



VOICES FROM AFRICA //
Individual stories from Mvenyane's
Women's Climate Group

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A story of soil restoration
as told by

Babalwa Maqashala

from a village called Mvenyane in Matatiele
in the Eastern Cape Province of South Africa.

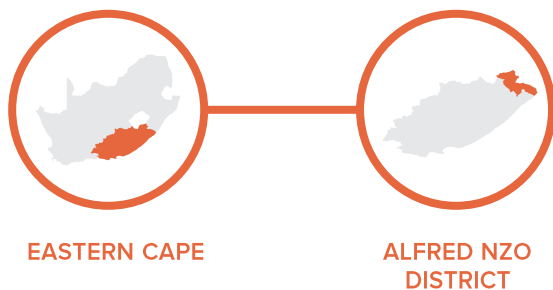


Photo of Babalwa Maqashala

isiXhosa

Apho equle khona ukulima besino dywabasile then izityalo ziyoma. Therefore, kufuneka usebenzise amanzi amaninzi. And I was through that. My soil is not fertile. Then ndathenga umanyalo. Ndithe mandiphethula ndabona iminyithi ayikho. Umhlaba wam waqala wakhathala since ndisebenzisa umanyola. Then I leave the garden for 2 years because it was not producing anything. Then after this long period of time I start to use umgquba ndatsho ndabona umehluko kwizityalo zam zatsho zakhula ngendlela enomehluko, iminyithi yatsho yabuya emhlabeni after I remove foreign trees the ndatyala imithi yeFruit therefore my garden started to change and my garden becoming green because they get the nitrogen from the fruit trees.

English

The widespread growth of wattle trees caused many plants to dry up, requiring a lot of water to sustain them. To address this problem, I purchased manure to enrich the soil. Although the manure initially improved the fertility of the soil, I eventually noticed that it was no longer effective as nothing was being produced from my garden. In response, I switched to using compost and noticed a significant difference in the growth of my plants. They began to sprout and thrive, indicating that the use of compost had restored the health of my soil.

A story of water
as told by

Buyiswa Mthwaku

from a village called Mvenyane in Matatiele
in the Eastern Cape Province of South Africa.

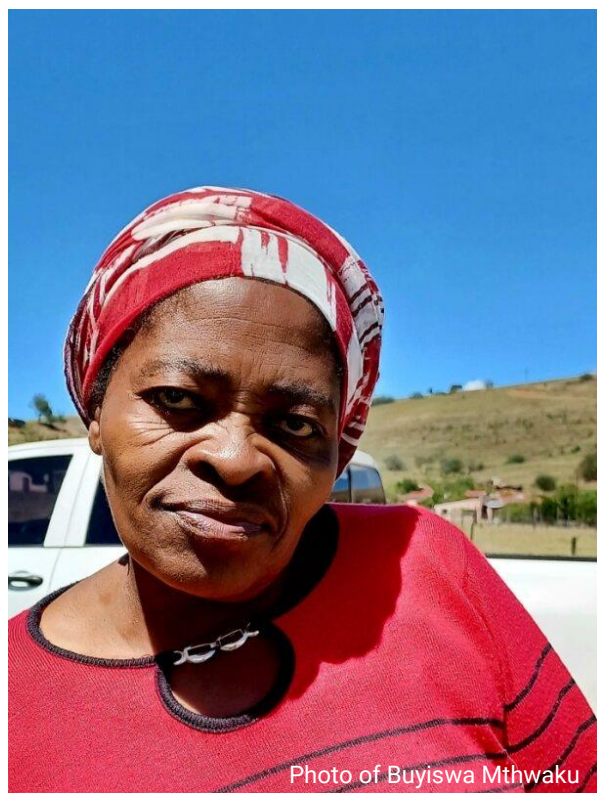
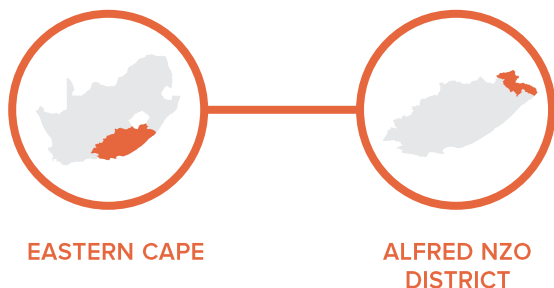


