



The Office Of The Principal and Vice - Chancellor

**SLZ MANDLA MAKHANYA, UMPHATHI FUTHI ONGUSEKELASHANSELA
WENYUVESI YASENINGIZIMU AFRIKA
INGQUNGQUTHELA YOMQULU WEZIMAYINI
FUNCTION HALL, 4TH FLOOR KGORONG BUILDING
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Mphathi Wohlelo, njengoba lesi kuyisikhungo sezemfundo, ngikubone kungcono ukuthi ngiqale inkulumo yami ngesethulo esisondelene nezemfundo. Kodwa-ke, angihlosile ukunikeza incazelo yezemfundo ebanzi mayelana nezimayini kanye nezimo ezithile eziphathelene nale mboni.

Engihlose ukukwenza nje wukusika elijikayo, ngigcizelele kuphela amaphuzu abalulekile, ngenhloso yokubuza umbuzo osemqoka kakhulu othi: Ingabe iphokophele kuphi imboni yezimayini yaseNingizimu Afrika? Lokhu ngikwenza ngethemba lokuthi uNgqongqoshe uzohlinzeka

ngezimpendulo ezithile ezibalulekile emibuzweni yethu eminingi esinayo, futhi ngiyethemba ukuthi uzophendula kwezinye zeziphakamiso zami.

Ukuze sifinyelele lapho sikhona namuhla, ngiphakamisa ukuthi sibheke emuva ekutheni yathuthuka kanjani imboni yezimayini ezweni lethu. Lokhu kumele sikwenze njengomzamo wokuthola izifundo esingazisebenzisa esimweni sanamuhla.

Ngenkathi sisabeke lokhu okushiwo ngenhla ezingqondweni zethu, ngithanda ukukhuluma ngemikhakha emine engicabanga ukuthi isemqoka kakhulu ekuxazululeni ezinye zezinselelo ezibhekene nomkhakha wezimayini esikhathini sanamuhla.

Okokuqala, ngizobheka kafushane ukuthuthukiswa kwemboni yezimayini ebanzi (*large-scale mining*) eNingizimu Afrika, kanye nokhondolo lwayo. Itemu elithi “imboni yezimayini ebanzi” ngilisebenzisa ngamabomu ngoba phela imboni yezimayini eNingizimu Afrika ayiqalanga ngekhulu-nyaka le-19. Izingcwaningo ezihlukahlukene ziyabonisa ukuthi ukumbiwa kwamatshe ayigugu kanye nezinye izimbiwa

eNingizimu Afrika kwaqala emandulo futhi lokhu kuyinto endala kakhulu, njengesintu uqobo lwaso.¹

Okwesibili, ngizocubungula kafushane ezinye zezinselelo ezibhekene nalo mkhakha esikhathini samanje.

Okwesithathu, ngizokwenza iziphakamiso mayelana nezindlela ezintsha futhi zesimanje manje ezingasetshenziswa.

¹ See, for instance: Evers, TM & Van der Berg, RP (1974) Ancient Mining in Southern Africa, with reference to a copper mine in the Harmony Block, North-Eastern Transvaal, *Journal of Southern African Institute of Mining and Metallurgy*, Volume 74, Number 6, 1 January 1974, pp. 217–226; More, CE (1974) Some Observations on ‘Ancient’ Mining at Phalaborwa, *Journal of Southern African Institute of Mining and Metallurgy*, Volume 74, Number 6, 1 January 1974, pp. 227–232; and, Evers, TM (1975) Recent Iron Age Research in the Eastern Transvaal, South Africa, *The South African Archaeological Bulletin*, Volume 30, Number 119/120, pp. 71–83

Okokugcina, ngizoveza imibono yami esekela ukusungulwa kobambiswano olukhethekile olungaba wusizo.

**Ukuthuthuka Kwemboni Yezimayini kanye NeSigaba Sokuqala
Senqubo Yogombela Kwesakhe Yesimanje Manje: kusukela ngowe-
1870 kuya kowe-1910, kanye neminyaka elandelayo emva kwalokho**

Encwadini yakhe eyabhalwa ngowezi-2005 esihloko sithi, *An Economic History of South Africa: Conquest, Discrimination and Development*, u-Charles H. Feinstein uveza umbono wokuthi isimobunjalo nomgudu wokuqhubeka komlando wezomnotho weNingizimu Afrika kungumphumela wokuba khona kwabasebenzi abaningi kanye nezindimbane zezimbiwa eziyingqayizivele kuleli.¹

