



INYANDA national land movement community news

January 2023

Ukuvuselela ukwakhiwa kombutho i-Inyanda ngo-2023



U-2023 ngunyaka kuMbutho i-Inyanda wokuqokelela amanzi. Ngaphandle kokuba u2023 ungunyaka ophawuliweyo wokuvuyisana kwalombutho igqiba iminyaka elishumi, lombutho ulungiselela indibano yolonyulo olungo March kulonyaka (2023) ozawubanjelwa eFreyistata.

Umbutho i-Inyanda wasekwa yimibutho elishumi ngo-2013 njen-gombutho wasemaphandleni ukwenzela ukusombulula ingxaki kazwelonke malunga nomhlaba kunye nenguqu kwezolimo. Ukususela ngoko, umbutho ufumene ubunzima malunga nemeko yezopolotiko, eyezoqoqosho kunye nezentlalo kumanqanaba lwasekuhlaleni najikelele lonto eyenza kubekho ingxaki yokuhlanganisa. Ixesha le-Covid lenze yadobalala imibutho yasekuhlaleni yabangela umsebenzi woququzelo ubenzima. limeko zenze iingxaki zokuququzelela lombutho ukususela ezingcambini uphawule watsho uMhlali ngaphambili wombutho i-Inyanda, Moipone Jwayi.

Lombutho uthathe ixesha lokuziphonononga isimo sawo; nto leyo yenze kufikelelwe kwisigqibo sokubiba intlanganiso yokuvuselelwa kwawo ngoNovemba 2022 eBloemfontein. Iinjongo zentlanganiso ibikukubonakalisa imeko yombutho, ukukhulisa ingxoxo zengxaki, ukwakha umgangatho

CONTINUED ON PAGE 2

wobunkokheli nokuzibandakanya kwiindibano zajikelele. uJwayi ucacise wathi intlanganiso ibikukuphendula indlela yokuvuselela i-Inyanda ukuba ibengumbutho oququzelayo kwaye obonakalayo wabantu. Sijongene neengxaki ezingaphakathi nezingaphandle ukuqonda ukwenziwa kokukhuliswa kombutho kanzima nokuba ingasombululeka kanjani.

Lentlanganiso iqinisekisa ukuba lombutho wabasetyhini abaseben-

zayo uquka imibutho yasekuhlaleni ebandakanyeka ekulweni amalungelo omhlaba, inguqu kwezolimo kwakunye nobunini bomhlaba. “Lombutho kufuneka ubenesicwangciso sokuphakamisa imiba yemihlaba ebandakanya abantu abamnyama abangakhathalelwanga emaphandleni nasezidolophini, nabo banemihlaba engakwaziyo ukusebenziseka ngenxa yokuswela inkxaso nokungabi nasakhono” wolekile uRhulani Zithi wombutho waMafama iMopani.

Ukuvuselela lombutho kukuqwalasela ukukhula kwezoshicilelo, nemfundo kwezopolotiko, ukunikeza inkxaso kwinkqubo zasekuhlaleni, ukukhankasa ulutsha nokuchaza ubunkokheli obuzimiseleyo. “Sinethemba lokubamba indibano yolutsha wombutho i-Inyanda. Sifuna ukubona ultsha oluninzi ngoba lulutsha olufuneka lukhokhele lombutho. Ulutsha luzimisele ukusebenza, ukhankanye watsho uAsanda Magadla osuka kwi-Ilizwi Lamafama.

Izisombululo ezusuka kwimvuselelo yentlanganiso ibibanjwe ngoNovember 2022 zezi:

Inyanda kufuneka ibenendlela yokwenza iinkqubo ngezakhono;
Ubudlelwane obulinganayo kwakunye nemvano ekwenzeni isigqibo;
Ukusebenza ngendlela nokungafihlisi, ingakumbi ezimalini;
Indibano yolonyulo kufuneka ibanjwe ngoMarch eFreystata;
Amaqabane ambalwa onyulwa ukwandisa inani lamalungu ezigqeba;
Iqumrhu kunye nombutho i-TCOE kufuneka zisebenzisane ukuqulunqa izigqibo neenkqunkquthela;
Iqumrhu kunye nombutho iBuilding Stream kufuneka zikhulise indlela zokwenza nokuthetha kwindibano.