Photo of Buyiswa Mthwaku

isiXhosa

Ndikhulele apha eMvenyane, indalo yalapha ndiyiqhelile ndikhule ndiyisebenzisa. Ixesha elininzi ndiye ndahlale eGoli kodwa emva kweminyaka ndaye ndabuya kuba ndandisendidikiwe sisiphithiphithi saseGoli. Bendingasebenzi oko ndabuya kodwa ndiye ndafumana umsebezi kwiProjekthi yokugeca uJwabasile yakwaKhusel'indalo. Ndisebenzisa iinkuni xa ndibasa, nditheza iinkuni ezomileyo zikajwabasile kuba umninzi kakhulu. Oko kwabakho la projekthi kaKhusel'indalo yokugeca uJwabasile, ithe yaphunguka. Amanzi akhona ngoku kuba imithi xa iminzi kakhulu amanzi awabikho. Ndikufuphi nomfula, ewe iTank ndinalo, kodwa amanzi ndiwakha emfuleni uGqweza, ongatshiyo. Ndiwasebenzisa ukusela, amnandi kakhulu. Umna imifula andiyisebenziseli ukwenza

amasiko kodwa iyenziwa ngabantu. Umntu xa ethe etshonelwe uyahamba ayohlanjwa emfuleni. Imifula ibalulekile ngoba umntu akahlanjwa endlini, uhlanjwa emfuleni. Umntu wenzelwa emfuleni ukuze ashiye yonke into yakhe emfuleni. Kumele amanzi abe ecocekile ukuze kuhlanjwe abantu. Ngeke ukwazi ukungena kwamanzi amdaka. Ayasetyenziselwa nakwi nkolo ukubhaphatiswa njengama Zion. Kugezelwa kwimifula ehambayo. Singasengxakini ukuba imifula ingatsha yonke kuba yonke into yenzelwa khona. Kuthandazelwa khona umzekelo kwingxangxasi. Siyasela, sipheke ngawo, siyachela ngawo, imfuyo isela kuyo. Xa engekho amanzi kungangalungi izinto ezininzi. Kodwa izinto ezenziwa ngentla yomfula ibanomthelela kubantu abahlala ngezantsi kuba balahla izinto ezimdaka.

English

I was born and bred here in Mvenyane. I know its environment well as I use it frequently. I spent many years in Johannesburg, but I grew tired of the chaos and decided to return to Mvenyane. For many years, I was unemployed. However, that changed when I got a job in a wattle clearing project brought by Conservation South Africa. A lot has changed since the project started, as we saw a reduction of wattle trees in our communities and, later, a re-emergence of water from sources that were degraded due to the infestation of wattle trees. I collect the dry wood of chopped-down wattle trees as my source of fuel in my household, as there is an abundance of these in our community. There is water available now since the overgrowth of these wattle trees negatively impacts our rivers and streams. I live near the Gqweza River, from which I draw water, although I do have a water storage tank. I use this river to obtain drinking water because the water tastes good and is fresh.

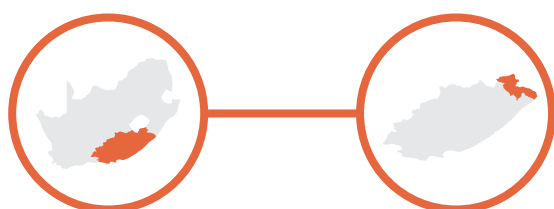
I do not personally partake in cultural or religious activities conducted in rivers or streams; however, these practices are carried out by our people. When someone loses an immediate relative, a ritual is performed in the river to cleanse the person and rid them of the negative and dark energies associated with death. This ritual cannot be conducted at home, so rivers are crucial for performing it. It's important that the water is clean for this ritual and other cultural or religious ceremonies, such as those practiced by the Zionists, who also use rivers for the baptism of their people. People also visit waterfalls to pray and find clarity.

It would be a significant problem if the rivers were to dry up because we depend on them for our daily activities. We drink the water, cook with it, cleanse ourselves with it, and even our livestock drink from it. It's crucial that our water remains clean for all these activities. Activities carried out upstream, like littering and waste dumping, have a negative impact on us here downstream.

A story of change
as told by

Nolubabalo Kaka

from a village called Mvenyane in Matatiele
in the Eastern Cape Province of South Africa.



EASTERN CAPE

ALFRED NZO
DISTRICT



Mvenyane



Photo of Nolubabalo Kaka

isiXhosa

Apha e Mvenyane kudala kwakulinywa amasimi indawo zokulima ziphangalele kungekho mithi, kufuyiwe imfuyo iinkomo, iigusha, amahashe, iidonki, iibbokhwe, iihagu, iinkukhu, amakarikuni, amarhanisi. Iimigquba yazo yayisetyenziselwa ukulima. Imfuyo yayivalelwa izibayeni kubekho umgqub, ezinye zezizilwanyana zazisetyenziselwa ukulima. Inkabi zeenkomo, iidonki namahashe zazibotshelwa imazisisengwa. Emasimini kwakulinywa umbona, amagalonci, imbotyi, amathanga, amaselwa, obhatata, amazambane, ujoindlela okwakulinywa ngayo kwakuxutywa, kwakuxutywa yonke lonto endaweni enye. Iimbotyi zinika indyebo eninzi emhlabeni (nitrogen) amagqabi amagalonci namathanga enza umhlaba uhlale ufumile. Xa kulinyiwe imfuyo ibisaluswa emalanga ivalelwe ezisengwayo bezikhutshwa ekuseni entlazane ngo9 ziyasengwa. Bekuthi emva kokuvuna kufakwe iinkomo emasimini ziyobhuqisa zishiye ubulongwe.