U-Feinstein uyaqhubeka ubeka umbono wokuthi lokhu kuyinto eyingqayizivele engafani neze nakwamanye amazwe njengoba amanye amazwe, ikakhulu lawo ayenqotshwe yimibuso yaseYurophu, ayenokukodwa kulokhu okubili, hhayi kokubili. Lokhu kwabe kubangelwa

¹ Feinstein, Charles H (2005) *An Economic History of South Africa: Conquest, Discrimination and Development*. Cambridge, Cambridge University Press

ikakhulukazi wukuthi nakuba lawa mazwe abe enezindimbane zezimbiwa, abe engenabo abasebenzi abanele.

Ngokungafani nesimo sabomdabu base-USA, New Zealand kanye nase-Australia, abomdabu baseNingizimu Afrika babelokhu beyisibalo esiphakeme kakhulu impela. Isimobunjalo esiyinqayizivele senqubo yobukoloniyali eNingizimu Afrika sasingahlosile ukubhuqabhuqa abantu bendabuko, kodwa injongo yaso kwabe kuwukubagcina laba bantu ngenhloso yokubasebenzisa njengoba sasesiqalile ukukhula nokudlondlobala ngokuqhubekayo isidingo sokuba nabasebenzi abazosebenza embonini yezimayini.

Nakuba ekuvuma u-Feinstein ukuthi zabe zingekho izibalo-manani ezinembayo, ulinganisela ekutheni abantu bomdabu babebalelwa esigidini nesigamu ngasekuqaleni kweminyaka yawo-1800. Ngaphezu kwalokho, kwakunabantu abadabuka kwelaseYurophu abayisigamu sesigidi, okwenza isibalo sabantu sifinyelele ngaphezu kwezigidi ezimbili.

Kodwa-ke ukusetshenziswa ngokuphelele kwezindimbane zabasebenzi kuleli kwaqala kuphela ukubonakala ngowe-1867, ngenkathi kusungulwa imboni ebanzi yokumbiwa kwamadayimane e-Kimberley. Isibhudubhudu

Sokuthungatha Amadayimane (*Diamond Rush*) esaholela ekumbiweni kwalawa matshe ayigugu saba nomthelela omkhulu impela njengoba saheha abasebenzi bomdabu base-Afrika ababevela ezingxenyeni zezwe ezihlukahlukene, kubandakanya namazwe angomakhelwane i-Mozambique kanye ne-Zimbabwe.²

Umthelela wale ntuthuko, okungumthelela owaphindeka futhi ngenkathi kuqala umshikashika wokumbiwa kwegolide e-Witwatersrand ngowe-1886, kwaba wukusetshenziswa kwabantu bomdabu ababesebenzela okuzitholela umholo wokuziphilisa. Njengoba babe sebephucwe umhlaba futhi ngalokho-ke sebekuthola kunzima ukuziphilisa ngokulima, abantu bomdabu baqala ukuthutholeka ezimayini beyosebenza njengabasebenzi basezimayini e-Kimberley ngokunjalo naseGoli.

Ngokusho kuka-Turrell, bayingcosana abantu ababekwazi ukuziphilisa ngaphandle kokusebenza ezimayini futhi esikhundleni salokho abanye babo babethengisa imikhiqizo yabo yezolimo ethile kubavukuzi nabasebenzi basezimayini.³

² Turrell, Robert V (1987) *Capital and Labour on the Kimberley Diamond Fields, 1871–1890*. Cambridge, Cambridge University Press

³ Ibid, pg. 21

Uma sikubhekisisa lokhu okushiwo ngu-Turrell, siyathola ukuthi kunezinto ezimbili ezisemqoka ezenzeka eziphathelene nokuqubuka kwemboni yezimayini ebanzi. Okokuqala kwaba wukusabalala komnotho waseNingizimu Afrika owawukade ugxile kuphela kwezolimo, kepha manje owabe ususabalalele nakwezezimayini.

Okwesibili kwaba wukuqubuka kwesigaba sabasebenzi bomdabu, ababesebenza ngqo njengabasebenzi bezimayini futhi ngokuhamba kwesikhathi ababa ngabasebenzi bezimboni, ngenkathi iNingizimu Afrika seyiqale ukukhula futhi isungule izimboni eziningi. Ngakho-ke, ezingeni lokuthuthuka kanye nesimo sokwakheka komnotho, sibona ukuqubuka kwenxanxathela yomsebenzi wezimayini kanye nezimboni.

