



INYANDA national land movement community news

August 2022

**“Dit is 'n oorwinning vir alle
plaaswerkers wat uitsettings
in die gesig staar”**



Voor 2020 was daar 'n toename in plaasuitsettings regoor die Wes-Kaap. Gedurende die Covid pandemie van 2020 het die regering 'n moratorium op uitsettings aangekondig. Hierdie moratorium het nie verhoed dat wit kommersiële boere en munisipaliteite, inwoners en gemeenskapslede van informele nedersettings onregmatig uitgesit word.

Baie plaaswerkers word in informele nedersettings verplaas en gestort sonder enige sanitasie en water geriewe waar hulle huur van R500 of meer moet betaal om in die agterplase van ander te bly. Daar word tans 23 uitsettingsake by die Rural Legal Centre gehandteer met behulp van Socio-Economic Rights Institute of South Africa (SERI) en sommige van die sake is in die hof en ander is hangende. Die mense wat geraak word in hierdie uitsettings is plaaswerkers wat meer as 20 jaar op die plase gewerk het en veronderstel is om langtermyn okkipeerders te wees, wat beskerm word deur Extension of Security of Tenure Act (ESTA).

Die verhaal van Oom Boy Latha vertel die verhaal van oorwinnings, maar hierdie oorwinning kom nie sonder 'n geveg gekom nie. Oom Boy het 44 jaar onder die Malherbe's op die

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plaas Groot Rivier gewerk. Oom Boy was die bestuurder van die plaas en het altyd sy werk met passie aangevat. Oom Boy is 'n nederige mens wat baie omgee en uitreik na sy mede mens. Antie Lena Oom Boy se vrou het as huishulp op die plaas gewerk. Hul kinders is op daardie plaas gebore en het hul eie geskiedenis van plaas werk op die plaas begin. Oom Boy vertel dat die tyd toe hy op die plaas gekom het in 1978 was dit 'n melk plaas genaamd Soutpansdorings wat 'n vee plaas gewees het en oor die jare en het gehelp om dit to verwickel tot dit 'n wingerd plaas was. Hy het ook groen pepers, tamaties, uie en kool geplant en het 'n baie suksesvolle oes gegee. Party werkers op die plaas is selfs hartseer omdat hy hul verlaat want hy is 'n mentor vir hulle en hul kan altyd op sy knoppie druk vir raad. In Maart 2021 is Mnr Malherbe oorlede en sy vrou het albei plase verkoop wat hulle vir 'n paar miljoen gekry het. Oom Boy en aunt Lena het hul afleggingspakket ontvang vir hul jare lange dienste. Die probleme begin toe die nuwe eienaars van die plaas nie Oom Boy se dienste wil hê nie en wil nie gehad het dat hy as werknemer moet bly nie omdat hulle die huis wil hê waarin Oom Boy bly en dit vir die nuwe bestuurder gee om in te woon. Op daardie tydperk het Oom Boy verskeie uitsettings bevele gekry van die nuwe eienaar om die huis leeg te maak waarin Oom Boy gewoon het. Verder was

daar 'n ooreenkoms tussen die Malherbes dat hulle geld opsy sou sit om vir oom Boy 'n huis te koop wanneer hy aftree. Ongelukkig het dit gou duidelik geword dat hierdie ooreenkoms nie nagekom sou word nie en was onderhandelinge baie moeilik, aangesien die ooreenkoms nooit op skrif gestel is nie. "Ek het hulle 44 jaar van my lewe gegee, en vandag is ek niks vir hulle nie," het Oom Boy gesê. Csaawu en die Rural Legal Centre met die hulp van SERI het baie hard baklei om seker te maak dat 'n ooreenkoms bereik word wat al oom Boy se diensjare waardig is.