Nengca yokufulela ibifumaneka emasimini, ixhaphakile. Bekubakhona nemimilela apho iintaka bezifika zitye kunye nenyamazana zasendle. Bekukho nezileyi ezenziwe ngemithi yesintu kwenziwe nezikeyi zokubopha inkabi namadladla okuvuna umbona, bekugawulwa nemithi yehlathi lesintu ngoba yomelele. Bekuthi xa kuvunwa kugcinwe imbewu umbona bekubekwa iziswenye namabele ukutya okuninzi bokuphuma ekulimeni. Umgubo ubusilwa phantsi, imikhupha, inqodi, imingqusho, utywala, amafutha engathengwa ephuma emfuyweni ngokukodwa.

Kwakukho nemifudlana ekwakuselwa kuyo emasimini. Nengca yokwenza amaphempe ibifumaneka kufutshana emasimini. Kwahamba kwahambeka kwabakho utshintsho apho kuye kwafika indlela ebizayo yokulima umanyola, iiganda-ganda, abantu baziyeke iinkabi kwayekwa ukuvalela inkomo kwanqaba nemigquba. Bayeka abantu ukulima kwanqaba nemfuyo.

isiXhosa continued

Ujwabasile wavala waleka amasimi ayaphela wavala ujwabasile kwaphela ngamasimi abantu baqala badla edolophini. Wamosheka umhlaba ngumanyola kwafuneka ukuba kumane kungalinywa kumiwe kubuyiselwe umhlaba esimeni. Kwang kwangabonakali nemisundulu kwaphela ngoba kwaphela muncwane. Yenyukela indlala ngoku ngenxa yokungalimi kwabantu. Abantu bemka baya ko Goli, Kapa nako thekwini abanye abasabuyi ngenxa yendlala beyofuna umsebenzi.

Ngokungenelela kuka khuselindalo kuye kwakho umahluko ngokususwa ko jwabasile kwezinye indawo kwabuya kwalinywa, kwezinye kwabuyela imithombo nengca yakhona imfuyo yamadlelo. Noko ngoku imeko iyabuyela kuleya yakuqala esiyaziyo. Nokulima sibuyela emgqubeni ngoku noko umhlaba uyabamba nezityalo zintle nomhlaba ufumile ngenxa yokususwa kojwabasile ngoku sityala imithi yeziqhamo ukubuyisela umhlaba endaweni yawo.

English

In Mvenyane, our farming practices used to focus on growing a variety of crops in open spaces that were not densely populated with trees. We also raised a diverse range of livestock, including cows, sheep, horses, donkeys, goats, pigs, chickens, turkeys, and geese. We made use of the livestock waste by incorporating it into compost, which in turn nourished our crops. Our livestock was housed in kraals, and some were employed during the crop planting process. Within a single area, we cultivated crops such as mielies, beans, pumpkins, bitter gourds, sweet potatoes, potatoes, and wild melons. This approach had several benefits: beans released nitrogen to improve soil health, while pumpkin leaves helped retain moisture in the soil. After cultivating the land, we would herd the livestock in the afternoon, with milking taking place in the morning around 9 o'clock. Once we harvested the crops, the livestock would graze in the fields, leaving behind dung that enriched the soil.

We had easy access to grass for roofing, as it was abundant in the crop fields. Additionally, birds and deer would feed on the weeds growing in the rangelands. The logs from chopped trees served various purposes, including making sleds and sturdy poles for tethering oxen. We stored harvested crops in silos and saved seeds for future planting. Mielies were manually ground to produce flour or fermented porridge, while others were dried for samp or used for alcohol. We didn't need to buy oils or fats from shops since we sourced them from animal fat. Water for irrigation, especially in our crop fields, came from nearby streams. Grasses used for constructing shelters were readily available in the fields.

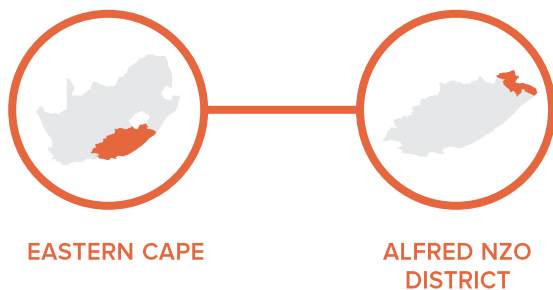
Over time, farming methods became more advanced but also increasingly expensive. As a result, many farmers had to sell their cattle, leading to a decline in the availability of manure from animal dung. This had a negative impact on crop farmers, resulting in a significant decrease in crop yields. Moreover, wattle trees began spreading across the crop fields, causing further degradation, and eventually completely blocking access to them. Consequently, people had to rely on purchasing food from urban areas instead of foraging. This had adverse effects on soil health, leading to a decline in earthworm populations. Many households faced food insecurity, prompting some individuals to seek employment in major cities such as Johannesburg, Cape Town, and Durban. Unfortunately, financial constraints have prevented some from returning to the village.

