en beloof om top gehalte paaie te bou soos

Aziz en sy drie kollegas betrokke by Taanil Construction vertel verder hoekom hulle voorstaanders is van plaveistrate:

Die Waarde van Plaveistrate

Plaveistrate, oftewel geplaveide strate, is 'n gewilde keuse in stedelike en landelike omgewings vir 'n verskeidenheid redes. Hier is 'n paar van die belangrikste voordele en waardes wat plaveistrate bied:

1. Duursaamheid en Lang Lewe

Plaveistrate is uiters duursaam en kan jare lank hou sonder om gereeld herstelwerk nodig te hê. Hulle is bestand teen swaar verkeer en weersomstandighede, wat hulle 'n kostedoeltreffende oplossing maak op die lang termyn.

2. Onderhoud

In vergelyking met teer- of betonoppervlaktes, is geplaveide paaie makliker en goedkoper om te onderhou. Enkele beskadigde plaveistene kan eenvoudig vervang word sonder om groot dele van die pad oop te breek.

3. Estetiese Aantreklikheid

Plaveistrate voeg estetiese waarde toe aan 'n gebied. Hulle kom in 'n wye verskeidenheid kleure, vorms en patrone, wat dit moontlik maak om unieke en aantreklike ontwerpe te skep wat by die karakter van die omgewing pas.

4. Veiligheid

Die tekstuur van plaveistene bied beter grip en verminder die risiko van gly en val, veral in nat of ysige toestande. Dit maak hulle 'n veiliger keuse vir voetgangers en voertuie.

5. Omgewingsvriendelikheid

Plaveistrate is meer omgewingsvriendelik as tradisionele teer- of betonoppervlaktes. Hulle laat water toe om tussen die stene deur te dreineer, wat die risiko van oorstroming en waterophoping verminder. Hierdie dreinering help ook om grondwaterbronne aan te vul.

6. Veeldoeligheid

Plaveistene kan gebruik word vir 'n verskeidenheid toepassings, insluitend sypaadjies, opritte, binnehowe, en voetpaaie. Hulle is geskik vir beide residensiële en kommersiële gebruike.

7. Maklike Installasie

Plaveistene kan relatief vinnig en maklik geïnstalleer word. Die proses benodig nie komplekse toerusting of prosedures nie, wat dit 'n doeltreffende opsie maak vir baie projekte.

8. Herbruikbaarheid

Plaveistene kan maklik verwyder en hergebruik word, wat bydra tot volhoubaarheid en verminderde afval in konstruksieprojekte.

Plaveistrate bied 'n wye reeks voordele, van duursaamheid en maklike onderhoud tot estetiese waarde en omgewingsvriendelikheid. Hulle is 'n betroubare en aantreklike keuse vir baie toepassings en dra by tot die algemene kwaliteit en funksionaliteit van stedelike en landelike infrastruktuur.

"Hierdie suksesvolle projek in samewerking met die spesialis kundigheid van Taanil Construction bevestig ons mandaat tot dienslewering vir die inwoners van Kgatelopele," sluit Adv Blunden af.



Die geheime van Danielskuil

ie kultuurerfenis van Danielskuil bestaan natuurlik nie net uit geboue nie. Die Kuil maak ook deel uit van hierdie erfenis - nes die begraafplase, en die mense se stories.

Danielskuil is in baie opsigte 'n ietwat eienaardige plek. Daar is 'n pan, wat vir honderd jaar nie water in gehad het nie; en toe ewe skielik word dit 'n meer, sonder dat dit gereën het! Die grond bestaan uit dolomitiese rotse, wat neergelê is toe die aarde nog jonk was. Die dolomietgrond is 'n geheimsinnige struktuur met menigte grotte en onderaardse water, so diep dat mens nie die onderkant kan bereik nie.

Die grond is bedek met gras, maar die waterryke dolomietplato het 'n tekort aan fosfaat, sodat die beeste nie kon floreer nie – tot moderne landboutegnieke uitgevind is.

Die dorp is vernoem – of miskien nie – na 'n Bybelse karakter, Daniel, wat vir 'n tyd in 'n leeukuil deurgebring het. Of was die dorp vernoem na Daniel Pienaar, die Griekwa? Ons weet nie eintlik nie. Miskien het die twee Daniel stories by Danielskuil inmekaar gevleg geraak. Die mite verdwyn soos mis voor die oggendson, al probeer ons dit ontleed en verstaan.

Die seTswana naam vir die plek – Tlhakalatlou – verwys na 'n olifant wat tussen die riete doodgemaak is; of het die olifant vasgeval en self doodgegaan? Hierdie weet ons ook nie. En in elk geval, wie vernoem 'n dorp na 'n dooie olifant?

Die asbesbedryf het 'n tyd van welvaart gebring, maar ook siekte en dood.

Daar was nog altyd vredeliewende en progressiewe mense in Danielskuil se twee honderdjaar geskiedenis, en tog was die oorhoofse tendens een van verarming, ongelykheid en onderdrukking. Daar was gewelddadige rebellies wat ook gewelddadig onderdruk was, en ten minste twee opspraakwekkende en tragiese moorde – in 1875 en 2016 – wat amper die vooruitgang van Danielskuil gekelder het.

Die Kuil van Danielskuil bly 'n geheimsinnige holte, vandag toegespan met lemmetjiesdraad, sonder enige bewys dat die mense van Danielskuil omgee oor hierdie natuurlike verskynsel behalwe deur vae stories dat daar eens slange in was en wettelose mense miskien daarin gevange gehou was. Dis alles in elk geval heel moontlik 'n mite. So wat beteken die Kuil vir die moderne inwoners van Danielskuil? Dit blyk tans heel vergete te wees.

Danielskuil is inderdaad 'n plek vol teenstrydighede en ongewone verskynsels. Die skoolkoshuis is gebou bo-op 'n ou begraafplaas; die ou woonbuurt Marantheng bestaan nog, maar is besig om te verbrokkel tussen die nywerhede en nuwe townshiphuise. Daar was ses Boere-oorlog forte

waarvan vyf blykbaar spoorloos verdwyn het. Ons weet nie waar hulle was nie. Op die pan van Danielskuil is die eensame graf van 'n boeremeisie, doodgeskiet deur soldate. En in Boplaas is 'n fontein waar die "watermeid" tot onlangs, volgens plaaslike oorlewering, met jong meisies gesels het. In Parkstraat is 'n klein begraafplaas waarvan feitlik niemand meer iets weet nie.

Baie van Kuilsville en Tlhakalatlou se begrafnisregisters is verbrand in 'n openbare

protes teen munisipale dienslewering. Sal mens ooit weet wie al die afgestorwenes was?