Aan die begin is oom Boy aangesê om 'n huis te soek waarvan hy hou. Maar sy voorstelle is almal verwerp en hy is meegedeel dat die koste van die huise wat hy voorstel te hoog is. In plaas daarvan is hy 'n skamele R200 000 aangebied, wat uiteindelik tot R400 000 verhoog is, om 'n huis te koop. Oom Boy het albei hierdie aanbiedinge van die hand gewys op grond daarvan dat hy dieselfde standaard wou hê as die huis waarin hy die laaste 44 jaar gewoon het, wat nie 'n onredelike eis is nie. Oom Boy wou 'n huis hê wat ruim genoeg was om sy gesin met waardigheid te huisves en met genoeg spasie vir al sy meubels wat hy ná jare se harde werk vir hul gesin bekom het. "Ek bly eerder op die plaas as langtermynokkipeerder om in 'n klein huisie gestort te word

waar ek nie dieselfde ruimte kan hê om my kleinkinders en ander familie te hê nie" verduidelik hy. Die onderhandelinge het die oom Boy en sy gesin gefrustreerd en uitgeput gelaat.

Uiteindelik is 'n ooreenkoms bereik vir R725 000, wat dit vir oom Boy moontlik gemaak het om 'n huis te koop wat by sy gesin se behoeftes pas en wat hy as sy nalatenskap aan sy kinders en kleinkinders kan oordra. Die koop van die huis is in proses en kontrakte is onderteken.

"Dit is 'n oorwinning vir alle plaaswerkers wat uitsettings in die gesig staar, maar dit is ook bittersoet aangesien baie plaaswerkersgesinne nie so gelukkig soos Uncle Boy is om progressiewe organisasies soos CSAAWU, die Rural Legal Centre en SERI te hê wat hul regte beskerm nie" sê Denia Jansen van die Rural Legal Centre.

Uiteindelik, op 25 Augustus 2022 het oom Boy en die res van sy gesin in hul nuwe huis ingetrek.

Oom Boy lag vol blydschap terwyl sy huishoudelike goedere op die lorrie gelaai word, "na al die jare is dit nou tyd om die stof van my voete af te skud en my eie huis te besit!"

Die oorwinning is soet, maar die stryd sal voortduur!

"This is a victory is for all farm workers facing evictions"

Prior to 2020, there was an increase in farm evictions across the Western Cape. During the Covid pandemic of 2020, the government announced a moratorium on evictions. But this moratorium did not prevent unlawful evictions. Farmworkers are very often intimidated into leaving farms with nothing more than a wooden structure (wendy house) and a R 5 000 while others leave with nothing. Many farm workers are displaced and dumped in informal settlements where there is often no sanitation and water facilities, and

then pay rent of R 500 or more to stay in the backyards of others.

The Rural Legal Centre is currently dealing with 23 eviction cases with the help of Socio-Economic Rights Institute of South Africa (SERI). These are cases related to farm workers who have worked on the farms often for more than 20 years and are meant to be long-term occupiers who are protected by Extension of Security of Tenure Act (ESTA).

The story of Uncle Boy Latha is one such an example. Uncle Boy worked for 44 years with the Malherbes

on the Groot Rivier farm. He was the manager of the farm and did his work with passion. He is a humble person who cares a lot and reaches out to his fellow human beings. Aunt Lena, Uncle Boy's wife, worked as a domestic worker on the farm. Their children were born on that farm and have a long history with the farm. Uncle Boy says that when he first came to the farm in 1978 it was a milk and cattle farm called Soutpansdorings. Over the years he helped to develop it into vineyard farm. Other farm workers on the farm say Uncle Boy is a mentor to them and they could

always come to him for advice.