Ngakolunye uhlangothi, ukuqubuka kwenxanxathela yomsebenzi wezimayini nezimboni kwaholela esigabeni sesibili kanye nesesithathu somkhakha wezokuthutha ngezitimela.

Ukuthuthukiswa komkhakha wokuthutha ngezitimela, okwaqala ngezinga eliphansi ngowe-1858 eNatali kanye naseKapa, futhi okwaqala

ngomzila ongamakhilomitha ayi-100 nje kuphela ngowe-1870,⁴ kwakhula emva kokwakhiwa komzila wase-Kimberley kanye, ngokuhamba kwesikhathi, nomzila wase-Witwatersrand.⁵

Esikutholayo ngenkathi sibhekisisa kafushane ukuthuthukiswa komkhakha wezimayini obanzi ngukuthi lo mkhakha waholela kanjani ekukhuleni komnotho waseNingizimu Afrika. Futhi, ikakhulukazi, lokhu kwaholela nasekuthuthukisweni kohlelo logombela kwesabo lwaseNingizimu Afrika, olwabonisa ukuba nesimobunjalo esinobuhlanga. Konke-ke okunye, njengoba sisho isisho, sekungumlando.

Kodwa-ke umbuzo omkhulu uthi kungani nginixoxela ngazo zonke lezi zigameko zomlando, emcimbini okuhloswe ngawo ukucubungula nokuhlaziya izinselelo ezibhekene nalo mkhakha esikhathini samanje?

Ezinye zezinselelo ezikhona njengamanje ezibhekene nomkhakha

wezimayini

Mphathi Wohlelo, ucwaningo olunzulu kanye nohlaziyo olujulile lomlando wemboni yezimayini lubonisa ngokusobala ukuthi ukuze sikwazi ukuqonda izinselelo esibhekene nazo esikhathini sanamuhla,

⁴ Inggs, E.J (2016) *Economic History of South Africa – MO001 for ECS2609*. Pretoria, University of South Africa. Pg. 160

⁵ Ibid, pgs. 160 & 165

kumele sibheke emuva futhi siqonde kahle ukuthi sifinyelele kanjani esimweni esikusona njengamanje.

Okokuqala, kusukela ekusungulweni kwayo, imboni yezimayini kwabe kuyimboni ebashiya ngaphandle abanye abantu uma kuza ngasodabeni lobunikazi. Le mboni yabe ilandela futhi empeleni iphoqelela ubunikazi nolawulo oluhambisana nobuhlanga kanye nokuxhashazwa kwabantu.⁶ Ngakho-ke lokhu kuseyinkinga enenkani impela, engafuni neze ukuphela, edinga ukulungiswa.

Ngokuqonda kwami, izingxoxo eziphathelene noMqulu Wezimayini kuhloswe ngazo ukuxazulula le nselelo, phakathi kokunye.⁷

Into yesibili eyabonakala ngenkathi kukhula imboni yezimayini wukushiywa ngaphandle kwemiphakathi yendawo, kunoma yimiphi imihlomulo okumele itholwe yimiphakathi uma kuqubuka imboni entsha yezimayini emhlabeni walowo mphakathi.

⁶ See, for instance, Yudelman, D (1984) *The Emergence of Modern South Africa: State, Capital, and the Incorporation of Organised Labor on the South African Gold Fields, 1902–1939*. Cape Town and Johannesburg, David Philip; and, Magubane, B.M (1979) *The Political Economy of Race and Class in South Africa*. New York and London, Monthly Review Press

⁷ Government of South Africa (2018) *Draft Broad-Based Socio-Economic Empowerment Charter for the Mining and Minerals Industry, 2018*. Government Gazette: Republic of South Africa, Volume 636, Number 41714, 15 June 2018. Accessed on 27 April 2019 at http://www.gpwonline.co.za/Gazettes/Gazettes/41714_156_MineralandEnergy.pdf

Isizathu esilula nje salokhu wukuthi ukuphucwa kwabantu umhlaba wabo cishe kwabe sekuphuthuliwe ngesikhathi kuqubuka umkhakha wezimayini obanzi.

Ngaphandle kwezimo ezimbalwa, njengalezo zemiphakathi ethile e-Kimberley engiyibalulile phambilini eyahlomula kancane ngokuhweba ezindaweni zezimayini, imiphakathi eminingi ayihlomulanga nakancane emisebenzini eyabe yenziwa ezimayini.