Rebuilding the Inyanda National Land Movement



2023 is a watershed year for the Inyanda National Land Movement. Not only does 2023 mark its ten

year anniversary, the movement is preparing for the elective conference in March 2023 in the Free State.

The Inyanda National Land Movement was established by ten organisations in 2013 as a rural movement to wage a

national struggle for land and agrarian transformation. Since then, the movement has faced unstable social, political and economic conditions at both a local and national level which made mobilising very challenging. The Covid era weakened local movements and made organising work especially difficult. "The conditions presented challenges for grassroots mobilisation of the working class," says the Chair of the Inyanda National Land Movement, Moipone Jwayi.

The movement undertook a period of self-reflection which resulted in a revival meeting hosted in November 2022 in Bloemfontein. The objectives of the meeting was to reflect on the state of the

organisation, develop a response to the contextual challenges, build a layer of leadership and engage on future national campaigns. Jwayi explains that the meeting was meant to answer how to "rebuild Inyanda to be a vibrant and visible movement of the people. We looked at both the internal and external challenges to understand what is making the growth of the movement difficult and how to address this."

This meeting affirmed that the movement is a feminist working class based collective of local movements involved in struggles for land access, agrarian transformation and equitable land ownership. "The movement must develop a plan to reflect

on land issues that affects the disregarded black people in rural and urban areas, and those that have land which is not being fully utilized because of lack of resources and skills," adds Rhulani Zitha from the Mopani Farmers Association.

The focus of rebuilding the movement includes developing a media strategy, political education, provide support for local programmes, mobilise youth and identify committed leadership. "We are hoping to have Inyanda youth in the conference. We want to see more youth because it is the youth who will drive the movement. The youth is willing to work," says Asanda Magadla from Ilziwi Lamafama.

The resolutions from the November 2022 revival meeting are:

Inyanda should have an operational and plan of its activities with resources

Equal relationship and mutual respect in decision making

Accountability and transparency, especially with regards to finances

Elective conference must be held in March in the Free State

A few comrades nominated to increase the capacity of the executive committee members

The committee and the Trust for Community Outreach and Education's (TCOE) Movement Building Stream should work together to implement decisions and campaigns

The committee and Movement Building Stream should develop an implementation plan that speaks to the revival.

BOSHODU BA DIPHOFOLO BO JELE SETSI KA HARE HO MMASEPALETA O MOHOLO WA MANGAUNG

Mmasepalata o moholo wa Mangaung o theiwe ka selemo sa kete pedi le leshome le metso e mene(2014) mmasepalata ona o theiwa ka ditrope tse latelang: Botshabelo, Bloemfontein, Thaba nchu, Dewestdrop le Wepener. Trope e kgolo ya mmasepalataa onakeya Bloemfontein tsebiwang haholo ka hore ke motse wa dirosa empa ditsibi di enne di hlalose dire di rosa o di fumana ka hare ho meutlwa. Mangaung e arolelana

lediboho le naha ya Lesotho.

Taba ena ya hore di rosa o difumana ka hare ho meutlwa kennete ho baahi ba mmasepalata ona, hoba koduwa e kgolo e se e bawetse hodimo ka lebaka la botlokotsebe bo jeleng setsi ka hare ho metse setropong e kenyeletsang Botshabelo, Thaba Nchu le metsana e mabapi. Moruo wa mmasepalata ona o itshetleile haholo ho tsa temo le ho ruwa ha diphofolo. Boholo ba batho ka hare

ho mmasepalata ona ba iphedisa ka ho rekisa diphofolo haholoholo baahi ba Botshabelo le Thaba Nchu. Boholo ba diphofolo tse ruilweng ke dikgomo, dinku, dikolobe, dipodi, dipere le dikghoho. Botshabelo barui ba na ba diphofolo ba beile diphofolo tsa bona ka ntle ho motse mo ho tsebahalang ka hore ke ka motebong, lefatshe leo mmasepalata o ba beileng ho lona ho tloha ka selemo sa 2002, ha ele ka motseng wa Thaba Nchu teng bantse ba sebedisa mobu wa bona



eo ba o neilweng ke mmuso, mobu o sebediswang Thaba Nchu o ka tlasa tsamaiso ya Trust e laolwang ke ntlo ya Marena a Barolong.