In March 2021, Mr Malherbe died and his wife sold both farms that they got for a few million. Uncle Boy and Aunt Lena received their severance package for their years of service. The problems started when the new owners of the farm did not want Uncle Boy's services and did not want him to remain as an employee, because they wanted to give the house in which Uncle Boy lives to the new manager to live in. During that period, Uncle Boy had several eviction orders from the new owners to vacate the house which Uncle Boy lived in. Furthermore, there was an agreement between the Malherbes that they would put money aside to buy Uncle Boy a house when he retired. Unfortunately, it soon became clear that this agreement would not be honoured and negotiations was very difficult, since the agreement was never put in writing. "I gave them 44 years of my life, and today I am nothing to them" he said. Csaawu and the Rural Legal Center with the help of SERI fought very hard to

make sure that an agreement was reached which was worthy of all Uncle Boy's years of service.

At first, Uncle Boy was told to look for a house that he liked. But his suggestions were all rejected and he was told that the costs of the houses he was suggesting were too high. Instead, he was offered a mere R200 000, which was eventually increased to R400 000, to buy a house. Uncle Boy rejected both these offers on the basis that he wanted the same standard as the house he had lived in for the last 44 years, which is not an unreasonable demand. Uncle Boy wanted a house that was spacious enough to accommodate his family with dignity and with enough space for all his furniture he had acquired for their family after years of very hard work. "I'd rather stay on the farm as a long-term occupant than be dumped in a small house where I won't have the enough space for my grandchildren and other family" he explains. The negotiations left the Uncle Boy and his family frustrated and drained.

Eventually an agreement was

reached for R725 000, which enabled Uncle Boy to buy a house that suited his family's needs and which he could pass on as his legacy to his children and grandchildren. The purchase of the house is in process and contracts have been signed.

"This is a victory for all farm workers facing evictions, but it is also bittersweet as many farm worker families are not as fortunate as Uncle Boy to have progressive organizations such as CSAAWU, the Rural Legal Center and SERI protecting their rights" says Denia Jansen from the Rural Legal Centre.

Finally, on August 25, 2022, Uncle Boy and the rest of his family moved into their new home.

Uncle Boy laughs with joy as his household goods are loaded onto the lorry, "after all these years it's time to shake the dust off my feet and own my own house!"

The victory is sweet, but the battle continues!

Icandelo i-Solid Waste mayihloniphe izithembiso zemisebenzi kubantu abasebenza ngokuchola ukungcola e-Cambridge ngaphandle kwentlawulo

Abahlali base Cambridge kuMasipala wase Buffalo City eMonti (East London), baxhaswe ngumbutho i-Inyanda, bavaleleke kwimpikiswano necandelo elisebenza ngokungcola nokucoca kwisithili sase-Cambridge malunga nokuqasha abahlali basebenze umsebenzi wokuchola ukungcola.

Malunga namashumi amahlanu abahlali, ingakumbi abantu abatsha, bebasebenza ngokungafumani ntlawulo ukususela ngenyanga yekhala (July) ka 2021. Bebasebenza ngokungafumani ntlawulo ukuchola ukungcola ngoba babezi-tyanda igila malunga nendalo kunye nempilo nobumdaka obunegalelo ekuhlaleni. Abasebenzi abasebenza ngokungcola abathi emveni



awaphawuli kulenyewe nakulemibuzo malunga nokuba ithini inkqubo yokuphelisa ukuqasha. "ukunikeza ingxaki yokungabikho kwemisebenzi, uMbutho i-Inyanda awuvumelani nento yokuba uRhulumente angabaqashi abahlali base-Cambridge kumathuba avelayo emisebenzi wongeze watsho u- Mapisa.

Ngomhla wamashumi amabini ananye kwinyanga yeKhala (July), emveni konyaka abasebenzi abasebenza ngokungcola abangahlawulwayo beqalile, babamba umngcelele ukuya kumzi weCandelo le-Solid Waste eCambridge. Njengenxalenye yalomngcelele, abasebenzi abasebenza ngaphandle kwentlawulo, bafaka izikhalazo zabo bezinika igosa kwaye balinika nomhla wokuphendula wesihlanu

ku-Agasti. Akukabikho mpendulo ebuyileyo malunga nezozikhalazo nanamhlanje.

