



LEARNER PORTFOLIO
NKOSI ALBERT LUTHULI YOUNG
HISTORIANS'
AWARD
IN COMMEMORATION OF EVENTS OF
HISTORICAL SIGNIFICANCE IN
2011.

NAME OF LEARNER: RAMMALA CHANELY

SCHOOL: KGALATLOWE HIGH SCHOOL

APO: MOSES KOTANE WEST

REGION: BOJANALA

PROVINCE: NORTH WEST

WHO AM I



NAME : CHANELY RAMMALA

GRADE : 11

SCHOOL : KGALATLOWE HIGH

I am a young historian from Moses Kotane West, Bojanala district, North West Province.

My ambition is to study art and culture

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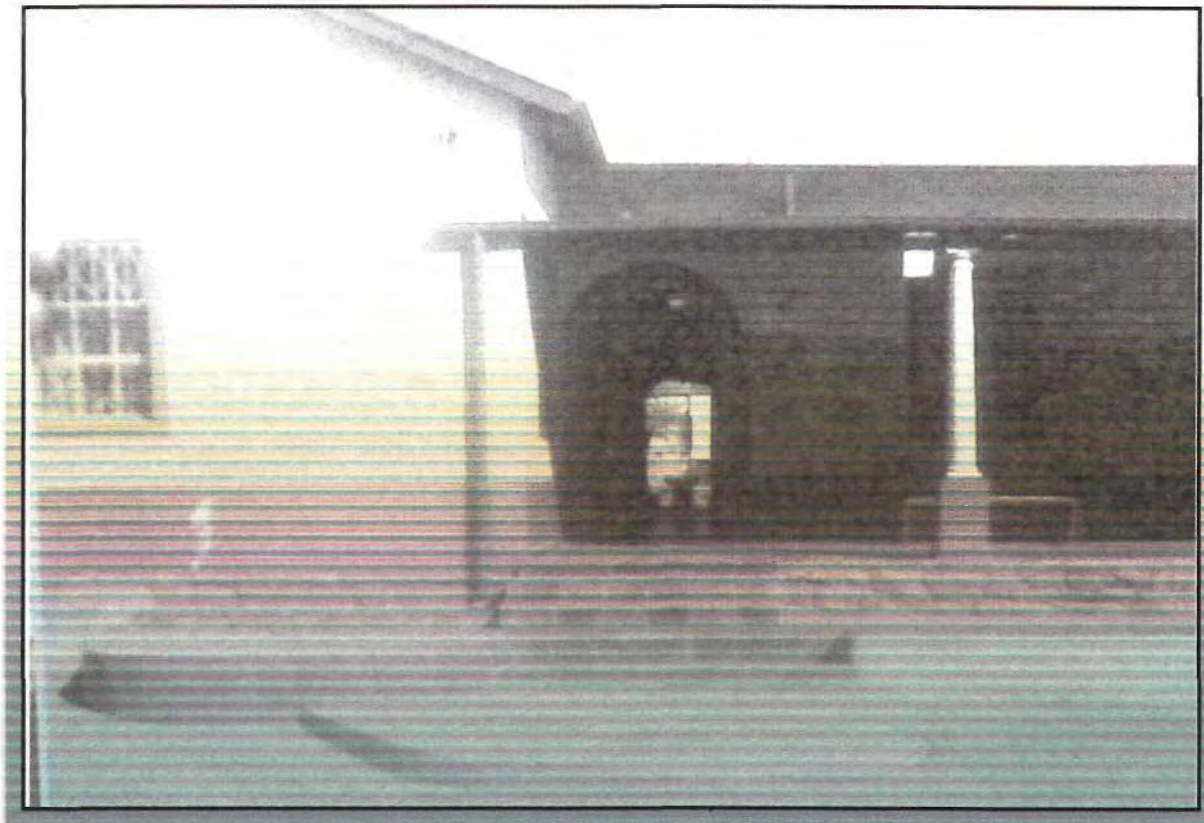
INTERPAGE

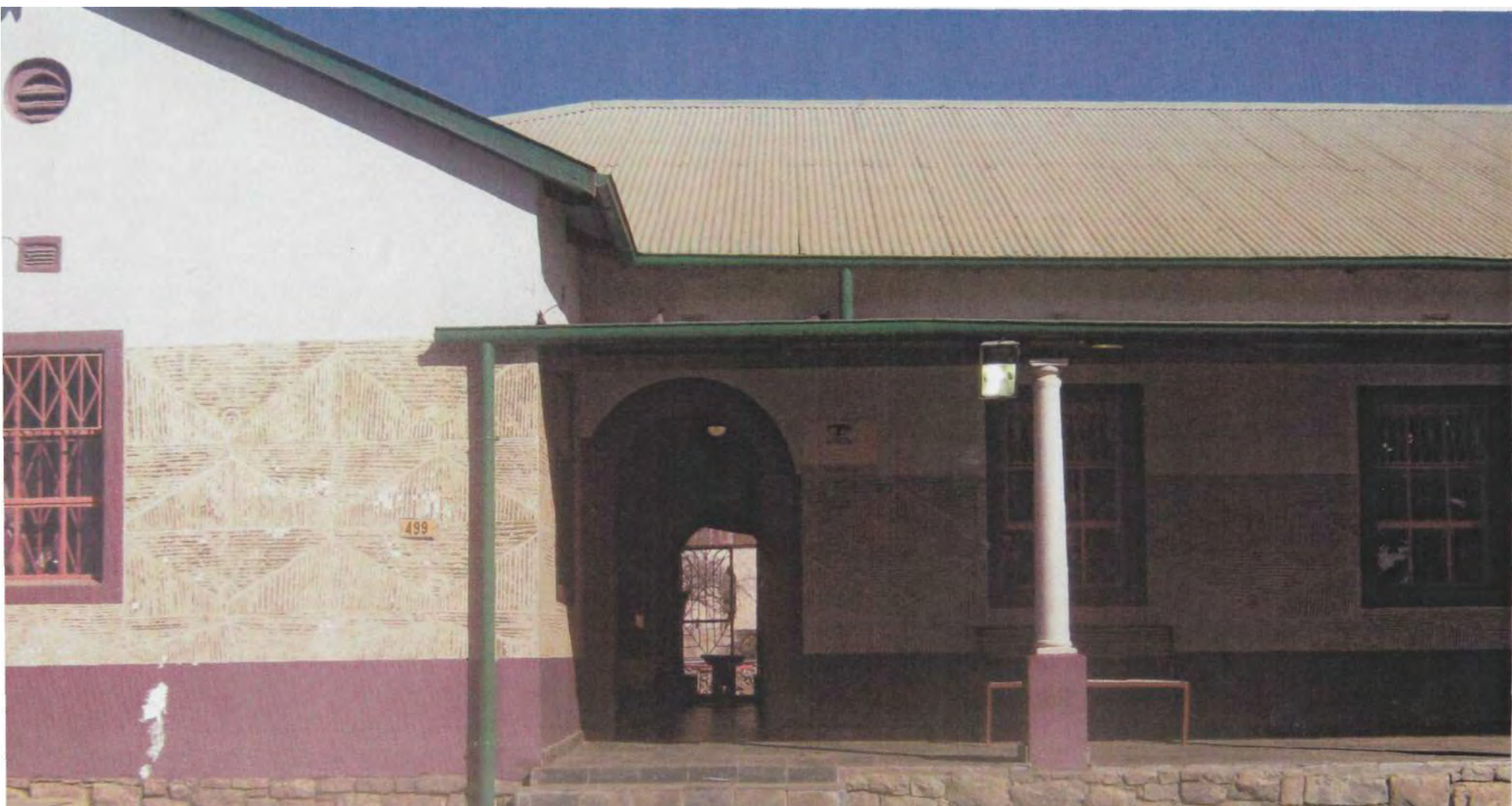
RESEARCH TOPIC

Heritage site: the history behind Mphebotho Cultural Museum and its significance and how it changed the heritage landscape in Moruleng.