However, thanks to the efforts of Conservation South Africa, wattle trees were cleared from the rangelands, and springs were rehabilitated. This has allowed our village to resume agricultural practices, with regenerated grass providing fodder for our livestock. The village is gradually returning to its former state. Soil health is improving, water can penetrate the soil effectively, and we are once again able to cultivate crops and fruit trees—all made possible by the clearing of wattle trees.

A story of wattle trees
as told by

Nolubabalo Mantshule

from a village called Mvenyane in Matatiele
in the Eastern Cape Province of South Africa.



isiXhosa

Ndikhulele eMvenyane endaweni ibikade indle inengca, amadlelo kunye nentlobo zemithi nezingca kodwa namhlanje azisekho ezozinto komile. Utshintsho lwesimo sezulu okumane kusenzeka kwenze isimo okanye imo esiphila phantshi kwayo ibembi ibenomthelele ombi kwindawo esihlala kuyo. Sikhule sisikha amanzi amnandi emithonjeni kwahoyi apho lomthombo ubuselisa abantu belali yonke. Imithombo ibinqabile ngenxa yokongama kuka Jwabasile. Nanjengoko u CSA ethi wanegalelo lokugecwa kwemithi yokundwendwela kweli sibona umahluko imithombo iyaqhushumba umzekelo sine Siyalo spring water esenziwa kulomvenyane.

Siphinde ainedakale ngokuba sifumana iinkuni kulemithi igecwayo kwaye siyakwazi nokufumana nenkuni zokumisa izindlu zethu nanjengoko imvula zinetha oko.

Nanjengoko thina xasikhula kwakungabi nangcoliseko lomhlaba njengangoku sasizanga ngandlela zonke uba akungcolanga namanzi sifumane acocekile kunye nezilwanyana. Sinazo nemfuyo esifuna ukuzama uba zikhuseleke ekuseleni lamanzi amdaka. Olutshintsho lwemozulu lundibonise uba apho ndokhe khona indlu yam kunomthombo ngaphantshi kuba kusoloko kufumile. Kudala le kwakunamahlathi amahle kodwa ngok besokwande uchwabasi ofunxa amanzi.

English

I have fond memories of growing up in Mvenyane, a place blessed with a picturesque landscape adorned with diverse tree species and lush grasses. However, the present scenario tells a different tale, as climate change has taken a toll on our lives. In our earlier days, we relied on springs as a vital water source shared by many within the village. Unfortunately, the rapid proliferation of wattle trees across the landscape has led to the degradation of these once-thriving springs. Thankfully, Conservation South Africa (CSA) has intervened by initiating a project to clear the wattle trees. The positive impact has been profound, with the rehabilitation of the springs bringing newfound hope to our community.

This development has also given rise to a local enterprise known as Siyalo Spring Water, where the rejuvenated springs serve as the source of this small-scale water business. Furthermore, the removal of wattle trees has opened up opportunities for individuals to enter the charcoal business. Additionally, the logs from the felled trees are now being utilised in the construction of our homes, providing much-needed support, particularly during heavy rainfall that has become more frequent. In the past, we were diligent in our efforts to control pollution, ensuring that our water sources remained uncontaminated and providing clean drinking water for both us and our livestock. It is disheartening to witness the once-beautiful forests being overtaken by the relentless spread of wattle trees.

A story of wattle trees
as told by

Nonkoliso Mseka

from a village called Mvenyane in Matatiele
in the Eastern Cape Province of South Africa.

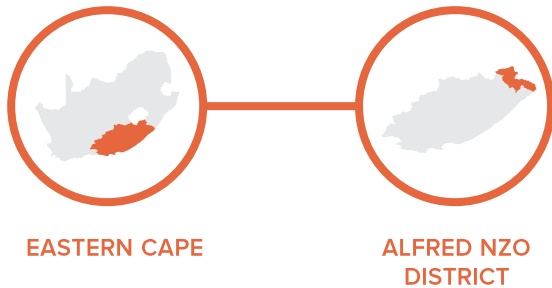


Photo of Nonkoliso Mseka

isiXhosa

Bekukade kungekho amanzi wafika uKhusel'indalo wazosinceda ngokuthi sigece imithi kwatsho kwangcono. Satsho sabanawo amanzi kwaye nengca yahluma. Into eninzi iye yatshintsha ngoba sikwazile, ngokusiqasha kwakhe, safundisa abantwana. Bekunzima kakhulu. Kwicala lamanzi, uKhusel'indalo uye wasinceda kwavela imifula sakwazi ukutsala amanzi. Kuye kwavela nemithombo emva kokugecwa kwemithi iWattle. Le mithombo ibikade ingekho, ebenqongophele kakhulu amanzi. Ukuhluma kwengca emva kokugecwa kwemithi yeWattle, iinkomo zethu ziyakwazi ukufumana ukutya, kurhelwe sizokwazi ukwakha ngayo izindlu. Nangona kuveleke imithombo yamanzi, uncedo lusafuneka kuba zisekhona iindawo eziswele amanzi.