Danielskuil is 'n plek van eggo's en drome, van half-vergete mites en fragmente van stories.

Agter die bedrywigheid van 'n moderne myndorp, met sy besige strate en flukse mense wat die minerale van die aarde ontgin, agter die winkels en groeiende gasvryheidsbedryf, is baie geheime opgesluit.

Ons moet gaan soek na hierdie stories, voordat hulle heeltemal verdwyn. Die mense van Danielskuil verdien om hulle geskiedenis te onthou – of ten minste om te weet waar die geheime en misterie van hierdie besondere dorp mag lê.

Danielskuilers verdien om te loer binne die verborge hart en siel van hulle unieke dorp.

In ancient times

Danielskuil is not a very old town, but a very old settlement. Only in 1892 did the

a place with its own village council, but in the $1700s\,Tswanas$ and Khoe-Khoen already lived here.

The Tswanas called it Thlakalatlou, or "elephant reed"; so says the story, that they here one day found an elephant that was stuck in the reeds by the big pan. Danielskuil is located on a plateau, rising above the surrounding flat landscape on which Kimberley and Douglas stand. The Ghaap Plateau consists largely of dolomite and limestone, an ancient stone layer that was laid down about 3 billion years ago, as part of the world's first continent, which we call today the Cape Vaal Craton. The dolomite consists of the remains of millions of years of tiny bacteria that have settled on the shallow seabed.

A lot of water is trapped in the dolomite rock, which actually makes the plateau rich in underground water. That's why there are so many caves and sinkholes in Danielskuil's county. Many people will remember the large sinkhole that appeared on the Danielskuil-Kuruman road in 2017. But before boreholes were developed, the farmers could not get to the water - so they had to go through grueling droughts.

The Khoe-Khoen (or Khoi) name for the plateau was Ghoup or Ghaap, which can be translated as "open plain". The dolomite also

created Danielskuil's "kuil" - the famous sinkhole in Danielskuil's name was recorded. That is also why there are important lime mines in the district, such as Idwala

Mine in Danielskuil and PPC Lime in Lime Acres. This also explains why the region's

dirt roads are pure white - very noticeable to visitors who have never seen anything like this before.

Various cultural groups have settled where the town currently stands, due to the strong fountains. The oldest inhabitants were the San (or !Xam), who had remained here for thousands of years, and on surrounding farms they left petroglyphs. The Korana also lived in this region from the 1700s, and later two Tswana tribes (the Tlharo and Tlhaping) from the north also moving through the region. That is why the old name, Tlhaka-la-Tlou, still exists, as the name of the black people's residential area in Danielskuil.

Around 1805, the Griekwa people lived under Barend Barends at Griekwastad (or"Klaarwater", as it was then called). Barends was aware of the beautiful fountain at

Danielskuil, and in 1816 Barends came to show a group of missionaries this place. the missionary, James Read, described Danielskuil's pan as "fifteen fountains emptying themselves into a lake, but which could be led out and used to great advantage". He obviously had agricultural development in mind. Before any settlement arose at Danielskuil, the nearby Kramersfontein was already a mission station, led by two brown missionaries, Jan Kars and Jan Hendrik. From 1816 they established a congregation there consisting of the local San (or !Xam) population. They developed fields, and produced plenty of wheat. They even sold produce to the Colony, which held markets near the hideous town of Beaufort West. Both of these missionaries later did very important Christian work in the entire Ghaap region.

It was the Griekwa captain, Barend Barends, who decided to Danielskuil's springs properly utilized. In 1820 he and his followers moved from Griekwastad, partly so

Barends' men were still able to participate in elephant hunting in the Kalahari, and partly to leave comes from the mission-controlled Griekwastad. (At the same time the Griqua captain, Cornelius Kok, also given way from Griekwastad, and with his followers went to stay at Campbell). Barends' people gave Danielskuil its name. The large, deep crater or pit was on the farm of Barends' vice-captain, Daniel Pienaar, and it is possible that it was called "Daniel Pienaar's Pit". Over time, the word "Pienaar" would drop out, and so "Danielskuil" became the name of the village. The biblical idea of "Daniel and the lion's den" naturally helped to capture this interesting name in the popular tongue. But this history remains somewhat shrouded in obscurity.

Today people think of Danielskuil as a big and busy town, but it started as a small one hamlet In 1904 there were only 505 people, and it slowly grew to about 2,000 in

1960. After that the town began to grow more rapidly, up to about 5,000 people in 1980 and almost 1400 in 2011. The rapid mining has changed the whole character of Danielskuil. That is why it is often difficult to imagine what the settlement looked like long ago has. But at least there are bits of information that can help us. We know, for example, that Barends continued his missionary work, and a large group led followers at Danielskuil. There were Griekwa, San, Tswana, Khoi and even Damara people who all stayed together. The Griqua were hospitable people, and missionaries often stayed there. In 1820 Rev John Campbell of the London Mission described Barends as a "king, father and priest to his people ... he teaches his people about Christianity, he leads their church services, and preaches nothing but peace and goodwill to all people".

By 1821, the Colony recognized Captain Barend Barends' authority in Danielskuil. Barends also rushed to the aid of the missionaries in Kuruman in 1823 when they were threatened by the "Mantates" (a large group of Phuting, Hlakwana and Fokeng, from the north). With 100 men on horses and armed with guns, the Griquas defeated the Mantatees just north of Kuruman. It has Barends' friendship with the missionary Robert Moffat of Kuruman solidified, as well as the Tswana groups.

Barends' people only stayed in Danielskuil until 1827. Due to droughts, and to more

to remain independent from the Waterboer government in Griekwastad, Barends has the most some of his people moved to Boetsap, about 100 km east, where the pasture was better. Barends was still a strong leader, but he suffered a bitter defeat in 1831 against the Ndebele of Msilikazi. The remnants of Barends' Griquas then moved to the Free State, and Barends himself died in 1839, quite possibly in the eastern Free State. Boetsap is now a cattle farm.

When Barends moved away from Danielskuil, some of his followers stayed behind. Jan Kars continued with his missionary work in Kramersfontein, and also built ties with the London Mission. After Barends' defeat, certain of the Boetsap Griekwas, such as the Jew and Fortune families, retreated to Danielskuil. In 1834 the traveler Andrew Smith visited the Griquas at Boetsap, and found that they still maintained their relationship with Danielskuil, because the water and soil there are better for arable cultivation than at Boetsap. The two Griqua communities traded with each other.