U-Mbutho iNyanda kunye nabasebenzi abachola ukungcoloa bazixelela abanacebo limbi abanalo kukuba babambe umngcelele wokuyokuhlala kwi-Ofisi zase-Solid

Waste ngomhla weshumi elinesibini ku-Agasti kulonyaka (12 August 2022) eCambridge kuba benethemba lokuba amagosa azakuzimamela izikhalazo zabo.

Abasebenzi abasebenza ngokungahlawulwa baxeleva ukuba lombazakuxoxwa kwaye bazakufuma-

na impendulo kwiveki elandelayo. Kunangoku, abasebenzi bathi akukabikho mpendulo, into eyenzekayo bathunyelwa ngapha nangapha akukho nto ibambekayo kwaye akukho mpendulo. Bekukho ukucetywa kwentlanganiso kawonke-wonke e-Cambridge ekupheleni kuka Agasti ukulungiselela umngcelele.

Solid Waste must honour employment promises to Cambridge waste pickers



Residents from Cambridge in the Buffalo City Metropolitan Municipality in East London, supported by the Inyanda National Land Movement, are locked in an ongoing dispute with the local Solid Waste in Cambridge village regarding employing locals to work as waste pickers.

About 50 Cambridge residents, mainly youth, have been volunteering as waste pickers since July 2021. They volunteered as waste pickers because of the growing concerns about the environmental and health impacts of the accumulating rubbish. The waste pickers say that after they started volunteering, Solid Waste officials offered some of these volunteers employment, even going as far as inviting them for interviews and requesting personal information such as bank details and SARS tax numbers.

“The actions by the Solid Waste

officials raised the expectations of the young volunteers that they would be employed. It was also viewed by the community as a positive step towards addressing unemployment problem in Cambridge” says Andile Mapisa, Secretary General of Inyanda National Land Movement. However, none of the volunteers who were approached about the work opportunities were employed. Officials are also not responding to queries about why the recruitment process was so abruptly terminated and the employment offers rescinded. “Given the unemployment crisis, the Inyanda National Movement cannot allow local government officials to continue to deny Cambridge residents available employment opportunities” added Mapisa.

On 21 July, about one year after the volunteer waste pickers first started, they held a march to the Cambridge Solid Waste offices. As

part of the march, the volunteers submitted their grievances and gave officials the deadline of 5 August to respond. No response to these grievances has been received to date.

The Inyanda National Land Movement and waste pickers say that they were therefore left with no other option but to resort to a sit in on 12 August 2022 at the Solid Waste offices in Cambridge hoping that officials would engage an open manner.

The volunteer waste pickers say that they were then told that the matter would be addressed and be responded to in the following week. However, the waste pickers say that there has been no adequate response to date and instead they are being sent from pillar to post and are still left with no answers. Plans were underway for a public meeting in Cambridge at the end of August to prepare for possible further protest action.

HO BA HIV POSITIVE HA SE PHELETSO YA LEFATSHE (LERATO LE HLOLA TSOHLE)

Kgweding ena ya basadi re hopola diketsahalo tsa basadi ba ileng ba tseka ditokelo tsa bona tsa botho le ho fetoha ha maemo a sepolotiki nahaheng ya Afrika borwa. Basadi bana baile ba tella maphelo a bona hore basadi ba kajeno ba kgole ditholwana tsa tokoloho. Ntweng ena ya boitseko ya basadi bana e ne e le ho bona basadi banka karolo diqetong tsohle tse nkuwang ka hare ho naha. Empa basadi ba bangata ba ntse ba ena le tshabo ya ho ka buwa ba lokolohile Nakong ena ya demokrasi.