Monghadi Papi Diba eo e leng ntate wa bana ba bashanyana ba bararo o hlalositse ka hore taba ena ya boshodu ba diphofolo ke phepetso ekgolo ho bona hobane selomong se fetileng sa 2022 o utsweditse dikgomo tse tharo le maname a mabedi, ore taba e momakatsang haholo ke hore dikgomo tsena tsa haye di utswiwa modisana a ntse a le teng. Diba ore hase ena fela ka hare ho motse wa Thaba Nchu eleng lehlasipa la boshodu bona ba diphofolo. “E sale lapeng re phela ka ho rua diphofolo ha batswadi baka bantse ba phela,

lenna ka ntshetsa taba ena pele. Se nkutlwisang bohloko haholo ke hore mashodu ana ha ba etsa ketso ena empe ba bolaya bokamoso ba bana ba rona hoba ka ho rekisa diphofolo ke kgonne ho kenya mora waka unibesithi” ke mantswe a Diba ao. Mora wa Papi Diba eleng Ntando o boletse hore taba ena ke mmomori hoba boholo ba batho ba lahlehelwang ke diphofolo ka hare ho motse wa Thaba Nchu badisana ba bona tswa ka hare ho Naha ya Lesotho.

Lehlasipa le leng la ho utswetswa ke Mme Anna Tsatsane eo e leng moaahi wa Botshabelo, Tsatsane o re mashodu ana haba na kutlwelo bohloko hoba haba fihla lesakeng la hao ba lefiela kaofela. Mosadi enwa eo eleng setho sa komiti

ya motebong wa “leratong” o re jwaloka ha e le mosadi ya sa sebetseng eo a itshetleileng haholo ka ho rua diphofolo taba ena e tlameile hore e emelwe ka maoto ho sabeng jwalo batlile ho inkela molao matsohong hoba ba bang ba mashodu ana a diphofolo ba sebetsa mmoho le mapolesa. Tsatsane o buile ka tsela e latelang “Ke kopa ho setjhaba sa rona hore se ke sa ikamahanya le mashodu ana ka ho reka diphofolo tse senang mangolo, setjhaba sa rona le borakgwebo re a ipeletsa ho lona hore le seke la nontsha maraka ona wa mashodu ka ho reka diphofolo tse utswitsweng”

Taba ena ya boshodu ba diphofolo e ntse e tswelapele, sethaba sa Rantsho ha re emeng ka

LIVESTOCK THEFT HAS RISEN IN THE MANGAUNG MUNICIPALITY

The main municipality of Mangaung was established in 2014. This municipality is established with the

following towns: Botshabelo, Bloemfontein, Thabanchu, Dewestdrop and Wepener. The main city of this municipality is

Bloemfontein, which is well known as the city of roses, but many experts explain that roses are found among thorns. Mangaung

shares the border with the country of Lesotho.

The fact that roses are found among thorns is a sign of concern for the residents of this municipality because a major disaster has fallen on them due to rampant crime within the towns which include Botshabelo, ThabaNchu and the neighbouring towns. The economy of this municipality is heavily dependent on agriculture and animal husbandry. Most of the people in this municipality make a living by selling animals, especially the residents of Botshabelo and ThabaNchu. Most of the livestock are cows, sheep, pigs, goats, horses, and chickens. In Botshabelo, livestock farmers have put their animals outside the town in what is known as the ranch, the land where the municipality has kept them since 2002. However, in ThabaNchu they still use their land that was given to them by the government. The land used in ThabaNchu is under the Trust system managed by the House of the Barolong Chiefs.