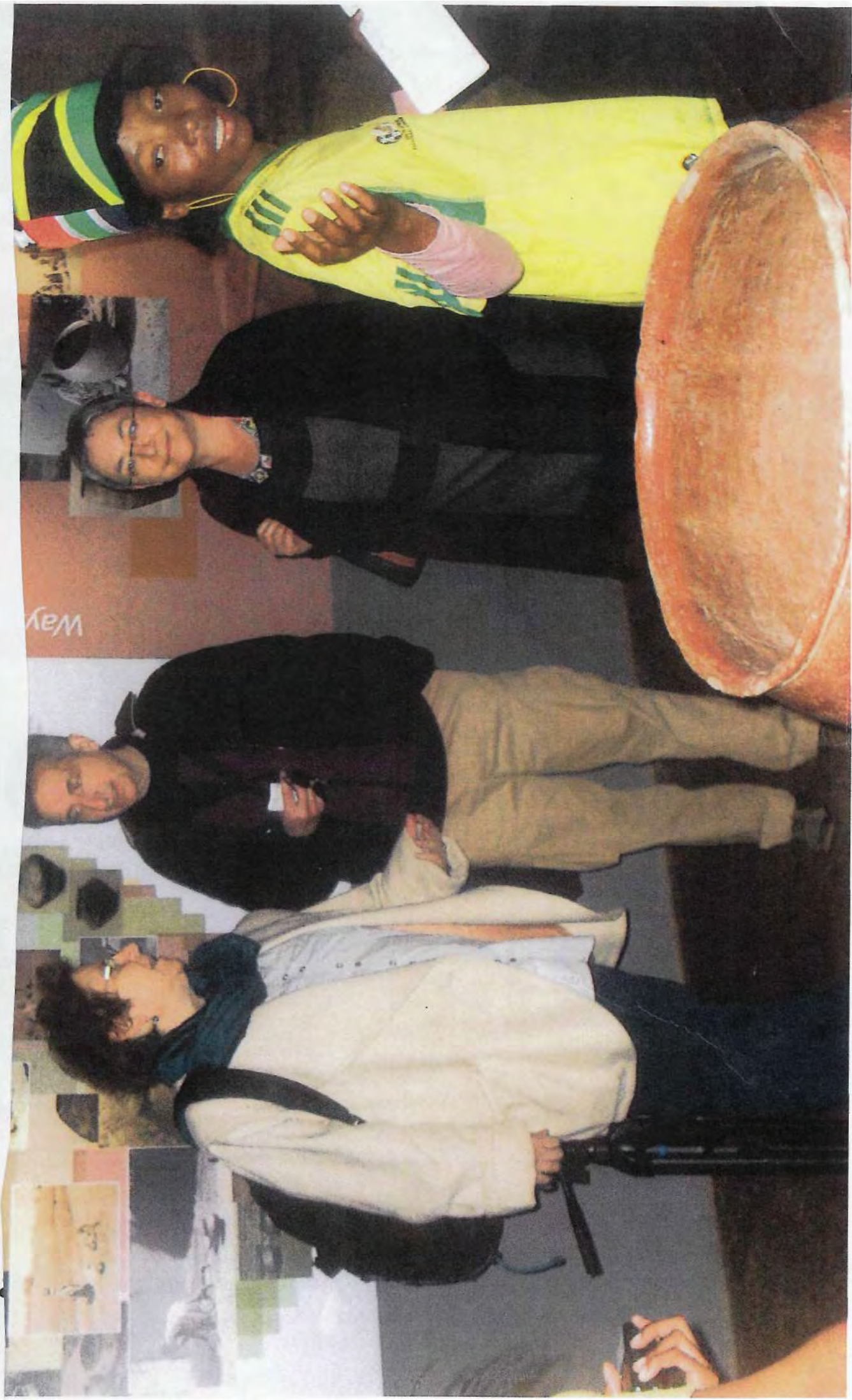
KEY QUESTION?

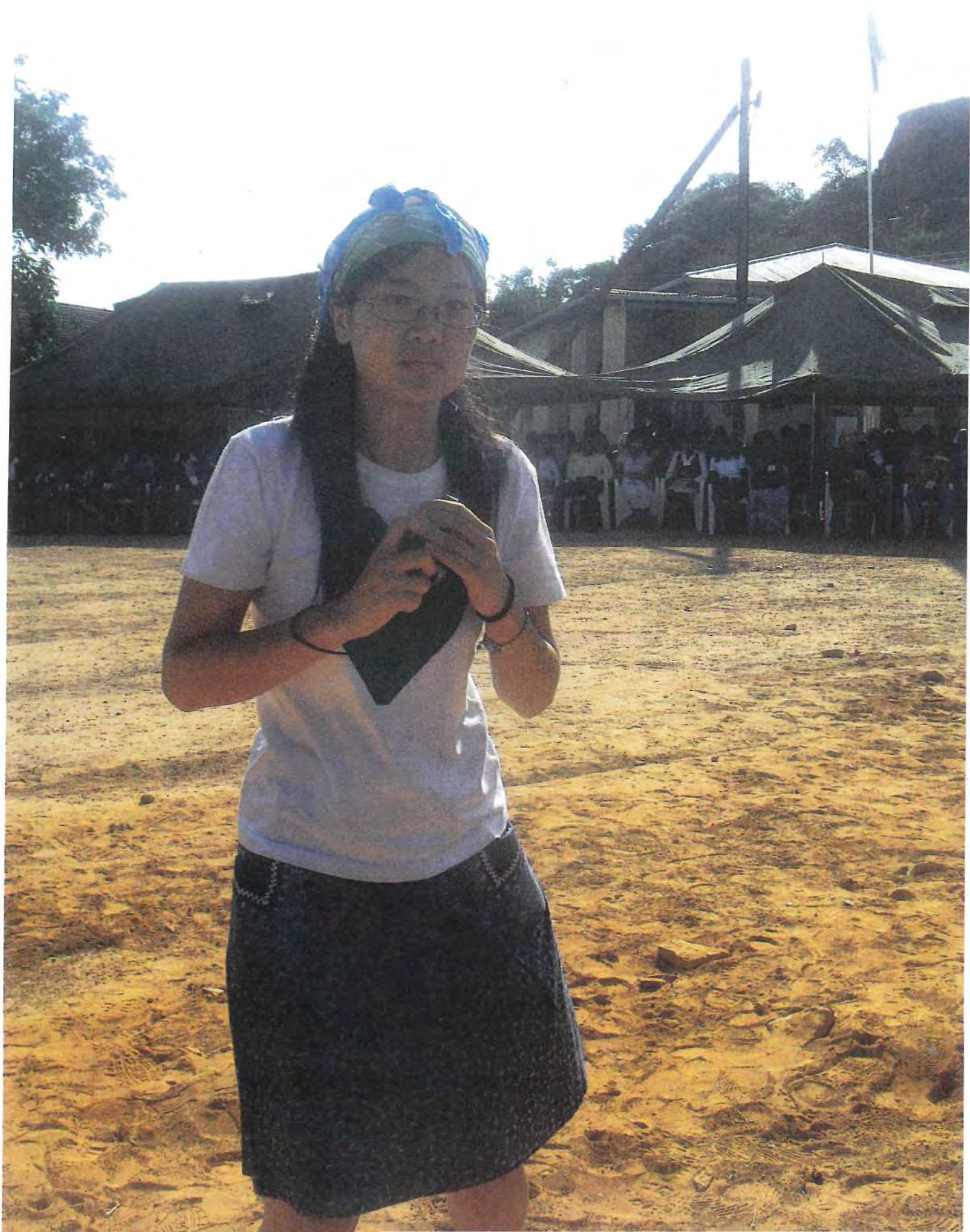
What is the significant of Mphebotho cultural museum and how it changed the heritage landscape in Moruleng community?