Dineo Violet Motloang letswalla la toropong ya Ladybrand bochabela ba Porofense ya Foreisetata, ya

dilemo tse mashome a mararo le metso e mehlano. Dineo o kgothatitse basadi ba bang le batjha ba iphumanang ba ena le tshwaetso ya kokwana hloko ya HIV ka lereng bophelo ha bofelle mohlantso o ne o utlwa hore o na letshwaetso. Mme enwa ya enang le baradi ba bararo o tswellapele ka hore ho ne ho se bobebe ho ka jwetsa batswadi ba haye ka taba tsena tse bohloko hoba matsatsing ao taba ena ya HIV e ne ele ntho empe setjhabeng, phepetso enngwe a ileng a feta ho yona ke ya hoba dikamanong tsa lerato le batho ba ne badula ba mohoptsa ka maemo a haye a bophelo. “ke ne ke sa batle hore motho eo ke ratang le ena a utlwe ditaba tsa maemo a

bophelo baka ho bakgotsi baka ka hoo ken eke bajwetsa pele ba utlwa bathong ba bang.” Dineo Motloang o hopotsa basadi ba ntse ba le ka tlasa kगतello ya ho hlaisa maemo a bona a bophelo hore kgweding ena ya basadi ba ntse ba ena le matla a ho fetola maphelo a bona.

Mosadi enwa ya sebete o ile a qala jwalo ka ho itjhorisa ka ho ithuta ka botebo ka taba ya kokwanahloko ena ya HIV. Dineo Motlwang ka mora ho hlaisa maemo a bophelo bahaye ho televisheneng ya naha ka la 01 Tshitwe 2019 ore oile a bona menyako e buleha bophelong bahaye. Tse ding tsa dipihlallo tsa hay eke tse latelang.

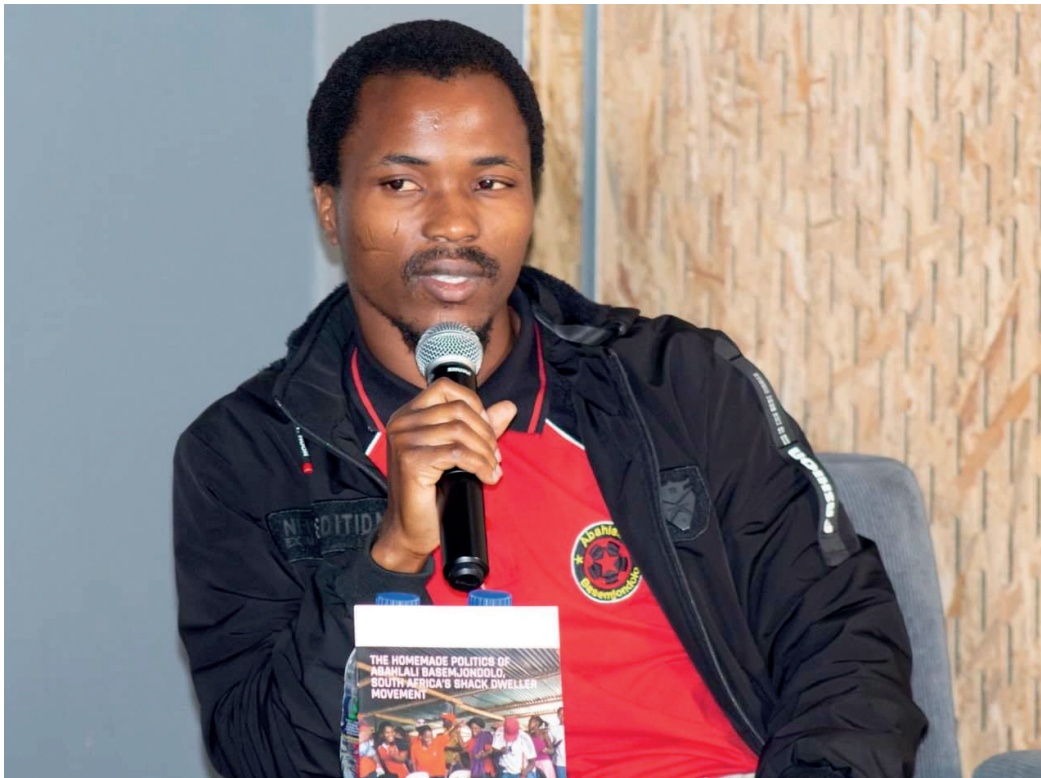
- *Oile a thonngwa ke mokgatlo wa PAC (Positive Active Campaign) mokgatlo o tsekellang ditokelo tsa batho banang le kokwanahloko ya HIV hore ba fihlelle le ho fumantshwa di tshebeletso tsa bophelo ele PLHIV mona Mangaung.*
- *Aids Foundation of South Africa (AFSA) e ile ya mokgetha hoba moambasadara wa batjha ka hare ho mangaung ho tloha ka selemo sa 2020 ho fihla 2022.*
- *Tholwana e Molemo o sebetsa jwaloka ka mohokahanyi lefapheng la GBV le LGBTQI+.*
- *O eteletsepele desk ya bophelo bo botle ya B.U.M.*