Mr. Papi Diba who is the father of

three boys explained that this issue of animal theft is a big challenge for them because last year, in 2022, three cows and two calves were stolen and he said he is surprised that most of his cows were stolen in the presence of the herd boy. Diba says that he is not the only one in the town of ThabaNchu who is the target of animal theft.

"At home, we lived by rearing animals while my parents were still alive and I also want to continue with this. What hurts me most is that these thieves are not only stealing but they are destroying the future of our children because by selling animals I was able to send my son to university", said Diba.

Papi Diba's son Ntando said that this matter is a conspiracy because most of the people who lose their animals in ThabaNchu are from Lesotho.

Another victim of theft is Mme Anna Tsatsane who is a resident of Botshabelo, Tsatsane says these thieves have no mercy because when they come to your kraal, they take everything. This woman who is also a member of the Leratong

Ranch Committee says that as she is an unemployed woman who relies heavily on rearing animals so this matter must be taken seriously or they will take the law into their own hands because some of these thieves work together with the police. Tsatsane said, "I am asking our people not to associate themselves with these thieves by buying unlicensed animals. Our people and businessmen, we are appealing to you not to enrich this market of thieves by buying stolen animals"

Mr. Tankiso Phindela, who is a member of the Botshabelo Livestock Committee, says that this issue of theft is causing them trouble. "The issue of animal theft continues, so, let us stand up and work together to prevent this crime.

Monghadi Tankiso Phindela eo e leng setho sa komiti ya Botshabelo Livestock Committee o re taba ena ya boshodu e ba jesetsa kgwebeleng, o ile a fana ka dipalopalo tse latelang selemo sa ketepedi le mashome a mabedi:

Mr. Phindela shared the following statistics for 2022:

Difariki	Pigs	284
Dinku	Sheep	524
Dikgomo	Cows	174
Dipodi	Goats	212
Dikgoho	Chickens	326
Dipalo tse felletseng ke	Total	1 520

Ken jou regte as dit kom by uitsettingsbevele

Uitsettings vind meer en meer plaas al oor Suid-Afrika, veral op plase. Dit vind meestal op 'n onwettige wyse plaas en is dus 'n kriminele oortreding wat by die polisie aangemeld moet word. Die regering het egter geen stelsel in plek om onwettige uitsettings te voorkom of te dokumenteer nie.

Wat is 'n onwettige uisettingsbevel?

'n Onwettige uisettingsbevel

is wanneer jy nie deur die hof in kennis gestel is van die uitsetting nie. In meestal gevalle van 'n uitsettings proses word die korrekte prosedure ook nie gevolg waarby die grondeienaar jou mondelings forseer. Die grond eienaar sny ook in sulke gevalle die water en elektrisiteit af om sodoende dat okkupeerders die grond moet verlaat. Let ook wel dat onwettige uisettingsbevel 'n kriminele oortreding is en dat jy gevolg kan raak vir dit.

Wat is die gevolg van 'n uitsettingsbevel?

Uitsettingsbevele lei dikwels dat families geskeur word van mekaar en op die strate beland en die nodige hul kry van die munisipaliteit nie. In meestal gevalle is daar toename in werkloosheid, noodbehuisings met swak gehalte met beperkte basiese dienste, okkupeerders word in oorvolle informele nedersettings geplaas met 'n groter risiko vir hulle persoonlike veiligheid.

Wat se die wet van uitsettingsbevele?

Die wet op die uitbreiding van verblyfsekereheid (ESTA) is uitgevaardig om onwettige uitsettings op plaas te voorkom. Beskermings onder ESTA sluit die volgende in:

- Geen Uitsetting kan sonder billike prosedure plaasvind nie; wat 'n hofverhoor insluit.
- Alternatiewe verblyf moet beskikbaar gestel word vir inwoners wat uitgesit word.
- Pensioenarisse en medies ongeskikte persone wat langer as 10 jaar op 'n plaas gewerk het, is langtermynbewoners en kan dus nie uitgesit word nie.

Wat moet jy doen as jy uitsetting in die gesig staar?