Angithandi ukubonakala njengomuntu oyithathela phansi le nselelo enkulu kangaka. Lena yinselelo eseqhulwini impela kuNgqongqoshe. Ngenye yezinselelo ezinenkani kakhulu esikhathini esiphila kusona, futhi engazi kahle kamhlophe ukuthi iyingxenye yezingxoxo eziphathelene noMqulu Wezimayini.

Kuyacaca futhi ukuthi udaba okumele lubhekisiswe akulona nje kuphela udaba lokuthi imiphakathi ihlomula kanjani emisebenzini yezimayini eyenziwa ezindaweni ehlala kuzona noma eyakhelene nazo, kepha into okumele siyibhekisise wuhlobo kanye nobunjalo baleyo mihlomulo.

Futhi, kusemqoka ukuthi sibhekisise kafushane umlando ophathelene nalokhu.

Ngaphezu kokuholela ekuqubukeni nasekubumbeni ukusungulwa kwezimboni eNingizimu Afrika, umkhakha obanzi wokumbiwa kwamadayimane kanye negolide waholela ngqo ekusungulweni kweNyuvesi yaseKapa kanye neNyuvesi yase-Witwatersrand ngokulandelana kwazo. Lokho kwabe kungenxa yesidingo samakhono obunjiniyela.⁸

Kunombono wokuthi cishe wonke amanyuvesi akuleli, njengamanyuvesi emhlabeni wonke jikelele, asungulwa njengomzamo wokwanelisa isidingo samakhono athile.

Into exakile futhi okunzima ukuyichaza wukuthi i-Kimberley ngokwayo ayizange ikhule ibe yidolobha elikhulukazi njengeGoli. Ayizange ibe nenyuvesi okungeyayo, kuze kube sesikhathini samanje lapho sibone khona kwakhiwa inyuvesi entsha. Ngakho-ke lokhu kwabe kuyisibonelo

⁸ See <http://www.uct.ac.za/main/about/history>, and, <https://www.wits.ac.za/mecheng/history/> (Accessed on 27 April 2019)

esicacile sendawo okwabe kumbiwa kuyona izimbiwa ngaphandle kokuyithuthukisa yona kanye nabantu bayo.

Lo mbono ungumbono ongasetshenziswa futhi maqondana namadolobha okutholakala kuwona izimayini esifundazweni saseMpumalanga.

Nakuba lesi sifundazwe singumhlinzeki omkhulukazi wamandla kagesi kuleli lizwe ngenxa yamalahle ambiwa lapho asetshenziselwa ukuphehla ugesi, wonke amadolobha lapho kutholakala khona izimayini kulesiya sifundazwe aselokhu engamadolobha amancane. Futhi ngaphezu kwalokho, ukwakhiwa kwenyuvesi entsha kulesi sifundazwe kwenzeka kuphela esikhathini esifushane esedlule, ngaphansi kukahulumeni wentando yabantu.

Ngakho-ke yiziphi izifundo esizitholayo kukho konke lokhu esikubone lapha, futhi yini okumele yenziwe?

Ezinye zezindlela ezintsha futhi zesimanje manje ezingasetshenziswa

Elinye lamaphuzu amakhulu okuxoxiswa ngawo kakhulu mayelana nezomnotho wezimayini ezweni lethu yisidingo sokuthuthukisa imboni enohlonze yokulungiswa nokuphuculwa kwemikhiqizo yezimbiwa. Siyazi-ke sonke ukuthi lona ngumkhakha uNgqongqoshe akhuluma ngawo ngobungcweti impela. Kumele, ngokuphuthuma, sisheshise izinyathelo ezinohlonze futhi eziphathekayo zokuqalisa lokhu.

Ngqongqoshe, mina ngiphakamisa ukuthi enye yezinto okumele uzifakele izibuko, ngaphezu kokulungiswa kanye nokuphuculwa kwemikhiqizo yezimbiwa, futhi nginesiqiniseko sokuthi usuqalile ukukwenza lokhu, wukubeka umbandela wokuthi kugwenywe amaphutha enzeke esikhathini esedlule, njengomunye wemibandela eqondene nanoma yimuphi umsebenzi ophathelene nezimayini ozokwenziwa esikhathini esizayo.

Empeleni ngisho ukuthini ngalokhu?

Ngicela ukuphakamisa ukuthi enye yezinto okumele zifakelwe izibuko “wukubopha ngabhanye linye” imisebenzi yezimayini emisha nezinhlelo

ezinkulukazi zokusungulwa nokuthuthukiswa kwezimboni endaweni okwenziwa kuyona leyo misebenzi ephathelene nezimayini.