TOURISTS VISITING MPHEBATHO





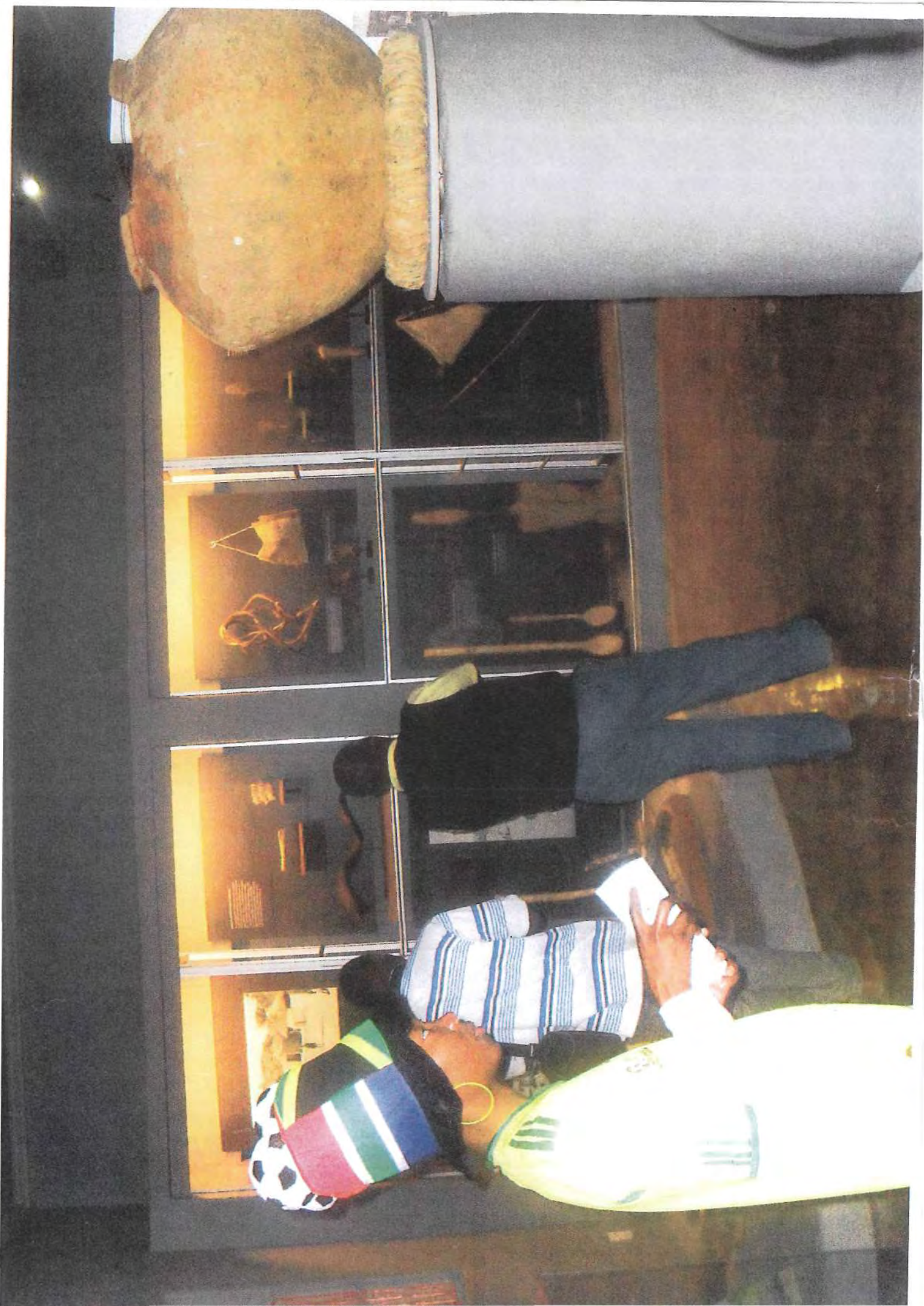


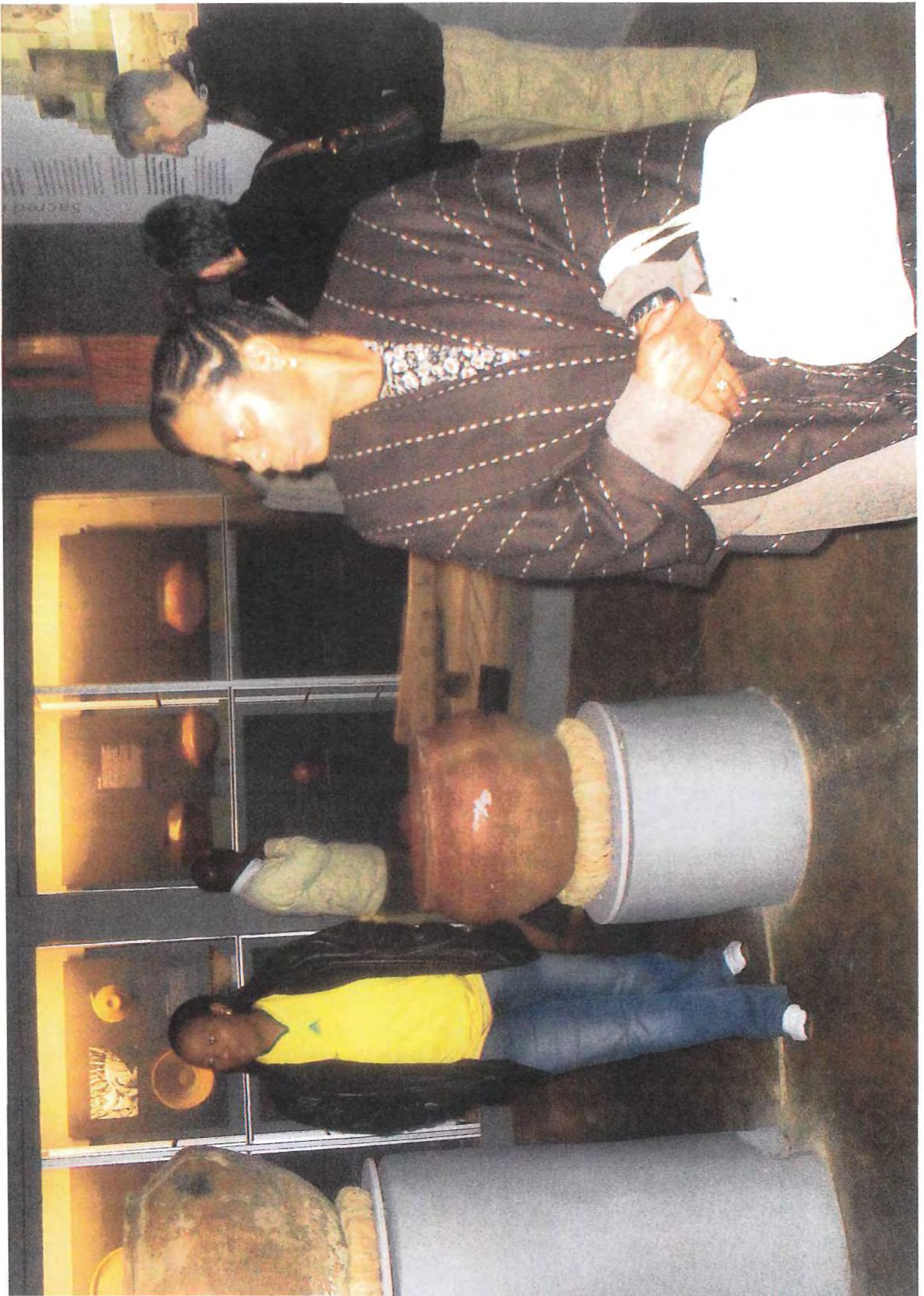
ARTEFACTS FOUND IN THE MUSEUM

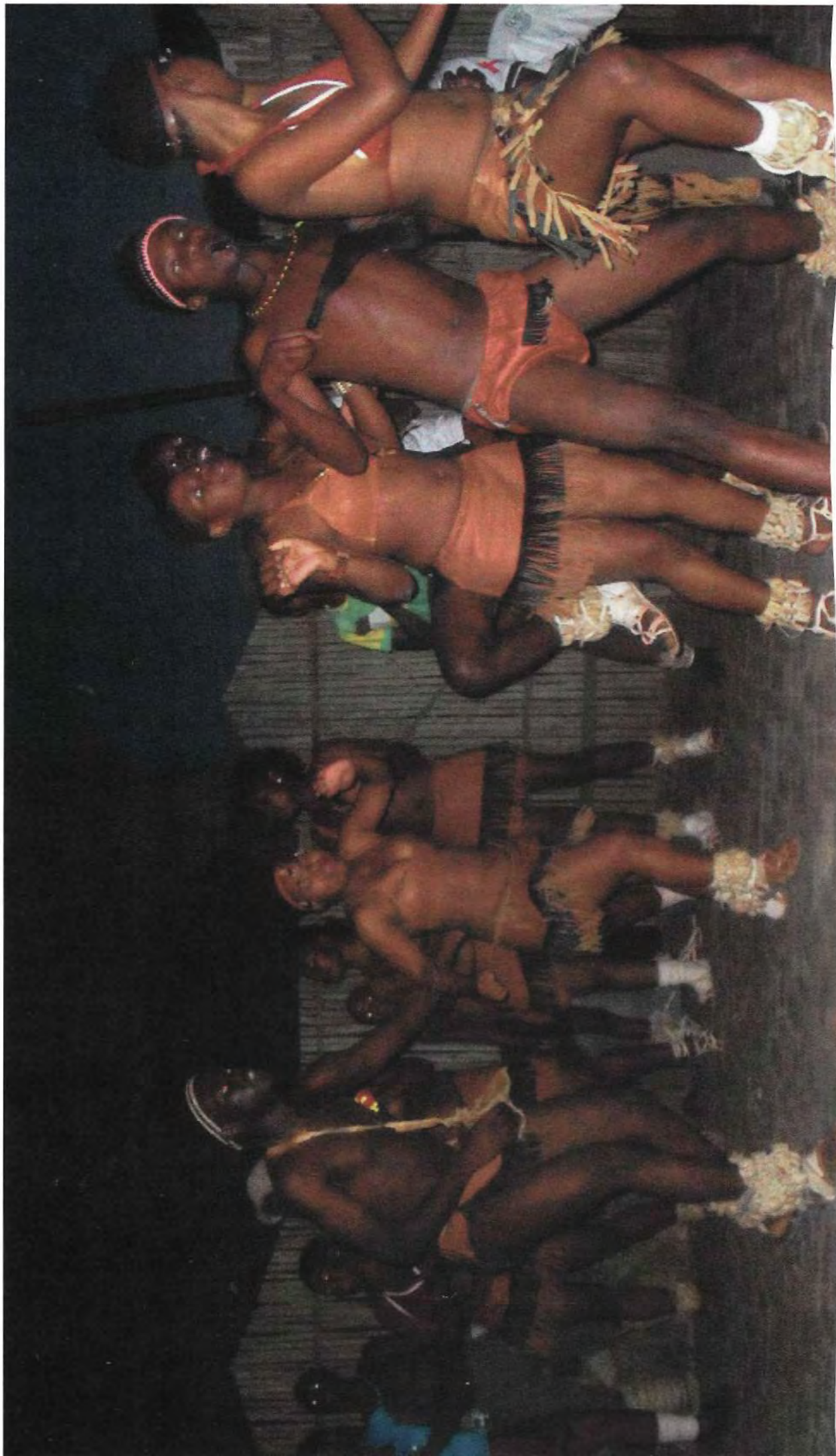












LEARNERS PARTICIPATING IN TSOSOLOSO YA SETSO



2010/11/26 06:56 PM



CELEBRATION OF INTERNATIONAL MUSEUM DAY (ACTIVITY SHOWING DIFFERENT CULTURES)





INTRODUCTION

I conducted on oral history research about a heritage site. I started by writing the appointment letters to the interviewees. They agreed to the interview and I wrote the confirmation letters to confirm about the date, time and place. I did the interview using a pen, paper, camera, a video and a recorder. After the interview I thanked the interviewees by sending thank you notes.