- As die boer jou met uisetting dreig moet nie die plaas verlaat

- nie
- Moet nie enige dokumente onderteken voordat jy advies ontvang het nie.
- As die balju 'n uitsettingsaansoek aflewer moet nie die plaas verlaat nie; soek regs advies.
- Dring aan op gratis regsadvies.
- Verskyn in die hof op die datum soos aangedui in die uitsettingsaansoek.
- Dring aan dat die munisipaliteit en departement van landelike ontwikkeling deel van die hofverrigtinge is.
- Dring aan op alternatiewe behuising.

Wat is die prosedure vir uitsettings?

- Die okkupeerder moet skriftelik in kennis gestel word.
- Daar moet aansoek by die hof gedoen word vir 'n uitsettingsbevel.
- Die kennisgewing moet dan aan elke bewoner ouer as 18 jaar gegee word.

- Die kennisgewing moet ook aan die munisipaliteit en die departement van landelike ontwikkeling en grondhervorming bedien word.
- Die verhoor sal twee maande na ontvangs van die hofaansoek plaasvind.
- Jy moet die geleentheid gebied word om jou saak in die hof te stel.
- Jy het toegang tot gratis regshulp.
- Die munisipaliteit moet alternatiewe behuising verskaf voordat 'n hofbevel toegestaan word.

Wat moet jy doen in 'n geval van onwettige uitsetting of as jy 'n kennisgewing ontvang?

- Kry dadelik regshulp.
- Kontak die departement van landelike ontwikkeling.
- Gaan na jou naaste polisiekantoor vir hulp.
- Nader die media.

Indien jy met 'n onwettige uitsetting in die Wes-Kaap te staan kom, besoek asseblief die Rural Legal Centre by 25 Le Roux Straat, Robertson.

Know your rights when it comes to eviction orders

Eviictions are taking place more and more all over South Africa, especially on farms. Evictions mostly takes place in an illegal manner which is therefore a criminal offense that must be reported to the police. However, the government has no system in place to prevent or document illegal evictions.

What is an illegal eviction order?

An illegal eviction order is when you have not been notified of the eviction by the court. In most eviction process, the correct

procedure is also not followed whereby the landowner verbally forces you to leave. The land owner in such cases may also cut off the water and electricity so that occupiers have to leave the land. Also note, that an illegal eviction order is a criminal offense and that you can face consequences for it.

What is the consequence of an eviction order?

Eviction orders often lead to families being separated from each other and ending up on the

streets and not getting what they need from the municipality. In most cases there is an increase in unemployment, poor quality emergency housing with limited basic services, occupiers are placed in overcrowded informal settlements with a greater risk to their personal safety.

What does the law say about eviction orders?

The Extended Stay Eligibility Act (ESTA) was enacted to prevent illegal evictions on farms. Protections under ESTA include the following:

- No Eviction can take place without fair procedure which includes a court hearing.
- Alternative accommodation must be made available for residents who are evicted.
- Pensioners and medically disabled persons who have worked on a farm for more than 10 years are long-term residents and therefore cannot be evicted.

What should you do if you are facing eviction?

- If the farmer threatens you with eviction, do not leave the farm
- Do not sign any documents until you have received advice.
- If the Sheriff delivers an eviction application; do not leave the farm; seek legal

advice

- Insist on free legal advice.
- Appear in court on the date; as indicated in the eviction application.
- Insist that the municipality and the department of rural development are part of the court proceedings.
- Insist on alternative housing

What are the procedures for evictions?

- The occupier must be notified in writing.
- An application must be made to the court for an eviction order.
- The notice must then be given to every resident over the age of 18.
- The notice must also be served on the municipality and the department of rural development and land

reform.

- The hearing will take place two months after receiving the court application.
- You must be given the opportunity to present your case in court.
- You have access to free legal aid.
- The municipality must provide alternative housing before a court order is granted.

What should you do in case of illegal eviction or if you receive a notice?

- Get legal help immediately.
- Contact the Department of Rural Development.
- Go to your nearest police station for help.
- Approach the media.

If you are faced with an illegal eviction in the Western Cape, please visit the Rural Legal Centre at 25 Le Roux Street, Robertson

Vumundzuku Bya Wena byi sungula Namuntlha!