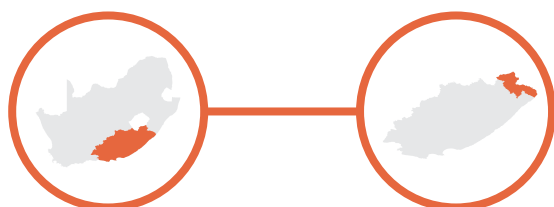
English

Initially, our village lacked access to water. However, thanks to CSA's intervention, we were able to obtain water by cutting down wattle trees. This made a significant difference in our lives as we finally had a source of water, and we also noticed an increase in grass growth. As a result of the improved conditions, we were able to send our children to school, and we were offered jobs by CSA. CSA's work was instrumental in restoring the rivers, allowing us to draw water from them. Additionally, the removal of the wattle trees revealed previously unknown water sources, helping to alleviate the water shortage in our community. The growth of grasses was also beneficial, providing feed for our cows and creating space for building houses. Despite these improvements, areas within the village still lack water, and further assistance is required.

A story of natural forests
as told by

Nosipho Kaka

from a village called Mvenyane in Matatiele
in the Eastern Cape Province of South Africa.



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Photo of Nosipho Kaka

isiXhosa

EMvenyane kukho amahlathi emvelo esikhule ekhona. Apha kufumaneka khona amayeza esintu namithi yesintu engadli amanzi kukho nemithi elalisa intonga omlungu-mabele nemizane kukho nemithana evelisa iziqhamo imibhongisa, isiphingo, uqoqoba ne ncaqatshi orhuba, amaqunube kukho namayeza asetyenziswa kwintlobongentlobo izicakathi, qwili, ingwebeba, ibhuma kunye nempepho namanye amaninzi. Bekukho nezilwanyane ezifumaneka kulomahlathi iimfene, imbila, imigwaja, amanxala ezinye zizinyamazane bezizingelwa ngaba zingeli bekukho nemifula ehamba phakathi kwamahlathi, kukhona nezidlamadlama inkanga dwarha, imizi, amasunda kukho nentlobontlobo ebezifumaneka ehlathini lwemvuzimanzi, amarhamna, onobiya, kukho nentlaka ezintlobontlobo ezifumaneka apho antloyila, amahobohobo amakhwebula, amahem izikhova, incede nezigwintyi.

Namahlathi ayasetyenziswa ngabantu besintu amagqirha ukuba amayeza nokuthwasisa abantu kuwo namaxhwele ayemba imithi khona xa ulime phakathi ehlathini ukutya kuyatyeba kubekuhle. Kufumaneka nentlobontlobo zemitji umsenge umlothwana isiqalaba, ummemezi, umsimbithi kunye nomkwekwe, ihlathi lemethi liyagadwa lilondolozwe ukuze izinto ezifumaneka kulo zingatshabalali.

Ngoku sekukho ujwasile okhulayo obulala lemithi wamayeza ezinye zezinto ezazifumaneka ezisekho ngenxa yokuminxwa nguujwasile nentlaka zahamba ubuningi bazo ngento yokungabikho kudla kwazo. Namanzi akafani nakuqala isiziba ezazikhona azisekho kusele nje imifudlana nabantu abasanakekelanga lamahlathi kuba abasawasebenzisi nje ngakuqala, akusaphathwa ntonga nemfuyo eyayingelwa ehlathini ayisamili ngenxa yokubola komhlaba.

English

In Mvenyane, there used to be a natural forest that provided us with valuable resources. This forest was rich in medicinal plants, including the small knobwood tree (*Zanthoxylum capense*) used for treating ailments such as eczema, flatulence, and fever, the common agapanthus (*Agapanthus praecox*), giant alepidea (*Alepidea amatymbica*), common African hyacinth (*Ledebouria revoluta*), bulrush (*Typha capensis*), and helichrysum (*Helichrysum odoratissimum*). The forest was also home to various shrubs and trees that bore fruits, such as the cat-thorn (*Scutia myrtina*), common sourberry (*Dovyalis rhamnoides*), and strawberries. Animals like monkeys, badgers, rabbits, and deer could be found in these forests, with deer being hunted as prized game.

Additionally, rivers flowed through the forest, enriching the ecosystem. The forests housed diverse species of trees, snakes, and birds, including the Cape weaver (*Ploceus capensis*), magnificent frigatebird (*Fregata magnificens*), grey-crowned crane (*Balearica regulorum*), owls, neddicky

(*Cisticola fulvicapilla*), and the village indigobird (*Vidua chalybeata*). Apart from their ecological significance, these forests were also utilized by diviners and herbalists for traditional purposes, including sourcing medicinal plants and performing rituals. Notable trees found within the forest were the false cabbage tree (*Schefflera umbellifera*), cape beech tree (*Rapanea melanophloeos*), and umzimbeet (*Millettia grandis*). It is crucial to safeguard and conserve forests in order to continue benefiting from the resources they offer.