I selected the topic of my choice which is the heritage site; my aim was to know many things about this heritage site, such as who build it and what for, how and why they thought it could be a heritage site. I also wanted to know its significance to the community. With all the information, even though Mphebotho Cultural museum is old but it is one of the greatest heritage sites of South Africa. My aim was to uplift the culture of Bakgatla and to make people aware about the importance of mphebotho cultural museum. These days people don't know their culture or origin so am trying to encourage people to remember their culture and their roots, because nowadays people have adapted the modern ways of living hence they forget where they come from.

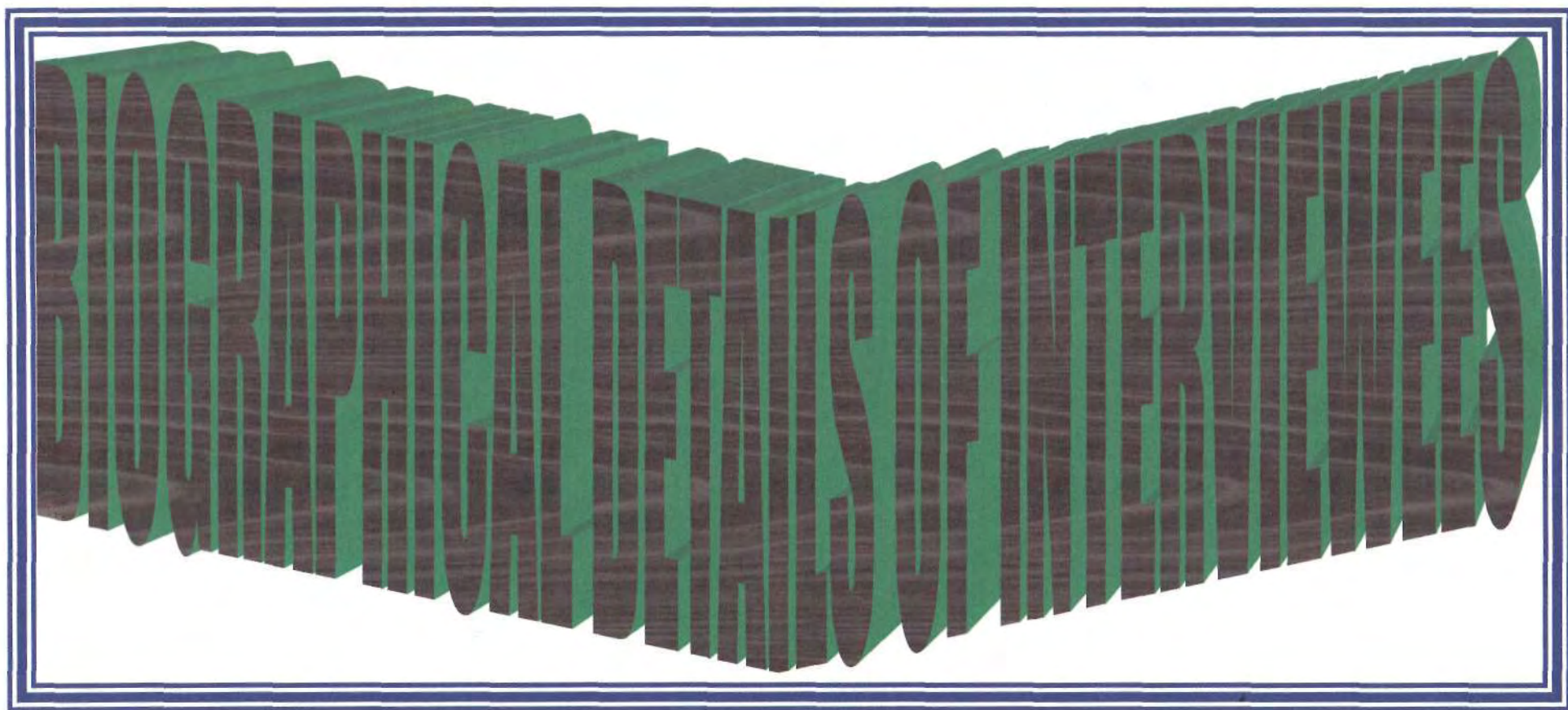
I choose the individuals both older and youth, but I based mostly on the youth because they work at Mphebotho museum. The individuals especially the youth had the information passed on to them and they are passing it to the next generation.

I collected the information by interviewing Rre Pontsho Mothibedi, a site manager at Tirisanommogo Trust ya Bakgatla ba kgafela le Barrick Africa. I did not have lot of information so I interviewed Kenosi Rasebetla, Realeboga Pitse and Tshepang Khunou, all which are workers at Mphebotho cultural museum. I also referred from a book called history of Bakgala ba kgafela in Botswana and South Africa. I also visited the museum to see for myself what kind of a heritage site is it. I used two different languages namely Setswana and English. I used Setswana in interviewing Rre Pontsho Mothibedi.

QUESTIONNAIRE

QUESTIONNAIRE

1. Tells us about yourself.
2. Who came up with the idea?
3. Where did the name Mphebatho came from, and what does it mean?
4. How did the community react about the opening of the museum?
5. Do you think that elderly people still think that a museum is a bad idea, just a waste of money?
6. What role does Mphebatho play to the community and people outside Moruleng, and do you think that the people of Moruleng a benefiting from it?
7. Did you have a budget to build the museum; if not how did you manage to build the museum?
8. Since the day Mphebatho museum was build, do you think it is a success, has it grown since then?
9. How do you alert people abput the museum?
10. Do you think you are valuable to the museum, as in like are you an asset to the museum?
11. What is that the museum brings to the people that are of importance to them, what do they gain?
12. The museum falls under what or does it stand on its own?





BIOGRAPHICAL DETAILS

REALEBOGA PITSE- was born on the 2nd November 1989 in Moruleng, at George Stegman hospital. She is currently in Lerome and working at Mphabatho Cultural Museum.

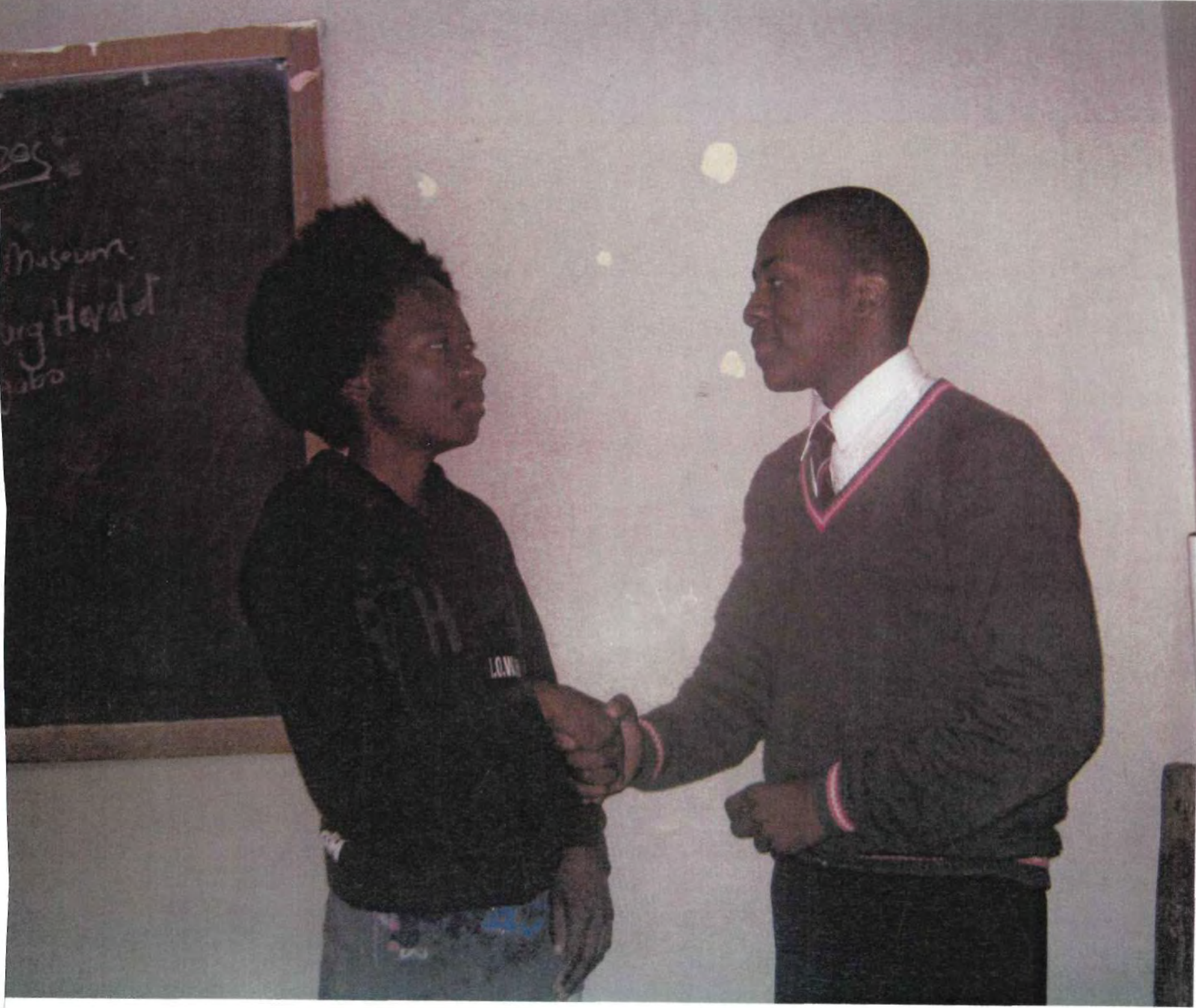
BIOGRAPHICAL DETAILS

KENOSI RASEBETLELA- is a 27 years old woman, working at Mphe batho cultural museum. She was born in Moruleng, went to school and completed her matric at Kgabutle high school and she is not married.