Ngakho-ke kumele kuhlelwe futhi kuthuthukiswe amadolobha amasha kulezi zindawo ezakhelene nezimayini, okungamadolobha okuzokwenziwa kuwona ikakhulukazi umsebenzi wokwakha nokukhiqiza.

Asikho isidingo sokuthi ngigcizelele ukuthi umsebenzi wokwakha nokukhiqiza usalokhu uyisisekelo sesifiso nentshisekelo yokuthuthuka yanoma yiliphi izwe. Ngakho-ke, njengengxenye yeqhingasu lokuthuthuka, kumele kube nomkhankaso ocatshangwe kahle, ohlelwe kahle, futhi olawulwa ngokucophelela wokuheha utshalomali oluzofakwa kulezi zindawo ezintsha ezihlonzwe njengezindawo zezimayini.

Okunye okumele kwenziwe, okuhlobene nalo mkhankaso wokuheha utshalomali ngenhloso yokusungula isizinda esinohlonze sezimboni ezihlobene nezimayini kanye nalezo ezingahlobene nezimayini, yizinhlelo zokuhlaliswa kwabantu ezihlelwe ngokucophelela.

Uhlelo oluhlelwe ngokucophelela lokusungulwa kwezimboni nokuhlaliswa kwabantu luzoqalisa uchungechunge lwemihlomulo yezomnotho ephindaphindekayo ezoholela ekuthuthukisweni kwemboni ehlinzeka ngezinsizakalo.

Ngikusho konke kokhu ngibe ngazi kahle kamlhlophe ukuthi imithombo yezimbiwa iyimithombo ephelayo.

Sisazi kahle kamlhlophe isimo esibhekene namadolobha ezimayini amaningi, okungamadolobha ayechumile futhi eqhuba kahle impela kepha manje asengamadolobha angamagobolondo angenalutho (“*ghost towns*”), njengedolobha lase-Kleinzee⁹ eNyakatho Koloni.

Ngakho-ke into okumele ihlale isezingqondweni zabahleli bamadolobha bangomuso wukuqinisekisa ukuthi uma usuphothuliwe umsebenzi wokumbiwa kwezimbiwa, amadolobha anjalo ayaqhubeka nokukhula futhi achume nakuba sezivaliwe izimayini engikhulume ngazo.

⁹ See <https://www.sa-venues.com/attractionsnc/kleinzee.php> (Accessed on 27 April 2019). Established in 1927, the town produced diamonds until around 2009 when De Beers downscaled and finally closed its operations. By 2011, most of the estimated 370 houses were empty, with the population having dwindled from 7 000 to 1 000.

Inselelo esibhekene nayo esikhathini sanamuhla wukuthi thina njengesintu sizophumelela yini noma cha ukuvala ngemikhiqizo evuselelekayo isikhala sokuthembela kwethu emikhiqizweni ephelayo. Lokhu-ke kuyinto esesiyenzile kakade, isibonelo, ngokusebenzisa imikhiqizo ehlukehlukehene eminingi esikhundleni senjoloba, okuyimikhiqizo enjengesilikhoni (*silicone*). Ngakho-ke indawo yeziphehlamandla ezimbiwayo (*fossil fuels*) izogcina isithathwe yimikhiqizo evuselelekayo; okuyimikhiqizo esiyaziyo kakade, kanye naleyo esisazoyiqamba futhi siyakhe ngokusebenzisa izindlela zesayensi ezintsha.

Esikhundleni salokho, inselelo yethu wukwakha imisebenzi yezomnotho esimeme ngokusebenzisa izimayini, futhi okuyimisebenzi ezoqhubeka ngisho usuphothuliwe umsebenzi wokumba izimbiwa emayini leyo, futhi uma seyivaliwe. Mayelana nalokhu, kudingeka ukuthi sicubungule amamodeli enziwe ngamazwe anjenge-China kanye ne-Qatar. Womabili lawa mazwe amatasa aqhuba ngomfutho omkhulu kepha ngendlela ehleleke kahle eminye imisebenzi yentuthuko ehlukehlukehene elandela esikhathini esedlule sempumelelo enkulu ebikhona kwezokukhiqiza kanye nokumpompwa kukawoyela.¹¹ Yilesi sizathu-ke esenza le ngqungquthela ibaluleke kakhulu, ngoba ihlanganisa ndawonye umkhakha wezemfundo ephakeme, inhlangotho engungoti

kwezocwaningo lwezimbiwa, i-Mintek, uMnyango Wezimbiwa kanye nemboni yezimayini.