Source:

Danielskuil: 'n Skatkis vol Stories

Prof Doreen Atkinson

KAROO DEVELOPMENT FOUNDATION NATIONAL HERITAGE COUNCIL

Opgedra aan die inwoners van Danielskuil

Water Interruption With A Purpose

uring this term, various parts of Kgatelopele experienced water interruptions due to broken water pipes and urgent restoration work on the water supply system.

Municipal Manager Adv. Blunden, the council and the Water and Sanitation team understand the frustration these interruptions cause.

"Water saving is of paramount importance for several reasons, encompassing environmental, economic, and social aspects," says Municipal Manager Advocate Blunden. The Water and Sanitation team recognizes the importance of water as a natural resource and shares the following key points to highlight the importance of conserving water:

Environmental Benefits

Preservation of Ecosystems: Conserving water helps maintain the natural balance of ecosystems. Freshwater habitats like rivers, lakes, and wetlands depend on an adequate water supply to support diverse plant and animal life.

Reduction of Pollution: Less water usage means less wastewater is generated, reducing the risk of polluting natural water bodies. This helps protect the quality of water sources and the health of aquatic life. Climate Resilience: Water conservation can help communities better withstand the impacts of climate change, such as droughts and unpredictable rainfall patterns. Sustainable water management practices contribute to long-term environmental stability.

Economic Benefits

Cost Savings: Using water efficiently can significantly reduce household and business utility bills. This is particularly important in areas where water is expensive or scarce.

Infrastructure Longevity: Reducing water consumption lessens the strain on water treatment and distribution systems, potentially

extending their lifespan and reducing maintenance costs.

Agricultural Efficiency: Water-saving techniques in agriculture, such as drip irrigation and rainwater harvesting, can improve crop yields and reduce costs for farmers, leading to more sustainable food production.

Social Benefits

Access to Clean Water: Conserving water ensures that more people have access to safe and clean water, which is essential for drinking, cooking, and sanitation. This is especially critical in regions facing water scarcity.

Health and Hygiene: Adequate water supply is crucial for maintaining hygiene and preventing waterborne diseases. Efficient water use helps ensure that communities have enough water for sanitation needs.

Community Well-being: Water

conservation efforts can foster a sense of community responsibility and cooperation. By working together to save water, communities can build stronger social ties and promote a collective sense of stewardship over natural resources.

Global Impact

Sustainable Development: Water conservation is key to achieving sustainable development goals (SDGs), particularly Goal 6, which aims to ensure availability and sustainable management of water and sanitation for all.

Food Security: Efficient water use in agriculture is essential for food security. As the global population grows, conserving water will be critical to producing enough food without depleting water resources.

Energy Savings: Water and energy are closely linked. Saving water reduces the energy required for pumping, heating, and treating water, thereby lowering greenhouse

gas emissions and contributing to climate change mitigation.

Future Generations

Resource Preservation: Conserving water today helps ensure that future generations have access to this vital resource. Sustainable water management practices protect water supplies for the long term.

Educational Opportunities: Promoting water conservation can provide educational opportunities for communities to learn about sustainability, environmental science, and responsible resource management.

"By understanding and prioritizing water conservation, we as the Kgatelopele community can contribute to a more sustainable, equitable, and resilient future. Although Danielskuil is rich in water as a natural resource, we must strive to conserve this important resource," says Mayor Williams.





Die Geestelike Waarde van Seisoene in Ons Lewens

Deur Adv. Willie Blunden

dvokaat Willie Blunden is die aangestelde munisipale bestuurder van die Kgatelopele Munisipaliteit. In sy posisie as bestuurder verteenwoordig hy die werkgewer aan die stuur van 'n munisipaliteit wat die afgelope paar jaar deur baie veranderinge en seisoene gegaan het.

Adv. Blunden verstaan die geestelike waarde van seisoene in ons alledaagse bestaan en motiveer graag sy personeel en die breër gemeenskap. By die lees van hierdie eerste publikasie is dit heerlike lente, want die winter is verby. Seisoene in die natuur dien as 'n diepgaande metafoor vir die verskillende fases en oorgange wat ons in ons lewens ervaar. Hierdie oorgange het nie net fisiese en emosionele implikasies nie, maar ook geestelike waarde wat ons innerlike groei en

Seasons in nature serve as a profound metaphor for the various phases and transitions we experience in our lives. These transitions not only have physical and emotional implications, but also spiritual value that promotes our inner growth and development.

ontwikkeling bevorder.

Lente: 'n Tyd van Geestelike Vernuwing Lente simboliseer wedergeboorte en vernuwing. Dit is 'n tyd wanneer ons geestelike lewens nuwe energie en vitaliteit ervaar. Ons mag voel dat ons nader aan ons spirituele doelwitte beweeg, met 'n hernude gevoel van hoop en verwagting. Hierdie seisoen nooi ons uit om ons harte oop te maak vir nuwe insigte en openbaringe.

Spring: A Time of Spiritual Renewal Spring symbolizes rebirth and renewal. It is a time when our spiritual lives experience new energy and vitality. We may feel that we are moving closer to our spiritual goals, with a renewed sense of hope and expectation. This season invites us to open our hearts to new insights and revelations.

Somer: 'n Tyd van Geestelike Groei en Volheid

Somer is die seisoen van oorvloed en vrugbaarheid. Dit verteenwoordig die hoogtepunt van geestelike groei waar ons die vrugte van ons innerlike werk begin sien. Gedurende hierdie tyd voel ons dikwels 'n sterk konneksie met ons spiritualiteit en kan ons diep vervulling en vreugde ervaar. Dit is 'n tyd van viering van ons geloof en die wonderwerke van die lewe.

Summer: A Time of Spiritual Growth and Fullness

Summer is the season of abundance and fertility. It represents the peak of spiritual growth where we begin to see the fruits of our inner work. During this time we often feel a strong connection with our spirituality and can experience deep fulfillment and joy. It is a time of celebration of our faith and the miracles of life.

Herfs: 'n Tyd van Geestelike Oes en Dankbaarheid

Herfs bring 'n tyd van oes en refleksie. Hierdie seisoen herinner ons daaraan om dankbaar te wees vir die seëninge en lesse wat ons ontvang het. Dit is 'n tyd om ons geestelike groei te erken en om na te dink oor hoe ons die vrugte van ons arbeid kan deel met ander. Herfs nooi ons uit om los te laat wat nie meer dienend is nie en om ruimte te maak vir nuwe moontlikhede.

Autumn: A Time of Spiritual Harvest and Gratitude

Autumn brings a time of harvest and reflection. This season reminds us to be thankful for the blessings and lessons we have received. It is a time to

recognize our spiritual growth and to think about how we can share the fruits of our labor with others. Autumn invites us to let go of what no longer serves and to make room for new possibilities.