BIOGRAPHICAL DETAILS

TSHEPANG KHUNOU- she is a tour guide at Mphebotho and lives in Moruleng. She doesn't have much of a life because she is always working. She attends the initiation ceremony school.



BIOGRAPHICAL DETAILS

PONTSHO MOTHIBEDI- O goletse kwa Lesetlheng. A bereka kwa George Stegaman e le receptionist. A dira BA majoring in English and Setswana, a dira political science university of Cape Town. 1996 obtained higher Diploma in Education, Methodology, English and History. 1997 obtained honours degree language in education. Gajaana o dira mo Tirisano Trust ya Bakgatlha Ba Kgafela le Barrick Africa.



RESPONSE FROM THE INTERVIEW

Interview: No 1

☺ With: Realeboga Pitse

❖ Tells us about yourself please.

- ☛ My name is Realeboga; I was born on 2nd of November 1989, here in Moruleng at our hospital George Stegman. I am living here in Moruleng and work as an administrator at Mphebotho cultural museum.

❖ Who came up with the idea of a museum?

- ☛ Our present chief being Kgosi Nyalal Pilane saw a need for distribution of wisdom and knowledge among young generation. He decided that we should start a museum where history of Bakgatla would be taught, so that when youth want to know anything about the history and culture ya Bakgatla they should know where to go, and also to preserve our heritage as Batswana.

❖ Where did the name Mphebotho came from, and what does it mean?

- ☛ The name mphebotho is derived from an incident that happened way back. That time the chief was Kgosi Kgamanyane. It was here in Mmammitlwa in Moruleng, the time of the Boers who were here. Paul Kruger was in Rustenburg but he used to come down this side. What he wanted is, was to build a dam fa thoko ga George Stagman. What he did is, he used the man of Bakgatla to build a dam and it was forced labour, they did not want to do it, because they were doing it for free he, was not giving them any money. What happened is that, the men went to Kgosi Kgamanyane and complained gore kgosi we are not getting paid any money, our wives are suffering. Instead of re ka bo reya ko masimomg re ilo harvester, we are forced to build a dam, by the end of the day we have nothing to show for it.

Kgosi decided to talk to Paul Kruger, what he did is, he talked to Reverend Gonin and because there was communication barrier, o ne a sa itse English, he talked to reverend Gonin and told him all his problems. Rev Gonin transferred the information to Paul Kruger who was in RTB. Paul Kruger decided to have a meeting with Kgosi, he called lekgotlha for all the men in the village should come, kgosi Kgamanyane should be there and all the other represantatives should be there. When they got there he also arrived, he started to solve the situation, instead of solving the situation he addressèd by saying that he did not respect him, he would show to the other village members to people who do not respect him. He tied kgosi Kgamanyane to atree, a mo sapa, a mo kgwatisa, afterwards he set the fire and he left.

Fortunately kgosi Kgamanyane survived and he went to Botswana, when he got to Botswana, he found a place and he lived there and here in Moruleng there was no chief that could rule the people. So what happened is there was a museum in Botswana called Phuthadikobo. The name came from rona, gore re phuthule dikobo from this side. Moruleng went to Botswana because of maburu, so there was no one use. The name Mphebotho came from rona bathoba mo moruleng, boang back, mphebotho ba boele kwano mo moruleng, hence Mphe-batho, phutang dikobo. As mphebotho is a sister museum to Phutadikobo and also to the history of Bakgatla.

❖ **How did the community react about the opening of the museum?**

- The community was very happy about the opening of the museum, because it created jobs for our youth and also because our elders knew that there was a place where our children could go and research about the history and also they could get help ka mmereko wa sekolo, and also the social thing. Instead ya gore bana batswe ba ye Rustenburg, batla ko Mphebatho cultural museum to enjoy themselves, also inquiring and acquiring knowledge about the history ya Batswana.

❖ **Do you think that elderly people still think that a museum is a bad idea, just a waste of money?**

- Not much because I take it gore people in the past already know what we have in here, because as a site guide, a researcher when people come here I used to be a researcher, I would go out and ask people about what's happening, what changed to the youngsters, the elders tell us what they know already.

❖ **What role does mphebatho play to the community and people outside Moruleng, and do you think that the people of Moruleng a benefiting from it?**

- Mphebatho plays a very big role, it's a tourism based in Moruleng because we get lots of visitors from all over the world batla mona and enjoy themselves. They really do when they get gore re etsa di activities tsa Setswana, re a betla, re a setla, re bopa dinkgo and all of that. Re bua le ditori tsa Setswana. I am taking that mphebatho is an income boost, e a booster mo cheleteng, mo bakgatlheng because there are lots of people who come here instrumentally to enjoy themselves.

❖ **Did you have a budget to build the museum; if not how did you manage to build the museum?**

- No we did not have a budget. All of work, a lot of determination, when we started, there was no money to pay. People who worked here they were volunteers, so they did everything for free. So ba ne basa patelwe, can you imagine working everyday o sa patelwe, a lot o f determination. We had to ask for tools and staff like that. We had to ask for funds and lot of determination, fortunately for us we got help from batho ba ba maleba, that's way we are here today.

❖ **Since the day the Mphebatho museum was build, do you think it is a success, has it grown since then?**

- Mphebatho is growing, we have updated exhibition ya rona, it is used to be a smallanyane room go sane sepe fela. But now if you go in there you can see that it has improved a lot. It is nice right now is much more beautiful. In the next two years is going to be a bigger museum all of our rooms are going to be converted into halls and exhibition centres further , this is a church at the back re tlo e extender ko morago, there's gonna be a bridge e e tsamaelang ka mo teng.Mphe batho was small, but right now is much nicer than it used to

be. There are some expert's ba ba e improvileng. We got experts ba ba itseng gore re befe eng mo thoko ga eng.

❖ **How do you alert people about the museum?**

- At the moment we've got a marketing team, e marketang museum wa rona. We go around, first of all these are programmes that we do le bana ba sekolo e thoma ka early learning centres go fitlha high school. It involves the community, matichere le bana and the world. In that manner everybody knows that go nale Mphebatho cultural museum, it is a way of advertising. Makerting team ya rona e a tsamaya e yako diplekeng tse dingwe e bua ka museum wa rona, diphampilet, dibrochure tsa rona they are sent out to different agencies and different venues, ko ba ka itseng gore go na le Mphe-batho cultural museum.

❖ **Do you think you are valuably to the museum, as in like are you an asset to the museum?**

- I think nna i am an asset. I've been with the museum for three years now, and I haven't left and ke itse everything, I know how it runs basic day to day of the museum and I know that practically not only me but the whole team. I believe that it's all about team work, if one of us leaves, the whole team is going to break down.

❖ **What is that the museum brings to the people that are of importance to them, what do they gain?**

- You gain knowledge; you gain wisdom, and a lot of things anything educational, gore o tle o itse gore o Motswana, o tswa kae, ka gore fa o sa itsi ko o tswana ga o itsi ko o yang. Fa o sa itse gore o Motswana wa ko kae? Ga o itse ko o yang teng. If you don't know your past, you don't know your future. The museum is the root of everyone o eleng mokgatlha. You will have to know gore o mang. Some things you do not get from parents, some things gab a go bolelele, sometimes nako ba busy ba a bereka, you can't sit down le bona, ka gore ba a bereka, weekend bat eng, wena ga o yo. Take some few hours, o tle mo museumong, cause fa o tsena ka fale, two hours is enough, o tla bo o kereile information.

❖ **The museum falls under what or does it stand on its own?**

- I think we have corseted everything except that Mphebatho is a tribal museum falls under the lekgotlha, although tending e tswa kwa art and culture. It's a tribal institution initiated by kgosi, falls under the tribal authority.

Interview: No2

☺ **With: Kenosi Rasebetlela**

➤ **Hi, introduce yourself please?**

✂ My name is Kenosi Rasebetlela. I am 27 years old, I work here at Mphebotho cultural museum, I work as a researcher, I was born here in Moruleng. I went to school and completed my matric at Kgabutle high school. I am not married.

➤ **Who came with an idea of a museum?**

✂ It was an idea that the bakgatlha people, they felt that they wanted to have a memory of who they are and where they come from. They came up with the museum, which was something to preserve that the best option for them was the museum, kgosi decided that, let's come together, re le bakgatlha ba kgafela and have something as a museum to preserve our culture, and our history in a place where you will come and meet all history as mokgatlha. To come say this museum well, and you find everything you need to know about being mokgatlha, from where we come from, to where we are going.