Unfortunately, the proliferation of wattle trees across the rangelands has had detrimental effects on the forests. Trees that held significant value for us, some of which provided income, have been destroyed. The decline in tree population has led to a reduction in food sources for the birds that were once abundant in our village. Additionally, water sources have significantly diminished, and the forests are no longer being cared for as they once were. This has resulted in a decline in traditional practices and even game hunting, as the overall environment has deteriorated.

A story of wattle trees
as told by

Nozuko Mbucane

from a village called Mvenyane in Matatiele
in the Eastern Cape Province of South Africa.

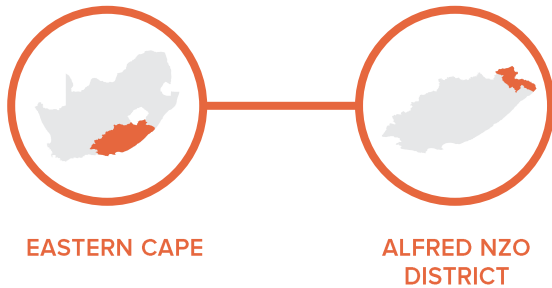


Photo of Nozuko Mbucane

isiXhosa

Phambi kokuba uKhusel'ndalo afike, sasihlutshwa imithi kadywabasile owaye gqume indlela. Le mithi yayivale nemithombo yamanzi kwaye yachaphazela izityalo ezazikhula. UKhusel'indalo uye wangenelela ngokuthi agece lemithi. Kuthe kusenjalo siye sabona kuvuleka imithombo, kwavuleka nendawo apho abantu bathe bakwazi ukwakha izindlu. IProgramme kaKhusel'indalo yokugeca le mithi ithe yadala namathuba omsebenzi kwaye imithi ethe yagecwa iye yathengiswa ekuhlaleni nakubantu bangaphandle. Siye sazuzwa ngokuvuleka kwemithombo, sinawo amanzi okusebenzisa ezindlini zethu kwaye nemfuyo inawo amanzi. Siye sabona kuhluma iintyantyambo ezintle nezityalo ezisetyenziselwa amayeza.

English

Before Conservation South Africa (CSA) came to our village, we faced difficulties caused by the overgrowth of wattle trees which blocked roads and water sources. This negatively affected our access to clean water. Thanks to CSA, the wattle trees were cleared, leading to the opening of water sources and the creation of more space for building houses. This initiative also provided employment opportunities for members of the community and economic benefits as people sold wood from the cleared trees to locals and outsiders. As a result of the restoration of water sources, we now have access to water for our daily use and our livestock. Additionally, the clearing of the trees allowed beautiful flowers and medicinal plants to thrive, adding to the natural beauty of our village.

A story of nature's benefits
as told by

Sisanda Lande

from a village called Mvenyane in Matatiele
in the Eastern Cape Province of South Africa.

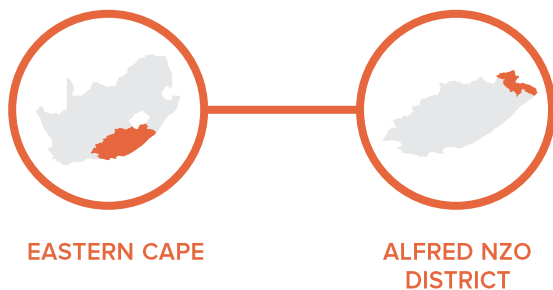


Photo of Sisanda Lande

isiXhosa

Ibaluleke kakhulu indalo kuba isinika impilo. Amanzi siwathola kwindalo, amahlathi, thina apha eMvenyane sinentaba apho kubakho imithombo. Siyakwazi ukufumana amanzi ngolohlobo. Sinamahlathi njengabantu besintu ayakwazi ukusinceda xa kukho amabhoma kuluswe.

Imfuyo ayilambi kuba kukho ingca.

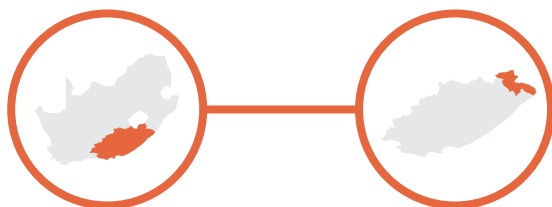
English

Nature plays a crucial role in sustaining life, providing us with vital resources such as forests, water sources, and mountains. We rely on these resources for our basic needs, such as getting our water from natural sources like rivers and mountains. Forests are also significant in our culture, as they play a vital role during the initiation period. Moreover, forests provide a valuable food source for our livestock, who feed on the grasses growing there. Thus, preserving and protecting our natural resources is essential for our survival and well-being.

A story of water
as told by

Thembisa Bubu

from a village called Mvenyane in Matatiele
in the Eastern Cape Province of South Africa.