Winter: 'n Tyd van Geestelike Rus en Hernuwing

Winter verteenwoordig 'n tyd van innerlike stilte en rus. Dit is 'n seisoen wanneer ons dieper in ons self ingaan om te herlaai en ons geestelike reserwes te versterk. Hierdie tyd van introspeksie en meditasie is noodsaaklik vir ons geestelike welstand. Winter leer ons die waarde van geduld en vertroue in die natuurlike ritme van die lewe, met die wete dat 'n nuwe lente altyd op die horison is.

Winter: A Time of Spiritual Rest and Renewal

Winter represents a time of inner silence and rest. This is a season when we go deeper into our selves to recharge and strengthen our spiritual reserves. This time of introspection and meditation is essential to our spiritual well-being. Winter teaches us the value of patience and trust in the natural rhythm of life, knowing that a new spring is always on the horizon.

Die Geestelike Lesse van Seisoene

Elke seisoen dra unieke geestelike lesse by:

Vernuwing en Hoop: Lente leer ons dat elke einde 'n nuwe begin bring en dat hoop altyd aan die horison is.

Volheid en Vreugde: Somer herinner ons aan die vreugde en vervulling wat kom met geestelike oorvloed en die resultate van ons geloof.

Dankbaarheid en Loslating: Herfs leer ons die belangrikheid van dankbaarheid en die kuns om los te laat wat nie meer nuttig is nie. Rus en Introspeksie: Winter beklemtoon die noodsaaklikheid van rus, hernuwing en die krag van innerlike stilte.

The Spiritual Lessons of Seasons

Each season contributes unique spiritual lessons:

Renewal and Hope: Spring teaches us that every end brings a new beginning and that hope is always on the horizon.

Fullness and Joy: Summer reminds us of the joy and fulfillment that comes with spiritual abundance and the results of our faith.

Gratitude and Letting Go: Autumn teaches us the importance of gratitude and the art of letting go of what is no longer useful.

Rest and Introspection: Winter emphasizes the necessity of rest, renewal and the power of inner silence.

Geestelike Groei deur Seisoene

Deur die geestelike waarde van elke seisoen in ons lewens te erken, kan ons die ritme van ons innerlike groei aanvaar en ondersteun. Elke fase, of dit nou een van aktiewe groei of rustige introspeksie is, speel 'n noodsaaklike rol in ons geestelike reis. Deur bewustelik hierdie seisoene te beleef, kan ons dieper wysheid, groter vrede en 'n sterker verbinding met ons geestelike self ontwikkel.

Let's reach for the promising spring and learn from the heavy and difficult challenges of the recent winter.
Remember, everything is only seasonal.
Let's join hands as the local government and community of Kgatelopele, stepping into the new season armed with faith, vision, and a bond of love and camaraderie. Together, we can create a better community and town.

Groete



Sanral Info Sessions Kicks Off

ANRAL Community
Information Sessions were held
at Danielskuil Town Hall and in
Lime Acres on July 24, 2024.

The Honourable Mayor of Kgatelopele Local Municipality, Ms. Irene Williams, attended the sessions, accompanied by KLM Councillors.

The purpose of the engagement was to introduce the community to the upcoming R31 Routine Road Maintenance (RRM) Project, which is anticipated to start in September or October 2024. Additionally, the sessions provided updates on the current Emergency RRM Project, which began in November 2023 after the road was transferred from the Province to SANRAL. The emergency RRM Project was initially scheduled for five months and is currently being extended on a monthly basis while SANRAL evaluates tenders for the main contractor. The upcoming R31 RRM will span five years.

Key points of the upcoming R31 RRM Project include:

Local Subcontracting: 50%
 of the project value will be
 allocated to local
 subcontractors.

· CIDB CE Allocation:

- CE 1 and CE 2 contractors will be allocated 10-15% of the project value.
- CE 3 and CE 4 contractors will receive 25% of the project value.
- Project Liaison Committee
 (PLC): The PLC will include
 representatives from both
 Kgatelopele Local
 Municipality and
 Tsantsabane Local
 Municipality stakeholders.
- · Project Liaison Officer:

There will be one Project Liaison Officer who will work closely with the PLC.

About SANRAL

The South African National Roads Agency Limited generally known as SANRAL, is an independent, statutory company registered in terms of the Companies Act. The South African government, represented by the Minister of Transport, is the sole shareholder and owner of SANRAL.

SANRAL OPERATES IN TERMS OF ITS FOUNDING LEGISLATION

The South African National Roads Agency Limited and National Roads Act (Act No. 7,1998). It is governed by a Board of eight people, six of whom are appointed by the Minister of Transport; the Chief Executive Officer, who is appointed by the Board; and a representative of the Minister of Finance.



A Griqua Child Called to Serve

he story of Irene Williams is one of dedication and selfless service. Her path of service began with the example of her father, who devoted himself to his community with heart and soul.

Irene took this spirit of service and incorporated it into her own life, eventually leading her to the position of mayor. Her long stay in the community has enabled her to understand the people and their needs well, making her a true representative of the community.

Mayor Williams' leadership is deeply rooted in the values and service she learned from her parents. Her father, Apostle Jan Williams, worked in mining and the Christian Congregation, which brought the family to Lime Acres, where they formed a deep connection with the community. Her mother, Florence, also followed a vocation as a nurse, further emphasizing the family's commitment to serving others. This background had a strong influence on Mayor Williams and inspired her to dedicate her life to the service of her community.

In her neat bottle-green suit behind her desk, she tells: "We moved from Griekwastad to Lime Acres in the mid-1970s. I went to school at Danielskuil and finished my school career in 1990 at William Pescod in Kimberley, the same year as Nelson Mandela's release. At that time, there was not yet a high school for colored and black learners in Danielskuil." Already at school level, she became involved in politics, a remarkable achievement for a young girl who grew up in a strict Christian

home where the Bible was the only reading book in the house.

"We are four children, and after my mother's death, my father remarried and another child was born. As a church leader, my father was intensely involved in the community. He was also a champion for the rights of the Griqua people, a fight that continues today." Councillor Williams became involved with the National Union of Mineworkers (NUM) and later became the chairperson of the ANC. In 2016, she was elected as a councillor to serve the community of Kgatelopele in this capacity. From 2017 to 2018, she was the acting mayor, and in 2021, she was elected again as mayor.

"As mayor, I have a lot of power, but I realize that this power comes with great responsibility, of which integrity is one of the core values," she says. "You must have strong leadership qualities and be a person of special character and integrity for this hot seat." She admits that it is not easy every day to be the mayor, especially as a woman in this position. "There are several legislations, policies, and ethical codes in place that strictly regulate my role and position," she confirms, while another board member quickly pops in to say hello and wish her well for the day. This once again confirms the esteem and respect she enjoys from her colleagues for her special role and position as mayor.