➤ **Where did the name "Mphebotho" come from and what does it mean?**

✂ Mphebotho is a name that comes from a legend, from way back they say that back in the days a very long time ago, it was a separation of bakgatlha ba kgafela in Mochudi and bakgatlha ba kgafela here in Moruleng. The Bakgatlha here in Moruleng didn't have a chief because their chief Kgamanyane went away with some people to Mochudi, and left some of the people here in Moruleng without a chief. When time went by that was during the time they felt that there is no way that they can be a tribe without a chief. They sent a message to the chief in Mochudi that we need somebody who can lead us, somebody who can rule us, but they are not of the chieftaincy, they don't have the right to rule us, if we can continue with that, we would be moving away from our culture. The people in Mochudi just joked around about the fact that people in Moruleng are sinking for people, they are saying mphebotho, meaning in Setswana give me people.

It was decided that because kgosi Kgamanyane had two sons, the first one and the second. The first one was kgosi Lentswe, the second son was Rramono decided. Now that Kgamanyane is gone, kgosi Lentswe will take over the chieftainship in Botswana, and now whose going to come here and it was decided that rightful person to take over was the second son of chief Kgamanyane. He is the rightful heir to the crown. Then they sent kgosi Ramono the second son of kgosi Lentswe to Moruleng. Again they made a joke out of it said that, because now he got to take his bag and come back to Moruleng o phutha dikobo, now as the legend goes, Moruleng was known as Mphebotho. They were asking for people in Mochudi. Mochudi was known as Phuthadikobo, because they were packing their bags coming to moruleng. It was known back in the days that Moruleng is mphebotho and Mochudi is Phuthadikobo. As the museum was established, it was given the name Mphebotho as a remembrance of that story. We also have a museum in Botswana called Phuthadikobo. Phuthadikobo museum is a sister to Mphebotho cultural museum. We also have the history of Bakgatlha ba kgafela there; we also have the tradition of Bakgatlha ba

Kgafela. We are one and the same thing, most of everything that you can find here in Mphebatho, you will also find it in Phuthadikobo.

➤ **How did the community react about the opening of the museum?**

- ✧ It affected people in the past in a way that when the museum was established and word went out that, bakgatlha ba kgafela now wants to establish a museum and asked people around the community to come forward, with whatever items they might have that is of tradition, and they responded very well, and people came, donated for the museum. Some of them used shoes, old clay pot that were using them, drinking spoons, eating bowls, they just came forward, and they responded very well to that, and I am sure they were very excited that now we don't have to throw away things that we used in past, even those who e.g. old men who took part in the battle of kaiye or the Anglo Boer war. When were asked questions about that, they got excited, talked about it openly, came forward and gave the museum the information. It was something that touched them because they were part of what happened, their history was recognised.

➤ **Do you think the elderly people still think it's a bad idea, just a waste of money?**

- ✧ The response was good, but as you do know that it is always 50/50, some people will respond, some will say you are wasting your time. And it was like that, well some people said you are wasting the bakgatlha money by building a museum, who needs a museum in the village, it is not something that is usual we find museums in cities, never in villages. Some people were saying it is just a waste of money; you are going to invest money on something that's not going to work. There will be no tourists from outside, visiting the museum. There's just going to be an old building with old staff and people not going to come and see them. You are wasting, and also there are people who stood by the museum, even today we still have people who still believe in the museum. Part of the community believed in it. Chief also believed in it. I do believe that people are changing towards the idea of the museum, because we do our best. The museum as a whole, we are doing our best to bring the awareness of the importance of the museum, the importance of history and culture.

➤ **What role does Mphebatho play to the community and the people outside Moruleng, and do you think that the Bakgatlha benefit from it?**

- ✧ We have programmes that we run as a museum, and one programme that we most hold dearly to our hearts, that we believe is developing our community is the programme of school. We are in touch with the local school from early learning centres to high schools. We bring the museum to them. As we do that, we talk about the history of Bakgatlha ba kgafela, we talk about the traditions of Bakgatlha ba kgafela, and we talk about the culture of Bakgatlha ba kgafela, customs and wisdom of Bakgatlha ba kgafela. We make them aware of the importance of culture, students get to parade in traditional attires e.g. for early learning centres we have going kids, dressed up in traditional attires, they have a fashion show and the teachers will be explaining to them that. This is seope, makgabe, they get to know that back in the days, young boys and girls wore makgabe or seope, as part of their

➤ **How do you alert people about the museum?**

- ✂ We have ways of marketing the museum, we advertise it, where ever and whenever, and we spread the word that the museum is here, you welcome to visit it at anytime and if you need help, you will find it here. We take ourselves to people, we do not sit at the museum, we go out there and talk to people, let them know that the museum is here and working.

➤ **Do you think you are valuable to the museum, as in like are you an asset to the museum?**

- ✂ I work as a researcher; I meet with other researchers out there and find out what is that they are doing. At the moment I am working on a project called intangible cultural heritage that talks to intangible heritage of bakgatlha ba kagefela. It's a big project that we are hoping it will do its best to bring again people to the museum, to make them aware that the museum is here and alive. The museum needs them now, what I am doing at the moment, am going about marketing research mostly about the intangible cultural heritage. Am also working towards building a relationship with my community because I understand that if I do not have a relationship with my community am not going to go anywhere. Anything that they know the running of the museum, information in the museum depends on them.

If the museum does not work together with them, talk to them and inter act with them. We cannot find the relevant information we find rich information, people will be like no you guys you are there alone, you are not with us. We not going to bring the information that we got, so what I am doing at the moment is am making a research going out these creating relationship with the old men in the community. Trying to get them to trust our custodian of the history of bakgatlha ba kgafela, because we are custodian of the history of bakgatlha ba kgafela, because if one day somebody comes and say I want to know about the initiation rites of bakgatlha ba kgafela and we do not know, we have done injustice job to our community. It depends on us to make sure the culture and information and make the most of it.

➤ **Do people gain from the museum?**

- ✂ A whole lot, if you are a mokgatlha forgotten about your custom, your culture, you come to the museum and we will tell you everything you need to know about your culture. If you are a student you need to know about your history, history of your chiefs of your village, were you come from and also were you are going, the museum is here for you, the museum has all the information.

tradition. High schools sing traditional songs. They say poetry, which is usually based on the tradition of Bakgatlha ba kgafela. Sometimes we get them to talk about the chiefs of the Bakgatlha ba kgafela, which force them to do the research about their chiefs. If you want to write a poem about kgosi Kgamanyane it forces you to go into books, and start reading about kgosi Kgamanyane, therefore you get to learn, you get to know where you come from as Mokgatlha.

We hold that programme very dear to our hearts, they sing traditional songs, and they get to tell stories in their language. They get to talk and tell stories in their languages. They get to play games, which are our tradition, there for from the roots. They know where they come from; they will never forget their tradition is very important. They need to know about it, we collaborate with the community, we go out there, for example at the moment, we are talking about initiation school, we get out there, we make them aware of the importance of the initiation school. We do our best to get in touch with the community, develop them in a way that one day they will move back and say that we have a very rich culture. Together with the bogosi, the tribal office, we do our best that everything that is happening e.g. if there is something going on in Mochudi, something of tradition then the people of the community will be invited and the house of kgosi will do their best, so that everybody needs to be there, so that they can see.

➤ **Did you have a budget to build a museum, if not how did you manage to build the museum?**

✂ The thing that made Mphebotho what it is today, it began as an idea that it is important for us to preserve our culture, know where they come from, people to know they are going, or what they need to do, to know themselves. It was just an idea that came about and the people who believed to have faith in their idea came together and worked hard to build the museum to where it is, even though some had negative response towards the museum, and those believed in the museum they came together, they believed that someday the museum will be big. As you can see the museum is growing day by day, people respond positively to the museum even the tourists are coming here. We get wow; I did not think that Bakgatlha ba kgafela will get such a big history, customs and traditions. The faith that the people had in the museum, the staff has faith in the museum, that's what keeps us going. The only thing that makes us wake up in the morning and say, I am going to give it my best.

➤ **Since the day Mphebotho museum was built, do you think it is a success, has it grown?**

✂ I think Mphebotho is a centre or rather home of the history of the bakgatlha ba kgafela. I see it as a place where everyone needs to get in touch with their roots; we will always come here and learn a piece of who they are. I see Mphebotho growing big, is growing big honest honestly, is growing bigger and bigger. So in ten years time when you come, you will find it in a good shape. Well established, you will find people at their peak and everything in place. We are working very hard to put value on it.

Interview No: 3

☺ **Tshepang Khunou**

♠ **Hello, please tell me about yourself.**

♥ I am a tour guide at Mphebotho cultural museum. I live in Moruleng and I don't have much of a life cause am always here. The thing that is happening about me is attending the initiation ceremony school.

♠ **Who came up with an idea of a museum?**

♥ I think is the community that contributed to the establishment of Mphebotho cultural museum. Since the kgosi has seen that they don't know where they come from and they don't know their relations with the other tribe in Botswana, they decided to build a museum and collaborate with the other one in Botswana, so that both tribes can be able to excess their history and culture.