Isidingo sobambiswano olukhethekile kanye namathuba athile angahle avele

Ngiyethemba ukuthi lokhu kuxoxisana kwethu kuzoholela obambiswaneni olukhethekile olusekelwe phezu kwamaqhingasu oluzosilekelela ukuthi sithole izixazululo kwezinye zezinselelo esibhekene nazo. Ngakho-ke ngiphakamisa ukuthi sihlale simi ngomumo thina njengenyuvesi ukuze sifake isandla ekutholakaleni noma ekwakhiweni kwalezo zixazululo.

Ngokuqinisekileyo, iNyuvesi yaseNingizimu Afrika ingalekelela emazingeni ahluahlukene mayelana nokusetshenziswa kwamanye amathuba angahle avele njengoba ngichazile phambilini.

Okokuqala, ozakwethu oPhikweni Lwezomthetho (*College of Law*) kungaxhunyanwa nabo futhi kuboniswane nabo ukuze bahlinzeke ngemibono yabo mayelana nemikhakha ehluahlukene ephathelene noguquko, nokuthi ingaqaliswa kanjani inqubo yoMqulu Wezimayini.

¹¹ See, for instance Li, S; Li, M; and Tan, J J (1998) Understanding Diversification in a Transition Economy: A Theoretical Exploration, *Journal of Applied Management Studies*, Volume 7, Issue 1, pp. 77–94; and, Morakabati, Y; Beavis, J; and, Fletcher, J (2014) Planning for a Qatar Without Oil: Tourism and Economic Diversification, a Battle of Perceptions, *Journal of Tourism Planning and Development*, Volume 11, Issue 4, pp. 415–434

Nakuba thina njengenyuvesi sisazabalazela ukulungisa nokuxazulula ezethu izinkinga eziphathelene noguquko, indlela esibheka ngayo uguquko ilula kakhulu: uguquko luyinto ephoqelekile okumele yenzeke noma kanjani futhi edingekayo ukwenza isiqiniseko sokuthi siyakwazi ukuletha nokuqinisekisa ukukhula komnotho okubandakanyayo okuzohlomulisa zonke izakhamuzi zezwe lethu.

Umkhakha wesibili okungabanjiswa kuwona uphathelene nohlaziyo lwezomnotho nokubikezela.

Phambilini ngibeke umbono wokuthi imisebenzi yezimayini emisha kumele “iboshwe ngabhande linye” nomkhankaso obanzi wokuheha utshalomali kanye nokukhuliswa kwezindawo ezihlosiwe okuqhutshelwa kuzona umsebenzi kanye nalezo okuhlaliswa kuzona abantu. Yilapha-ke engikholelwa ukuthi ingalekelela i-*Bureau of Market Research*, okuyinhlangotho ezihola phambili kwezocwaningo.

Okokugcina, uPhiko lwethu lwezeSayensi, Ezobunjiniyela kanye Nezobuchwepheshe, ikakhulukazi uMnyango Wezobunjiniyela Bukagesi Nobezimayini, ungabelana nathi ngolwazi lobungoti namakhono akhona ngaphakathi emnyangweni. Yilapho-ke okungenziwa khona ubambiswano oluphathekayo futhi olunohlonze ne-Mintek kanye nomnyango kazwelonke maqondana nemibuzo ephathelene nezesayensi kanye nolwazi lobungoti bomsebenzi.

Ngakho-ke, Ngqongqoshe, ngithanda ukugcizelela ukuthi kumele sibambe ingxoxo ejulile futhi enohlonze phakathi kwethu njengenyuvesi, i-Mintek, kanye nomnyango; ukuze sicubungule lokhu kanye neminye imikhakha esingabambisana kuyona.

Yilokhu-ke okwenza ukuthi ngibone le ngqungquthela esiyibambe namuhla njengento ethokozisayo impela njengoba isiphathele imbewu engaholela ezintweni ezinkulu futhi okuyizinto ezintsha, zesimanje manje ezweni lethu.

Thina njengenyuvesi sesimi ngomumo ukufaka isandla kulokhu, okusho ukuthuthukiswa kwezwe lethu.

Egameni loMkhandlu, Abaphathi, Abasebenzi kanye Nabafundi
beNyuvesi yaseNingizimu Afrika, ngiyanamukela nonke.

Ngiyabonga.