"I never switch off, and on weekends I am involved in various functions and projects. For me, it is not a job, but a vocation and special task that rests on my shoulders,"

says the woman who sometimes has to stand her ground in a harsh political landscape. "Due to the influence of my parents and especially my father's spiritual guidance from my childhood, church and religion play an important role in my life."

Councillor Williams indeed has a powerful vision for the people of Kgatelopele, which is clearly grounded in her religious principles, something that is very important in politics. She proudly talks about several successful projects in the past few months and excitedly points to the various performance awards in a display case in her office. "A large part of our community depends on the government, and projects related to poverty alleviation are high on the council's priority list.

The council represents different political parties as elected by our people, but we share the same vision - the interest of our people in Kgatelopele." Together, the mayor and the elected council want to restore the human dignity of the residents. She refers to the upgrading of several roads in Kuilsville and the impact the new road will have on the community's human dignity. "Service delivery is a challenge in all municipalities, and we at Kgatelopele attach a high premium to service delivery to which our communities are entitled." She further explains how the council has a healthy and cooperative agreement with various role players to fulfil their constitutional mandate

as elected leaders.

After 40 years in Kgatelopele and as a child of Griekwastad who received her mother's milk along with the Bible, it is clear that Irene Williams was born for the role of mayor. She concludes by expressing her sincere thanks to everyone in Kgatelopele who placed their trust



Healthy Staff Making Their Mark

The Kgatelopele Local Municipality
Employee Health and Wellness Club
participated in the Provincial Municipal
Games in Kimberly, hosted by Sol Plaatjie
Municipality, from July 4th to 5th, 2024.

Three of the four sports categories—Volleyball, Pool, and Soccer—achieved remarkable success. The club secured first place in Volleyball, second place in Pool, and third place in Soccer, asserting their strong positions in the province.

On Monday, July 8th, 2024, the club presented the trophies to Management and Council, assuring them of their commitment to performing even better at the National Municipal Games in September. Both Management and Council commended the club's achievements and encouraged them to continue striving for excellence in all their endeavors.

Muncipal Manager Adv Blunden and the council is in support of healthy staff establishment and to ensure a healthy mindset is hosted by healtyh body to enhache service delivery with a productive

Health & Wellness tips

Physical Health

Encourage Regular Exercise: Promote physical activity by offering gym

memberships, organizing fitness challenges, or providing on-site exercise facilities.

Healthy Eating Options: Provide healthy snacks and meals in the workplace. Educate employees about nutrition and encourage healthy eating habits.

Regular Health Screenings: Offer regular health check-ups and screenings to catch potential health issues early.

Ergonomic Workspaces: Ensure that workstations are ergonomically designed to prevent strain and injury.

Mental Health

Stress Management Programs:
Provide resources and workshops
on stress management
techniques, such as mindfulness,
meditation, and relaxation
exercises.

Mental Health Support: Offer access to mental health professionals and create an open environment where employees feel comfortable seeking help.

Work-Life Balance: Encourage a healthy work-life balance by promoting flexible working hours, remote work options, and adequate vacation time.

Employee Assistance Programs (EAP): Provide EAPs that offer confidential counseling and support services for personal and work-related issues.

Social Well-Being

Team Building Activities: Organize regular team-building activities and social events to foster a sense of community and improve workplace relationships.

Inclusive Culture: Promote a culture of inclusion and diversity where all employees feel valued and respected.

Recognition Programs: Recognize and reward employees for their hard work and achievements to boost morale and job satisfaction.

Financial Wellness

Financial Education: Offer workshops and resources on financial planning, budgeting, and saving for the future.

Retirement Planning: Provide access to retirement planning

services and tools to help employees prepare for their future.

General Wellness

Flexible Work Arrangements: Implement flexible work policies to help employees manage their time and responsibilities more effectively.

Wellness Challenges: Organize wellness challenges that encourage healthy habits, such as walking challenges, hydration goals, or healthy eating competitions.

Open Communication: Foster a culture of open communication where employees feel heard and valued. Encourage feedback and suggestions on improving workplace wellness.

Clean and Safe Environment:
Maintain a clean, safe, and
healthy workplace environment to
reduce the risk of illness and

By implementing these tips, organizations can create a supportive and healthy workplace that promotes the well-being of their employees and enhances overall productivity.









"Contributes significantly to economic growth, social stability, and innovation"

On July 22, 2024, the Honourable Mayor of Kgatelopele Local Municipality, Cllr. Irene Williams, in collaboration with Finsch Diamond Mine and Somandla Entrepreneurship Academy, successfully launched the ESD Programme.

This initiative targets unemployed youth with the following objectives:

- Creation of Sustainable Self-Employment
- Development of Profitable Businesses through a combination of trade skills programs (such as home bakery) and New Venture Creation (including entrepreneurship, correct costing and pricing, innovation and creativity,

market research, and crafting business plans)

The program aims to help the youth establish viable businesses in the area, including but not limited to:

- · Solar Installation and Maintenance
- · Nail Technician Services
- · Home Bakery
- · Coffee Shop and Mini Library
- · Shisanyama
- · Digital Marketing
- · Social Media Management
- · Tyre Maintenance
- Car Service Parts
- Water Purification
- · DStv Installation

Kitchen Appliances Maintenance (kettles, irons, stoves, fridges, microwaves)

Representatives from First National Bank and KLM Councillors attended, showing their support for this vital initiative.

According to municipal manager Adv Blunden:"
Enterprise development is crucial for a variety of reasons, as it contributes significantly to economic growth, social stability, and innovation. By recognizing and supporting the importance of enterprise development, governments, private sector stakeholders, and communities can work together to create a more dynamic, inclusive, and sustainable economy."

The fully elected council is in support of this ESD initiative and welcome all the stakeholders on board.





Dear learners

very August, Grade 12 students begin their preparatory exams in preparation for the National Senior Certificate examination.

As a council, we fully support all intervention programs conducted by the Northern Cape Department of Education to ensure a high pass rate for the Class of 2024.

As you prepare for your upcoming exams, remember that this is a time to showcase all the hard work and dedication you've put into your studies throughout the year. Exams can feel challenging, but they are also an opportunity to demonstrate your knowledge and skills.

Here are a few tips form council to help you succeed:

•Stay Organized: Make a study schedule and stick to it. Break your study time into manageable chunks and take regular breaks to keep your mind fresh.

·Understand the Material: Focus on

understanding the concepts rather than just memorizing facts. Ask questions if something isn't clear – your teachers are here to help.