♠ **Where did the name Mphebotho came from and what does it mean?**

♥ It is called Mphebotho because of a story were by kgosi Kgamanyane was bitten by Paul Kruger and the tribe moved to Mochudi and left this tripe in Moruleng without a king or chief. When he passed away his son was installed kgosi Lentswe the second. After his installation the people here sent a word to the chief in Mochudi telling him that Mphebotho to come rule us here and when he responded he said Phutadikobo Moruleng.

♠ **Do you think elderly people still think a museum is a bad idea, just a waste of time?**

♥ The museum was not effective in the past that much because people thought it was just a play were they stored old things. The newer generation are more interested in knowing where they come from than people back then.

♠ **How did the community react about the opening of the museum?**

♥ Some members in the community were very happy and some negative since it was the first museum in the village, and they knew museums as things that are build in towns and cities, so this one was the first to be build in a rural area and people in rural areas don't go in museums.

♠ **What role does Mphebotho play to the community and people outside Moruleng, and you think that people of Moruleng benefit from it?**

♥ This museum plays a major part because all the things in the village have been upgraded, the education so that learners need to know where they come from and in their art and culture subject. They need to all the things that were done in the past, starting from how houses were build, with what and why people lived and again their culture and were they come from.

♠ **Did you have a budget to build a museum, if not how did you manage to build a museum?**

♥ I think it is the community, the devotion of the people working here, volunteering in this institution funding, its best and believing in the community. People came from their home volunteering to work for free, and also they did researches about the tripe so that the museum can develop. I think Mphebatho is going to be one of the museums that set an example for other museum, for other tribes to find themselves like the Bataung tripe trying to build a museum like this one. Mphebatho is going to be the best in many decades to come.

♠ **How do you alert people about the museum?**

♥ My friends haven't been here, I keep on telling them if you don't know where you coming from, people like the Zulus when they get in front of you they are going to intimidate you. If you don't know where you coming from a person who knows her/his roots will intimidate you very easy. I tell my friends to visit Mphebatho museum so that they can know about the past in order for them to know where they're going, because we don't only tell you about the past, we also tell about the future. The institution tells us about the vision and mission of kgosi Nyalala, so you know what is going to happen before it happens.

♠ **Do you think you are valuable to the museum, as in like are you an asset to the museum?**

♥ I take my time like I said in the beginning I don't have much of a life am always here, this is my life that's why I attended initiation school, because I knew you I can't tell a person about the initiation school if you never been there. So I live here and work here to make the museum better, so that it can be more access able to the people and friendlier to the community.

♠ **Do you think the museum was the good thing that's ever happened to Moruleng?**

♥ Young South Africans learn about the importance of the tripe, importance of having a sense of belonging to know where you belong in a tribe.

♠ **Do you think there's more you can tell?**

♥ I don't think so I have told enough.

Interview No: 4

With: Pontsho Mothibedi

♥ **Welcome Pontsho, please tell us about yourself?**

- ♣ Leina kala ke Pontsho mothibedi, ke goletse kwa Moruleng, kwa motsaneng o bidiwang Lesetlheng. Ke tsene sekolo kwa Mangope tech go fitlha ke fetsa kereiti ya bo 12. I went to further my studies at North West university, I studied BA majority in English, History, Setswana. Ka ngwaga wa 1995 ka falola BA. I obtained Merit award from Cape Town university R1000-book voucher, and I did political science as a course. In 1996 I received a higher diploma in ad- method English and History with Psycho tech. I also obtained a honours degree in education and communication. Ka boela mo gae serve as a volunteer, projects tsa marotho le beer. Volunteered at Bakgatla ba Kgafela tribal authority, leloko la ward A committee. Ka 1999 ka volunteera fo kgotlhakgolo, Mankwe development foundation, gotlhabolola metse. Ke ne ke dira kwa Magalies water ke le assistant manager, mme janong ke dira kwa Mphebotho cultural museum.

♥ **Tell us who came up with an idea of a museum?**

- ♣ E simolotswe ke bakgatla ba kgafela tribal admin, brainchild of kgosi Pilane. Go sireletsa setso sa bakgatla multi cultural museum.

♥ **Where did the name Mphebotho come from and what does it mean?**

- ♣ Named because of ntwa ya bakgatla le maburu (anglo boer war). Batho ka kwano ba ikuela gore re feng batho gore thusa ntwa.

♥ **How did the community react about the opening of the museum?**

- ♣ Ga ona sebaka se se kalo, ka 1998 batho ba ne ba itumetse, go ne go sena kwa ba ka yang go presenter our history. Today re itse gore bakgatla ba tswa kae, re itse tatelano ya dikgosi le mephato. E bile re na le sefitlhantswe sa kgosi Lentswe. Dikolo di dira dikgaisano, ke sengwe. Le baeng bat la go tswa kwa kwazulu natal, pilanesburg love life. E ne e le boitumelo, go opelwa setso. Kgosi Lentswe o ne a le teng ba o amogetse.

♥ **Did you have a budget to hire people?**

- ♣ Re na le bana ba ba fitileng fa ba volunteera, ba dira diresearch, ba ne ba le lesome for leanership. They were taught go dira oral research, computer literacy and office admin. Re na le bana ba bal eng mo leanership, bo mme ba dira botaki, ba agile setlaagana. Botsamaisi le community participation, Mphebotho board of trustees, BBKA le municipality and donations from outside.

♥ **Since the day Mphebotho was build, do you think it is a success?**

- ♣ E dira sentle, in 3 years to come e tla bo e tlabologile. Re tla bo re na le all the facilities, o tlike go nna le diphetogo. O lomogane le phutadikobo go tswa kwa Mochudi.

♥ **What's the main thing that the museum wants to achieve?**

- ♣ Se setona, ke go tsamaya mo dikolong kgangkgolo gore ke bo mang, ba tswa kae bay a kae. Batho ba tla tlhaloganya gore bogosi bo tsamaya jang.

♥ **Do you think the museum is growing?**

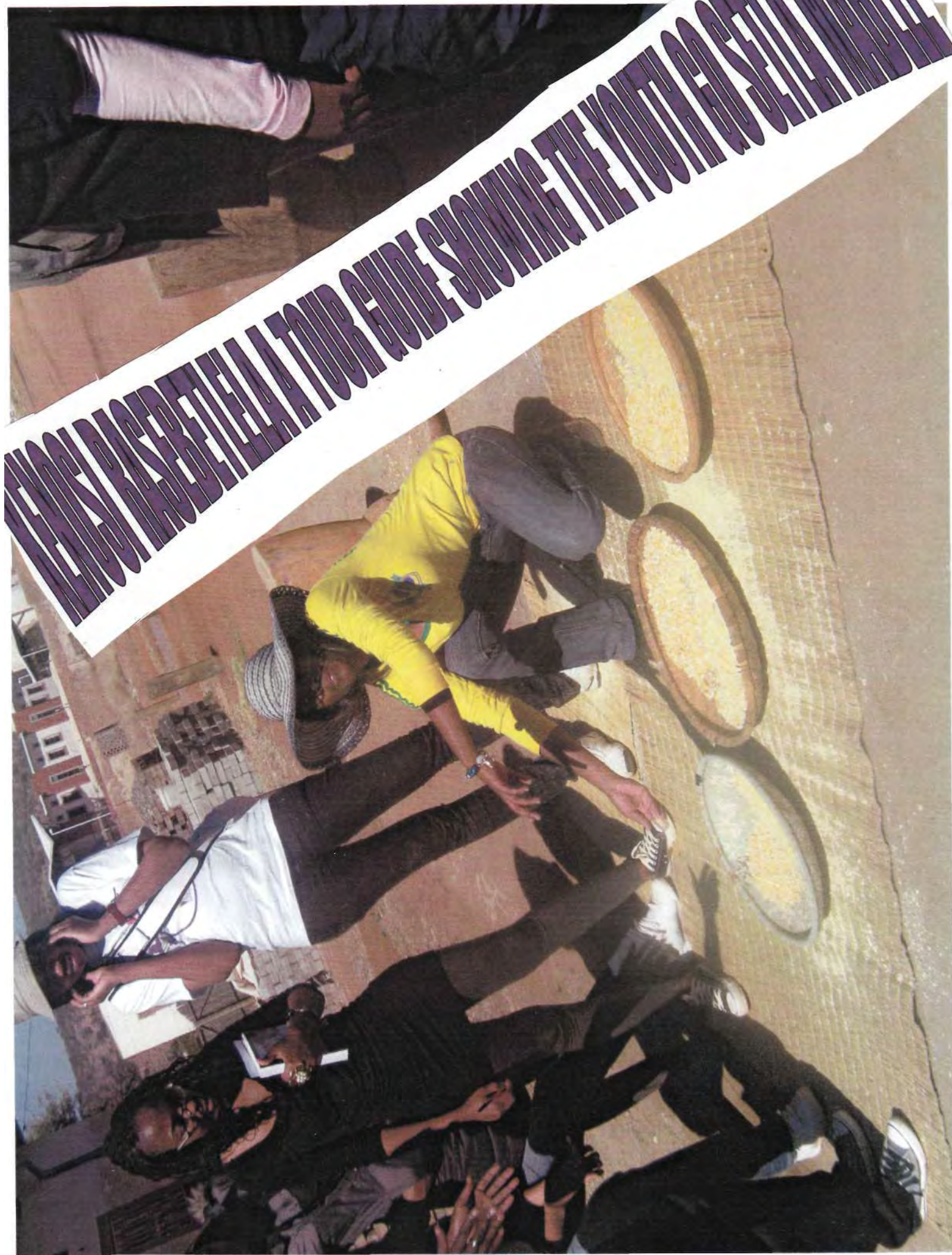
- ♣ Re batla go ipona re le kwa godimo thata, re gola gone le dikhampani gore re thuse go tlhabolola museum. Re etela dimuseum tse dingwe go thusa go baya museum mo seeming se se kwa godimo.