Dineo o ila nka qeto ya hore o tla kgaohana le ho kena dikamanong tsa marato le batho ba sa tshwaneng le ena ka maemo. Maswabi aile a fetoha thabo kamora hore Dineo a kopane le mohlankana ya molelele ka seemo, Thapelo Paulos Sefatsa eo le ena a enang le tshwaetso ya HIV. Thapelo ya siyang Dineo ka dilemo tse hlano ena ke letswalla la Botshabelo.

Bobedi bona bohlasosa ka le reng sewa se seholo sa covid 19 ha se ka sa eba le kgahlamelo empe maphelong a bona empa eile ya eba sehopotso sa leeto la bona ka HIV. Ba tsamaile di thuto le di kwetliso tse ngata tsa lefu lena la AIDS. Ba sebetsa mmoho ho kgothatseng batho ba tshwaeditsweng ke kokwana hloko ena ka hare ho motse wa Botshabelo. Thapelo Sefatsa le Dineo Motloang ba re ba leboha Ntate Modimo ka

mpho eo a ba fileng yona e leng moradinyana wa bona ya dikgwedi di hlano e leng Reabetswe. Baratani ba na ke mohlala o motle ka hare ho baahi le ho batho ba batjha Botshabelo. “hoba le kokwana ya HIV ha se pheletso ya lefatshe empa ke qalo ya bophelo bo bottle.” Ho rialo Thapelo Sefatsa. Dineo o qetelletse ka le reng. “Mosadi ke lejwe le ke keng la tjhwatleha ha bonolo, lerato le hlola tsohle”

Umbutho i-Inyanda ukhathazeke kakhulu ngokubulawa kuka-Lindokuhle Mnguni



Umbutho i-Inyanda ukhathazeke kakhulu ngokubulawa ngokungabinalusini kuka-Lindokuhle Mnguni, ongumMhlali ngaphambili wombutho wasekuhlaleni eKhenana Commune ngomhlwa we- 20 Eyethupha (August) 2022. Kushicilelo, loxolelwaniso, umbutho ugqithise amazwi anzulu ovelwano kusapho lwakwaMnguni kunye nezihlobo, kubahlali base Khenana kunye nabaseMjondolo kuquka namaqabane. uMnguni

lilungu lesithathu lasekuhlaleni ukugetyengwa kulonyaka. Ngenyanga yoKwindla (March) Ayanda Ngila wagetyengwa kancinci emveni koko ngenyanga yeCanzibe (May) uNokuthula Mabaso naye wagetyengwa.