Practice, Practice, Practice: Take practice tests and solve sample questions. This will help you become familiar with the exam format and build your confidence.

•Stay Positive: Believe in yourself and your abilities. A positive attitude can make a big difference in how you approach your exams.

•Take Care of Yourself: Get plenty of rest, eat healthy foods, and stay hydrated. A healthy body supports a healthy mind

Remember, exams are just one part of your educational journey. Do your best, and be proud of your efforts. No matter the outcome, you are learning and growing every day.

Good luck, and we believe in you!



Amogelang Day care for the elders

"We honor your achievements and celebrate the rich legacy you have built"

Redstone celebrated Nelson Mandela Day with the elders of Amogelang.

Amogelang is an initiative that began last year when women in the community recognized the need to care for the elders by providing them with meals.

This year, Redstone sponsored Amogelang with a gas stove, pots, and groceries. Additionally, Louise York of 3CMetal contributed bedding, which was handed out by the Mayor to the elderly, along with cups of soup.

Special thanks to Redstone, 3CMetal, Louise York, and the Mayor for their generous support and contributions to this meaningful initiative.

Appreciation for Our Elders – a message from the mayor

Today, 18July 2024 on Madiba Day, we take a moment to express our deep

appreciation for the older members of our community. Your wisdom, experience, and contributions have shaped the world we live in today and continue to inspire us.

You have lived through times of change and challenge, and your stories and insights offer invaluable lessons for future generations. Your resilience and strength remind us of the importance of perseverance and the power of a positive spirit.

We honor your achievements and celebrate the rich legacy you have built. From raising families and building careers to volunteering and leading by example, your efforts have made a profound impact on our lives.

Thank you for your kindness, guidance, and love. Your presence enriches our community, and we are grateful for the opportunities to learn from and share moments with you. We are committed to ensuring that you feel valued, respected, and cherished every day.

With heartfelt gratitude,



Dear Kgatelopele Community

s we commemorate Nelson Mandela Day, we honor the legacy of a man whose life was dedicated to the principles of equality, justice, and human dignity. Nelson Mandela's unwavering commitment to these values has left an indelible mark on the world, inspiring countless individuals to strive for a more just and compassionate society.

Today, we are reminded of the power of one person to make a difference. Mandela's journey from prisoner to president, his advocacy for peace and reconciliation, and his profound belief in the potential for positive change in every individual serve as a guiding light for us all.

In celebrating this day, let us not only remember Mandela's extraordinary achievements but also embrace his call to action. Whether through acts of kindness, community service, or efforts to promote equality and understanding, we each have the opportunity to contribute to the betterment of our world.

Together, let us continue to build on Nelson Mandela's legacy, fostering a spirit of unity and working towards a brighter future for all

Nelson Mandela International Day, commonly known as Mandela Day, is celebrated annually on July 18th, Nelson Mandela's birthday. This day was officially declared by the United

Message from the Mayor on Madiba Day hosted 18 July 2024

Nations in November 2009, with the inaugural Mandela Day held on July 18, 2010. The day is a global call to action that celebrates the idea that each individual has the power to transform the world, the ability to make an impact.

Origins and Significance

Nelson Mandela, affectionately known as "Madiba" after his Xhosa clan name, was a towering figure in the struggle against apartheid in South Africa. He spent 27 years in prison for his activism against the oppressive regime before becoming South Africa's first black president in 1994. Mandela's presidency and subsequent global advocacy for peace, reconciliation, and social justice cemented his legacy as a beacon of hope and resilience.

Mandela Day was created to honor Mandela's 67 years of public service—27 years in prison and 40 years fighting for freedom and equality. The ethos behind the day encourages people to devote 67 minutes of their time to helping others, symbolizing one minute for each year Mandela spent in service to humanity.

Global Impact and Activities

Mandela Day has grown into a global movement, inspiring individuals and organizations worldwide to engage in acts of kindness and community service. Activities on Mandela Day vary widely, but all aim to promote positive change. Common

initiatives include:

- Community Service:
 Cleaning public spaces,
 volunteering at shelters,
 or helping the elderly.
- Education and Literacy: Donating books, tutoring students, or supporting educational initiatives.
- Health and Well-being: Organizing health camps, donating blood, or supporting mental health awareness.
- Environmental Efforts: Planting trees, recycling drives, and promoting sustainable practices.

The Spirit of Ubuntu

Central to Mandela Day is the African philosophy of Ubuntu, which emphasizes humanity's interconnectedness and mutual care. Mandela often spoke of Ubuntu, explaining it as the belief in a universal bond that connects all people. The celebration of Mandela Day embodies this spirit, encouraging actions that foster community and collective wellbeing.

Continued Legacy

Nelson Mandela passed away on December 5, 2013, but his legacy continues to inspire. Mandela Day serves as a reminder that each person has the power to change the world, even in small ways. By dedicating time to serve others, individuals honor Mandela's life and work, perpetuating his vision of a just and equitable society.

Through the collective efforts of people around the world, Mandela Day has become more than a celebration of one man's life; it is a testament to the enduring impact of kindness, service, and the unyielding pursuit of justice.

Joy Centre Mandela Day

Finch Diamond Mine (FDM) proudly hosted a Mandela Day program in collaboration with Kgatelopele Local Municipality (KLM).

As part of the program, FDM handed over highly specialized wheelchairs designed to meet the needs of various disabilities. The event was graced by the presence of the Executive Mayor and the Speaker of ZFM District Municipality, along with Exco members and the administration team.

The Mayor of Kgatelopele Local Municipality, Councillor Irene Williams, and the Council Speaker, Councillor Mosala Leutlwetse, accompanied by our local councillors, also attended the program.

A special thanks goes to the FDM team led by Mr. Jason Rajan for making this Mandela Day a success. As Nelson Mandela once said, "Disabled children are equally entitled to an exciting and brilliant future.



The Municipal Systems Act

(A) INTRODUCTION

The Constitution of South Africa envisages a robust local government system, which can provide democratic and accountable government for local communities; ensure the provision of services to communities in a sustainable manner; promote social and economic development; promote a safe and healthy living environment; and encourage the involvement of communities and community organisations in the matters of local government.

The Municipal Systems Act is part of a series of legislation which aims to empower local government to fulfil its Constitutional objects. In 1998 the government issued a Local Government White Paper, which outlined a policy framework for local government. Later that year government passed the Municipal Demarcation Act, which enabled the re-demarcation of municipal boundaries; and the Municipal Structures Act, which defined the structures of local government. The Municipal Systems Act will complement these pieces of legislation, by regulating key municipal organisational, planning, participatory and service delivery systems. National government has also prepared the Municipal Financial Management Bill, which regulates municipal financial matters. Together, these pieces of legislation provide a framework for a democratic, accountable and developmental local government system, as envisaged by the Constitution.