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Mvenyane

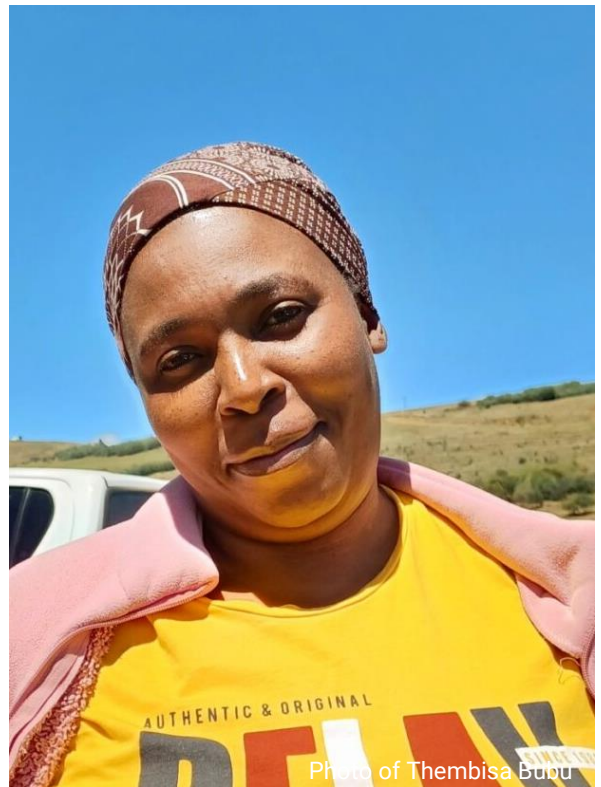


Photo of Thembisa Bubu

isiXhosa

Amanzi besingenawo tu apha eMvenyane kodwa kuthe ngokuhamba hambeka, ngokuthi izinto ziya ziqhubeka, sanawo amanzi. Besisokola, sinzela amanzi sikha mhlawumbi emithonjeni apho kusela khona iinkomo. Kodwa siye sakwazi ukuthi siphuculwe. Amanzi besiwafumana ngendlela efaneleyo. Into eye yabangela ukuba amanzi ukuthi sikwazi ukuwafumana, kuthe eminyakeni engaphambili kwaqhumuka iProject enguKhusel'indalo. Udywabasile ubumninzi apha eMvenyane, evale amanzi. Kodwa siyesathi kwakufika uCSA othe wasigecela udywabasile, amanzi athe avuleleka, abambeka. Kuye kwangenelela nezinye iiFunders ezithe zasinceda ekubambeni le mithombo ethe yavalwa ngudywabasile ukuze sichole amanzi.

Ekufamaneni amanzi kule mithombo ithe yavuleka, siye safumanisa la manzi aza nempilo ngoba ngela xesha loqala besisela

neehagu namahashe efika engena apha kle ndawo besisela. Besingakhuselekanga kodwa ke ngoku siyonwaba ngoba kumanxa sifumana amanzi anempilo. Apho sinnedakale khona kukuba ngoku kunePipes ezixhomiweyo ezithwala amanzi ukusekela kule mithombo uyotsho ezindlini. SineTaps ngoku phambi kwendlu, akufani naqala. Amanzi ayangena ayagxagxaza. Siziva sikhululekile.

Amanzi njengoko sewabuyile abalulekile ngoba abantu abakholelwa kumasiko bebewenzela emifuleni emincinci bayakwazi ukwenzela kwimifula ebikade isomile kwaye lamanzi acocekile ngoba kudala amanzi aye nokungcola kodwa ngoku siphinda siyancedakala ngoqoqosho lwezinto ngenxa yeY4Y abathe bakwazi ukusiqoqoshela izinto ezifana namaPampers alahliwe. Baye benza neAwareness about the effects of throwing pampers emifuleni and responsible ways of disposing. Amanzi esinawo ngoku acoceke kakhulu.

English

For a long time, our village struggled with a lack of access to water. We had to resort to using the same water sources as the cows, and sometimes even shared with pigs and horses. It was not only inconvenient but also unhygienic and unsafe. However, things changed for the better when Conservation South Africa initiated a wattle tree clearance project years ago. This led to the discovery of new water sources that were previously inaccessible due to the presence of these trees.

The success of the project attracted the attention of other funders who implemented new technologies to make water more accessible. As a result, our lives have improved significantly. We now have access to clean water, and pipes have been installed in our homes to connect to these new water sources. We even have taps in our yards, which was once unimaginable.

Our health has improved, and we feel a sense of freedom that we didn't have before. Things are no longer the same, and we are grateful for the positive changes that have taken place.