Ngeloxesha uRhulumente woMzantsi Afrika uyaqhubeka ukuphikisana nemithetho yakhe, abahlali base Khenana bamile baluqilima benethemba lokuba kukhona okuzoba yinzuzo. Kodwa endaweni yokuba abahlali bafumane inkxa-

so, kusuke kwabanendawo yomlo nenkcuku kwezo polotiko ngabo bangaphandle ebahlalini benayo neyabo imiba yezopolitiko eyenziwa kukunyeluka. Iyothusa into yokuba abantu xa besenza inkululeko kulawulo lwemibutho yabo kunye nasekutyeni badibana nemi-lo neemfazwe kwaye babulawe uphawule uMhlali ngphambili wombutho i-Inyanda, Moipone Jwayi.

“umbutho i-Inyanda uma emva kwabahlali base Khenana. Unganikezeli kuloyiso lwakho, sukulahla ithemba! Abanomgogwana bafuna ukuzisa uloyiko kubahlali base Khenana, ngeloxesha kukho igazi elininzi eseliphalele. Sinyanzelisa ukuba uMphathiswa wamaPolisa u-Bheki Cele, enze uphando kwaye uphando lubaluleke wolekile u-Jwayi.

Umbutho ubize umbutho wabantu wokuphikisa ukuba uqulunqe iqonga lokungcika abo basemagunyeni, ingakumbi abasebenzi kwicandelo lokhuseleko, ukuba kutheni bengakwazi ukukhusela okukuqulunqwa kokugetyengwa kubahlali base eKhenana. Umbutho i-Inyanda ufuna icandelo lezokhuseleko licacise esidlangalaleni ukuba zeziphi inxaxheba nenzame abazazimisa ukukhusela ukunganweni kokugetyengwa kwamaqabane.

Inyanda National Land Movement deeply saddened by assassination of Lindokuhle Mnguni

The Inyanda National Land Movement is deeply saddened by the brutal assassination of

Lindokuhle Mnguni, chairperson of eKhenana Commune, on 20 August 2022. In a statement of solidarity, the movement conveyed

their deepest condolences to the Mnguni family and friends, the eKhenana Commune and Abahlali baseMjondolo comrades.

Mnguni is the third member of the Commune to be assassinated this year. In March, Ayanda Ngila, was assassinated and shortly thereafter in May, Nokuthula Mabasao was assassinated too.

While the South African government continues to betray its constitutional obligations, the eKhenana Commune stands as a beacon of hope of what becomes possible through self-organisation. “But instead of the Commune being supported, it has become a site of violence and political repression by those outside of the Commune with

twisted political agendas driven by greed. It is shocking that when people practise democratic self-organisation and food sovereignty they are met with violence and are even killed” says Inyanda National Land Movement Chairperson, Moipone Jwayi.

“The Inyanda National Land Movement stands behind the people of the eKhenana Commune. Do not deter from your struggle, do not lose hope! These monsters want to instil fear so that eKhenana Commune, for which so much blood has been spilt already, is abandoned. We demand that

the Minister of Police, Bheki Cele, makes the investigation a priority” adds Jwayi.

The movement also called for a People’s Tribunal to create a platform to interrogate those in power, especially officials in the security cluster, as to why they have been unable to prevent this pattern of planned assassinations in the eKhenana Commune. The Inyanda National Land Movement wants the security cluster to explain publicly what measures and resources they will put in place to prevent any further assassinations of Commune comrades.

#NationalShutdown



Supports the
#NATIONAL SHUTDOWN
24 August 2022

OUR DEMANDS

- ☒ NO to AUSTERITY Budgets
- ☒ A BASIC INCOME GRANT of R1 500
- ☒ LAND & WATER for productive use
- ☒ A PEOPLE'S TRIBUNAL investigating the assassinations of activists
- ☒ End the WATER CRISIS

UNITY OF PURPOSE AMONGST WORKING CLASS COMMUNITIES!



Workers, members and affiliates of the South African Federation of Trade Unions (SAFTU) together with movements across the country, which included Inyanda National Land Movement, Commercial Stevedoring Agriculture and Allied Workers Union (CSAAWU), Mawubuye Land Rights Forum, and the Rural Women's Assembly embarked on a strike and National Shutdown on 24 August 2022.