♥ **What is that that the community is going to gain?**

- ♣ Lo gainer go ikitse, go itse contribution le kamano ya rona le merafe e mengwe, jaaka re itse Batswana re le batho ba kagiso. Ka dikgosi gore ntwaga e age motes.

♥ **Why museum?**

- ♣ Ke segopotso sa dingwaga sa selo se se nang le dingwaga tse 50. Fa go na le ntlo e e buildilweng ka 1998, sekolo sa ntlha mo Moruleng (building 50 years old).



THANKS BAPTISTA TOUR GUIDE SHOWING THE YOUTH CO-OP SET UP



PRE-SCHOOL CHILDREN ENGAGED IN STORY TELLING ACTIVITY



SENIOR CITIZEN'S PERFORMING TRADITIONAL DANCE



LOVELIFE YOUTH REP LISTENING TO A STORY MO KGOTLHA

YOUTH ENGAGED IN ACTIVITY





CONGESTION

CONCLUSION

- ☺ From what I heard from the interviews, Mphebotho cultural museum is a sister museum to a museum in Botswana called Phutadikobo. A museum established in Botswana, all due to the 1870 battle between Paul Kruger and Kgosi Kgamanyane where by Kruger demanded Kgosi Kgamanyane supply him with cheap labour for a dam he wanted to build. The name Mphebotho according to the interviews came from people of Moruleng where by the were asking people in Botswana to come back home after kgosi Kgamanye and his followers left Moruleng and headed Botswana after Paul Kruger flogged him in public.
- ☺ The establishment of the museum in 1999 changed the landscape of Moruleng community as it created jobs for youth and bought back the initiation schools such as Bogwera and bojale. The museum documents the origin of Bakgatlha ba kgafela, their culture and how Christianity and European material culture impacted on Bakgatlha's culture over the generations. The museum has been opened with a view to retrieve from relative obscurity the culture practices of the morafe (tribal policy) and to promote its rich history.
- ☺ Mphebotho museum showcase that the bakgatlha ba Kgafela did not live in isolation but were part of a large world compromising of other Africans and Europeans whose completing interests clashed within a very hostile environment oftentimes with painful consequences. As you generation you gain knowledge, wisdom and everything educational as Mme Realeboga said, I quote "gore otle o itse gore o Motswana o tswa kae o ya kae, ka gore ga o sa itse kwa o tswang ga o itse kwa o yang".
- ☺ In terms of the role of the museum in the community, they have programmes that develops school from learning centres to high school, the programme is known as Tsosoloso ya sotso. Learners are taught the history of Bakgatlha ba kgafela, traditions, customs and wisdom and parade in traditional attires. We play indigenous games; we say poetry based on the tradition of Bakgatlha.
- ☺ In conclusion: Mphebotho is a home of the Bakgatlha ba Kgafela, we get in touch with our roots so it adds value to our lives.

PERSONAL REFLECTION

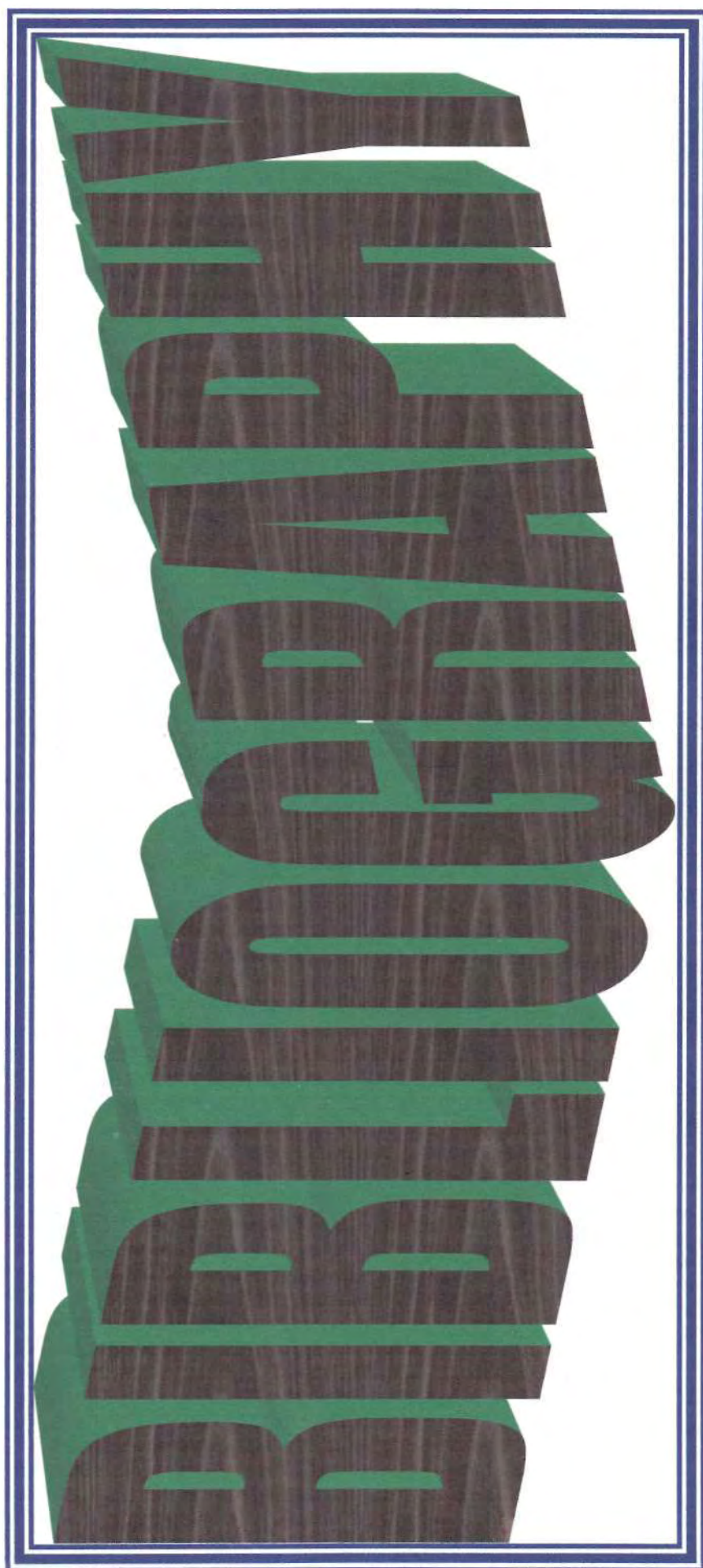
PERSONAL REFLECTION

- ♣ From carrying out oral history research, I have learned a lot about Mphebotho Cultural Museum. I learned that Mphebotho cultural museum is still in use and it attracts tourists with its magnificent history. I did not encounter much challenges except that I had to be patient when I interview people and also that I had to look for people that could help me with the information before starting with the interviews.
- ◆ From that I have gained skills such as communication, questions, organisation, research and listening skills. This project has taught me that there is a lot of information and knowledge within our communities especially from older generation that has to be attention of the youth.
- ♣ As young historians we must make sure that our culture are acknowledge and recognised with the difference they make in our communities. I have learned how to conduct an oral history research and interview techniques hence oral history is very important, because we learn about history which was previously neglected.
- ◆ I have learned a lot about Mphebotho cultural museum and I feel honoured that I have interviewed such inspiring and devoted people. I have also learned that evidence in history cannot be collected in written form but may be carried down from one generation to the other by word of mouth/orally.
- ♣ Through oral history I know where I came from, my identity and to respect the cultures of other people. I learned a lot about indigenous knowledge from our great great parents, so as I person I am able to maintain the values of ubuntu and respect.

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Rammala Chanely

Name of learner:

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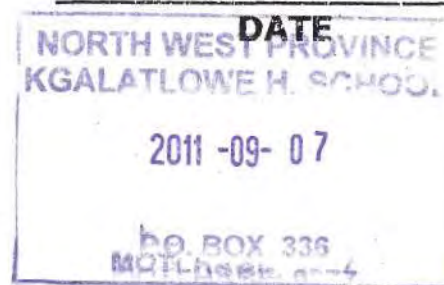
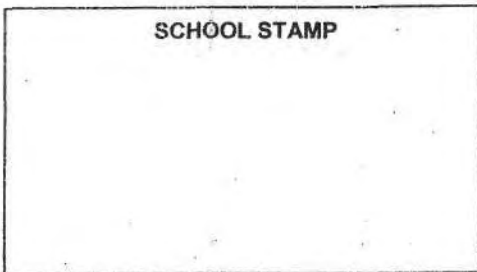
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