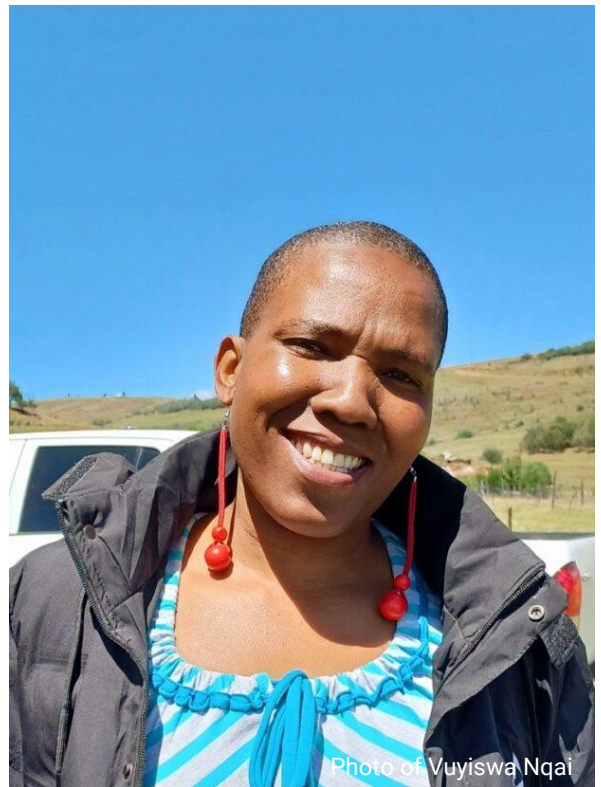
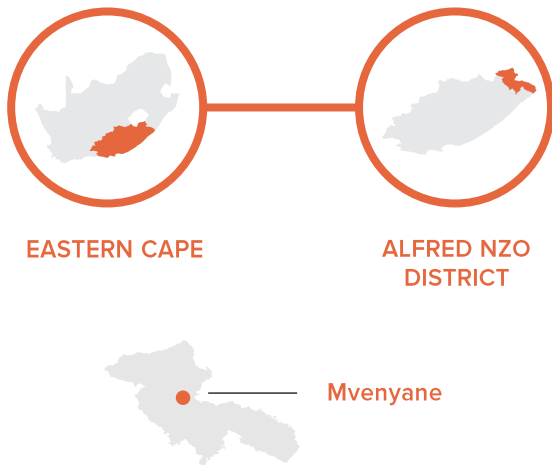
The restoration of these water sources was important, especially to people practicing African traditions. Traditional practices were carried out in small water bodies. With the new sources of water, they can now carry out their practices in larger bodies of water that were once dry. The Yes4Youth program played a crucial role in facilitating access to clean water by cleaning up litter in and around the water bodies. They also launched an awareness campaign to educate the community about the harmful effects of disposing of nappies in rivers and taught them responsible ways to dispose of them.

Thanks to these efforts, the water is now clean, and community members can enjoy safe and hygienic water sources.

A story of change
as told by

Vuyiswa Nqai

from a village called Mvenyane in Matatiele
in the Eastern Cape Province of South Africa.



isiXhosa

Ndizalelwe ndakhulela kwilali yaseMsukeni, eMvenyane, indawo ibenezinto ezibalulekileyo. Ndikhule kweluswa kunamasimi echuma kakhulu. Lo masimi awasachumi ngenxa ka-jwabasile ogcweleyo oluhlathi. Asisenawo namadlelo, iinkomi zethu zidla nzima ngoba kaloku ujwabasile uvalile kuleMvenyane. Izinto ezininzi ebendikhula zikhona, umzekelo bekukuthi xa kulinyiwe emasimini kuphume iinqoba, sigijime siyozifumana. Asiza zivumani ezo zinto kuba awasekho la manzi ebekhona kula mhlaba ngela xesha lo limo. Athathwe ngulo jwabasile omnzi. Kunotshintsho olukhulu, izinto azisafani nexesha lakudala.

Iziyalo zamanzi emifuleni azisaphumi ngoba amanzi anqongophele ngoba athathwe yile mithi ijikelezileyo kule Mvenyane. Mininzi imithi esevele yakhona. Nam ngela xesha ibikhona imithi kodwa yayingakho ngaka. Yongezeleke kakhulu yatsho lo not yasenza sanqatshelwa nazindawo zokwakha ngoba iingcambu zale mithi zinabile kakhulu. Futhi isimo sezulu siye sabanomehluko omkhulu. Umzekelo, ikhephu lalifika ebusika ngoJune kodwa ngoku kuphela iminyaka lingafikanga. Isimo sezulu sisibhidise kakhulu ngenxa yokuba iinyanga ebeziqhele ngayo zitshintshile, imvula yafika ngoNovember ngoku imvula iyenzeka ide ifike nangoDecember.

English

I was born and raised in Msukeni, right here in Mvenyane, a place with unique characteristics. During my upbringing, we herded our livestock on vast grasslands, and there were once thriving crop fields. However, these fields have since disappeared due to the proliferation of wattle trees, which have transformed the landscape into a forest. This infestation has left us with no rangelands for our livestock to graze on. The things we used to gather from nature, such as soil insects that emerged during the harvesting season, which we collected as kids, no longer exist. These soil insects have vanished because wattle trees have absorbed underground

water where these insects used to be found. Water sources like rivers and streams have also deteriorated due to the overgrowth of wattle trees. There were trees around the village when I was a child, but there weren't as many as there are today. Their proliferation has been extensive, and now we struggle to find space even for building houses because these trees have an extensive root system that runs deep. Climate change has also had its impact on the environment. Snow used to fall during the winter season, typically around June. Nowadays, it's unpredictable, and there have been years when it didn't snow at all. This unpredictability has caused a lot of confusion. For instance, the rainy season, which used to start in November, now begins as late as December.