(B) THE LEGAL NATURE OF MUNICIPALITIES

The Municipal Systems Act defines the legal nature of municipalities as part of a system of co-operative government. It also clarifies the rights and duties of the municipal council, local communities, and the municipal administration. Clarifying the rights and obligations of different parties is an important step towards strengthening the democratic contract at the local level

THE MUNICIPALITY AS AN ORGAN OF STATE

Definition of municipality

The Municipal Structures Act defines a municipality as the structures, political office bearers and administration of the municipality; a geographic area; and the community of the municipality. In other words, a municipality consists of a municipal institution (political and administrative structures), and the people who live in the local area. The term can also be used to refer to a local area which falls within a municipal boundary.

The municipal institution is an organ of state, and has a separate legal personality. The local community cannot be held liable for the actions of the municipal institution.

Co-operative government

The municipal institution is an organ of state, which exercises legislative and executive powers. Municipal powers are exercised in a system of co-operative government which allows the three spheres of government to work together effectively. To enable co-operative government, municipalities are consulted on a range of national and provincial issues. However, it is not always practical to consult hundreds of municipalities on an individual basis. Municipalities are therefore represented in national processes through organised local government.

Municipalities should participate in organised local government structures so that their views are represented in national processes. Participation in organised local government also allows municipalities to draw on each other's experiences and develop common approaches and find solutions to common problems.

RIGHTS AND DUTIES OF MUNICIPAL COUNCILS

The council of a municipality has the right to govern, on its own initiative, the local government affairs of the local community; and to exercise the municipality's executive and legislative authority without interference. Municipal councils must respect the rights of citizens in the way in which they exercise their powers.

A municipal council may finance the affairs of the municipality by charging fees for services, imposing surcharges on fees or property rates, and (when allowed by national legislation) imposing surcharges on other taxes, levies and duties.

Municipal councils have duties as well as rights. These include the duties to:

- exercise their powers and use their resources in the best interests of the local community;
- provide, without favour or prejudice, democratic and accountable government
- encourage the participation of the local community;
- ensure that municipal services are provided to the local community in an equitable, and financially and environmentally sustainable manner;
- promote development in the municipality;
- · promote gender equity;
- promote a safe and healthy environment
 the municipality and
- contribute to the progressive realisation of the fundamental rights contained in

the Constitution.

The elected councillors of the Kgatelopele Municipality shares the following vision to improving Service Delivery to the people of the Kgatelopele municipality.

- 1. Strengthen Management and Leadership:
- Training and capacity building for board members and officials to better understand their roles and responsibilities.
- Strengthen the independence of municipal managers to minimize political interference.
- 2. Transparency and Accountability:
- Introduce regular, public reporting on the municipality's financial status, projects, and other important information.
- Establish complaint and feedback mechanisms for residents to report issues and pursue solutions.
- · 3. Anti-corruption Measures:
- Establish an independent anti-corruption unit within the municipality.
- Establish strict policies and protocols to prevent corruption and nepotism, with severe consequences for offenders.
- 3. Effective Middle Management:
- Optimize resource management through comprehensive planning and budgeting. Implementation of modern technology and systems for better monitoring and evaluation of projects.
- Advanced Training and Development: Regular training and development of staff to update their skills and knowledge.
- Establish a culture of continuous professional development and learning.
 - 5. Community Involvement:
 - Involve communities directly in the planning and monitoring of service delivery projects.
- Establish community advisory boards to provide direct feedback and participate in decision-making.
- 6. Improved Communication:
- Create efficient communication channels between the municipality and residents to quickly identify and address problems.
- Use different mediums (such as social media, community meetings, and newsletters) to communicate with the community.
 - 7. Financial Management:
- Establish strict financial management and control measures to prevent irregular expenditure and corruption.
- Regular internal and external audits to ensure financial health.
- 8. Cooperation with Other Institutions:
- Work closely with provincial and national government agencies to share resources and expertise.
- Enter into partnerships with private and non-governmental organizations to improve service delivery.
- 9. Performance Monitoring and
- Set clear performance indicators for service delivery and regularly monitor progress.
- Carry out independent evaluations to determine the impact of policies and projects.

By implementing these steps, municipalities can significantly improve their service delivery, restore community trust, and have a positive impact on the quality of life of their residents.

RIGHTS AND DUTIES OF MEMBERS OF THE LOCAL COMMUNITY

Just like municipal councils have rights and duties, members of municipal communities also have rights and duties

Members of the local community have the right to participate in the decision-making processes of the municipality. They have the right to use and enjoy public facilities, and the right to access to municipal services. They also have the right to submit recommendations, complaints or representations to the municipality, and to expect prompt responses from the municipality.

Members of the local community have the right to be informed of decisions of the municipal council, and to expect the council to disclose information about its business and finances. They have the right to attend meetings of the municipal council and its committees, and to demand that the council acts in a transparent and impartial way.

Members of local communities also have duties. In some instances, their rights are directly linked to their duties. For example, members of the local community have a duty to pay service fees, rates and taxes. Their right to access municipal services is linked to their duty to pay for those services. Similarly, members of the local community have a right to participate in municipal decision-making, linked to a duty to utilise the procedures and mechanisms established to enable participation.

Members of the local community have a duty to allow municipal officials reasonable access to their property for the performance of municipal functions, to comply with municipal by-laws, and to respect the municipal rights of other members of the local community.

WHAT IS THE INTEGRATED DEVELOPMENT PLANNING(IDP)

Each municipal council must adopt a single, inclusive and strategic plan for the development of the municipality. This plan is called the integrated development plan. National regulations will prescribe a timeframe for the adoption of integrated development plans, for example, three months or six months after the council is elected.

A municipal integrated development plan must link, integrate and co-ordinate all the municipality's plans. It must also take into account any proposals on the table for the development of the local area. For example, a municipality may have one set of plans which aims to stimulate economic development through tourism. At the same time, there may be proposals to build a conference centre, a sports stadium and a craft market in the area. The municipality will need to link these plans, and decide whether they will concentrate on attracting business tourism, sports tourism, or leisure tourism. Factors such as the other facilities on offer in the town, the viability and potential benefits of each option, and the resources required to support different tourism promotion strategies would need to be considered.

An integrated development plan must align the resources and capacity of the municipality with the implementation of the plan. Integrated development plans form the policy framework and general basis on which annual municipal budgets must be based. For example, if a municipality decides to encourage leisure tourism, it may need to budget for improving the transport route from the airport to the town, or allocate more money to cleansing services near tourist attractions.