The #ShutDown was in response to the deteriorating living conditions of the working-class. In its Memorandum of Grievances and Demands SAFTU explains that "The living conditions of the working-class majority in this country have declined, and continue to decline, because of the intersection of multiple crises created by capitalism and the mismanagement of the government of the African National Congress (ANC)."

SAFTU's demands from government:

- Jobs for the unemployed.
- A Basic Income Grant of R1500 to address the levels of poverty amongst the unemployed.
- We demand the lowering of the food, fuel, electricity prices and interest rates.
- Eskom must not be privatised or hollowed out. Eskom's CEO, Andre de Ruyter, the Board, and the entire government of the ANC must step aside.
- Reduce the electricity tariffs and make electricity affordable to the poor. Scrap the odious debt owned to the bank by Eskom.
- The Eskom tariffs must not be increased as a way of attracting and assuring private capitalists in the energy industry of profitability, as this makes electricity more expensive and unaffordable to working class people.
- A minimum living wage of R72 per hour (R12,500) for workers.
- End the rampant crime and violence. Arrest and prosecute the perpetrators of all violence, including against women and children. Transform the criminal justice system, train, and employ more police to ensure that the country is in a better position to fight crime.
- Climate Justice: more renewables and more public investment in Eskom, and the creation of climate jobs.
- The re-nationalisation of Sasol, Iscor, SAA, and other SOEs that this ANC government has sold partially or in full, and a full makeover at Denel, PRASA, PetroSA, Transnet, etc., to reflect social and labour needs.
- Reverse the budget cuts and increase government spending in critical areas of service delivery.
- Expand the public sector wage bill so that more teachers, nurses, police, correctional officers, social workers, and traffic officers can be hired and are better paid.
- Immediate insourcing of all security and cleaning, community healthcare, early childhood development, and EPWP workers.
- Land restoration and distribution, including ensuring food sovereignty and security.
- Address the education crisis to improve the standard so that we can not only better equip the youth but can ensure that it plays a meaningful role in the economy.
- Address the health crisis, stop budget cuts, employ more healthcare workers, invest to address the infrastructure backlogs and introduce the National Health Insurance.
- Invest in local government infrastructure to ensure we eliminate the bucket system, address the water crisis, storm water drainage system, etc.
- Regulate and cap petrol, diesel, and paraffin increases. Subsidise the taxi industry in the same way as the private bus industry receive a subsidy from the government. Today 80% of workers use taxis to and from work.

Inyanda Community News aims to support the culture of reading, writing and political education. Stories featured in the Inyanda Community News is proudly produced by a collective of young activists from movements and community organisations across the country:

Asanda Magadla (Ilizwi Lamafama); Ashwin Jeneke (Mawubuye Land Rights Forum); Charmain Simanga, Moeketsi Diba (Botshabelo Unemployed Peoples Movement); Moeketsi Diba (Botshabelo Unemployed Peoples Movement); Mziwoxolo Sume (Makukhanye Land Rights Movement); and Rhulani Zitha (Mopani Farmers Association)

INYANDA

National Movement:

Community News

Vision

Working towards an egalitarian countryside of productive, food secure, self-reliant and active citizens that know and protect their rights.

Mission

Inyanda is the voice of the poor that exerts pressure for policy changes and transformation of the countryside in order to improve the socio-economic conditions of its members and of rural people in general.

Value and Principles

The movement shall be based on the following values:

Egalitarianism

Gender Equality

Anti-racism and anti-ethnicism

Non-sectarianism: tolerance and encouragement of sober debates of different views

Participatory democracy

Co-operation as opposed to competition

Anti-capitalism

Non-party political aligned

We would love to hear from you!

To contact the Inyanda Community News team, please email media@tcoe.org.za

Visit www.tcoesa.org/inyanda-community-news for more information