Municipalities are also required to participate in national and provincial development programmes, and must include these programmes in their planning processes. For example, municipalities must take land reform and restitution into account when drafting their integrated development plans.

Because local government is part of state, it must plan in ways which take the spirit of the Constitution into account. The Constitution envisages a developmental role for local government. This means municipalities must plan to achieve the Constitutional objects of local government; give priority to meeting the basic needs of local communities; promote social and economic development; and together with other organs of state, contribute to the progressive realisation of the fundamental rights contained in the Constitution.

Once a municipality has adopted an integrated development plan, it must, within 14 days, notify the public that an integrated development plan has been adopted. The municipality must make copies of the plan, or extracts from the plan, available for public inspection. It must also publicise a summary of the plan.

An adopted integrated development plan will remain in force until a new integrated development plan is adopted by the next elected council.Core components of integrated development plans

An integrated development plan must reflect—

- the municipal council's vision for the long term development of the municipality with special emphasis on the municipality's most critical development and internal transformation needs;
- an assessment of the existing level of development in the municipality, which must include an identification of communities which do not have access to basic municipal services;
- the council's development priorities and objectives for its elected term, including its local economic development aims and its internal transformation needs;
- the council's development strategies which must be aligned with any national or provincial sectoral plans and planning requirements binding on the municipality in terms of legislation;

- a spatial development framework which must include the provision of basic guidelines for a land use management system for the municipality;
- · the council's operational strategies;
- applicable disaster management plans;
- a financial plan, which must include a budget projection for at least the next three years; and
- key municipal performance indicators and performance targets. Status of a municipal integrated development plan

An integrated development plan adopted by the council of a municipality-

- is the principle strategic planning instrument which guides and informs all planning and development, and all decisions with regard to planning, management and development, in the municipality;
- binds the municipality except to the extent of any inconsistency between a municipality's integrated development plan and national or provincial legislation, in which case such legislation prevails; and
- binds all persons to the extent that those parts of the integrated development plan that impose duties or affect the rights of persons have been passed as a by-law.

A spatial development framework contained in an integrated development plan prevails over a plan as defined in section 1 of the Physical Planning Act, 1991 (Act No. 125 of 1991).

There are currently a number of different pieces of national and provincial legislation which apply to municipal planning. The national Minister for local government must initiate steps to rationalise the different planning requirements which are placed on municipalities by national and provincial legislation. This will make it easier for municipalities to plan in an integrated manner.

DEVELOPING AN INTEGRATED DEVELOPMENT PLAN

Responsibility for the integrated development plan

Most municipalities will have either an executive mayor, or an executive committee, who will be responsible for managing the drafting of the integrated development plan. If a municipality has no executive committee or executive mayor, it must appoint a committee of councils to manage the drafting of the integrated development plan.

The executive or committee responsible for the integrated development plan must assign responsibilities for the integrated development plan to the municipal manager. When a draft of the integrated development plan has been produced, the executive or committee must submit the draft plan to the council. The council will consider the plan before adopting it.

A municipal council must annually review its integrated development plan. If circumstances in the municipality have changed, the council may amend its integrated development plan.

Process for drafting, adopting and reviewing integrated development plans

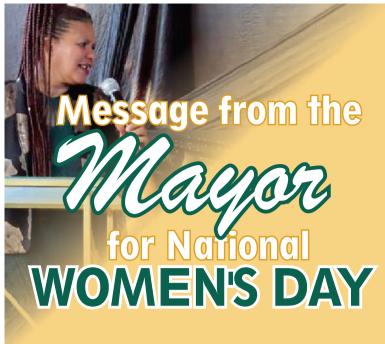
Each municipal council must adopt a process set out in writing to guide the planning, drafting, adoption and review of its integrated development plan within a prescribed period after the start of its elected term.

The process for drafting an integrated development plan must provide for the identification of all plans and planning requirements binding on the municipality in terms of national and provincial legislation. This is a useful 'check-list' for municipalities to have before beginning their own planning process. It will help to ensure that municipal planning covers the issues required by national and provincial government (for example, in terms of the Water Services Act municipalities are responsible for drafting water services plans). It will also contribute to inter-governmental co-ordination (for example, by ensuring that municipalities are aware of provincial development strategies, and are able to develop local strategies which complement those of the provincial government).

The process for drafting an integrated development plan must allow for the local community to be consulted on its development needs and priorities; and for the local community to participate in the drafting of the integrated development plan. It is also important that organs of state and other role players are identified and consulted on the drafting of the integrated development plan. For example, businesses in the local area may be able to make useful contributions to the planning process.

Once a municipality has adopted a process for drafting their integrated development plan, they must inform the community about the process. This will allow citizens and community groups to prepare inputs into the integrated development plan, and participate in the events and discussions in which they are most interested. The provincial MEC for local government may monitor the process followed by a municipality to develop their integrated development plan.





The Power of Women by Cllr Irene Williams

he power of women is a force that shapes our world in profound and meaningful ways. Throughout history, women have been the backbone of communities, the innovators of change, and the leaders of transformative movements. Their strength, resilience, and unwavering determination have paved the way for progress and equality.

Women possess an incredible capacity to nurture, inspire, and lead. They bring unique perspectives and solutions to the table, driving innovation and fostering inclusive environments. Whether in the boardroom, the classroom, the laboratory, or the home, the impact of women is immeasurable.

The power of women lies not only in their ability

to overcome challenges but also in their capacity to uplift others. They build bridges of understanding, champion the rights of the marginalized, and create opportunities for future generations. Women's empowerment is not just a goal; it is a necessity for a just and equitable society.

Celebrating the power of women means recognizing their achievements, amplifying their voices, and supporting their aspirations. It means standing in solidarity with women everywhere, advocating for their rights, and ensuring they have the opportunities to thrive.

Let us honor the power of women every year on 9August and every day. Together, we can create a world where every woman has the freedom to reach her full potential and contribute to the betterment of humanity.

















Kgatelopele Local Municipality

Contact Details

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053 384 0086 079 803 5182



Technical Services

Unit	Foreman/Supervisor	Contact details
Water & Sanitation	Foreman:Mr Faan Mokotedi Assistant Foreman: Mr John Bontsi	079 313 3519 060 996 6157
Electrical	Senior Electrician: Mr Johannes Malgas Electricians: Mr Sam Banda/ Mr Ricardo Segami	071 678 4585 060 996 6154
Waste	Waste Supervisor: Mrs Magrieta Davids	082 923 3263
Community Services	Foreman Mr Pule Kakora	082 786 2399

Kgatelopele Municipal Indaba