Afrika Dzonga yi ni nhlayo leyi tlakukeke swinene ya ku pfumaleka ka mintirho eka vantshwa emisaveni hinkwayo leswi endlaka vutomi byi tika ngopfu eka vantshwa, ngopfu-ngopfu vantshwa va le tindhawini ta le makaya laha ku pfulekeriwa ka tindlela ku nga ha va loku pimiweke ngopfu. Kambe Mopani Farmers Association (MFA) yi tshemba swinene leswaku eku pfumalekeni ka ku pfulekeriwa ka tindlela ta mintirho ya kahle ni muholo, vantshwa va nga byalela mindyangu ya vona swakudya leswi nga ni rihanyo naswona va nga xavisa leswi nga sala eka leswi va swi byaleke loko va kota ku kuma ndhawu, mati, timbewu ni vuleteri lebyi faneleke.

Hikwalaho ka sweswo, MFA

CONTINUED ON PAGE 8

yi tirhisane na National Youth Development Agency (NYDA), ku khoma nhlangoane wa masiko ya ntlhanu hi Januwari 2023 ya vantshwa lava humelalaka ka ku ti sungulela mabindzu eholweni ya MFA le Giyani e Limpopo. Vuleteri lebyi byi endleriwe ku pfuna vantshwa lava lavaka ku ti sungulela tipulani ta vona ni ku nyika nkongomiso eka ku pfulekeriwa ka tindlela ta ku nyikiwa mali hi NYDA. NYDA i ndzawulo leyi nga simekiwa hi mfumo ku pfuna ku tlhantlha swiphiqo leswi vantshwa va langutanaka na swona. Vantshwa van'wana va kote ku sungula ntirhisano na nseketelo

wa NYDA.

"Leswi u swi endlaka namuntlha, swi ta komba leswaku vumundzuku bya wena byi ta va njhani," ku hlamusela Alice Tivani loyi a humaka eka MFA. MFA yi tirha hi matimba ku thola vantshwa va le makaya lava lavaka ku sungula mabindzu ya vona ni ku va nyiketa vuleteri hi timhaka ta wurhangeli bya le makaya, ndlela ya ku tsarisela ku kuma ndhawu ni ku tsarisela xitifiketi xa Ku Pfumeleriwa Ku Kuma Ndhawu (Permission to Occupy (PTO)). Etintsindzeni ta Vurimi Bya Fambiselo Ra Swivumbiwa ta le MFA, vuleteri bya vurimi

bya fambiselo ra swivumbiwa byi nyikeriwa eka vantshwa hi vatirhi lava vativaka vurimi bya fambiselo ra swivumbiwa lava rhangelaka vuleteri lebyi tirhaka.

NYDA yi nyikela ku pfulekeriwa ka tindlela ka ku hambanahambana eka vantshwa ni ku pfulekeriwa ka tindlela ka ku nyikiwa mali. Ku kuma voxokoxoko lebyi engetelekeke, hi kombela u nghena eka ndhawu ya Interneti ya NYDA www.nyda.gov.za kumbe u tlhava riqingho eka nomboro ya vona ya mahala hi nkarhi wa ntirho eka 087 158 6345 / 5738.

Your Future starts Today!

South Africa is faced with one of the highest rates of youth unemployment in the world making life very challenging for the youth, especially the youth in rural areas where opportunities can be even more limited. But the Mopani Farmers Association (MFA) strongly believes that in the absence of decent work opportunities and an income, young people can grow healthy food for their families and sell the surplus from their produce if they have access to land, water, seeds and the appropriate training.

As a result, the MFA collaborated with the National Youth

Development Agency (NYDA), to host a five day workshop in January 2023 for young emerging entrepreneurs at the MFA hall in Giyani in Limpopo. The training aimed to assist young people who would like to start their own projects and provide guidance on NYDA funding opportunities. The NYDA is a government established agency to help to address the challenges facing young people. Some young people have been able to launch cooperatives with NYDA support.

"What you do today, determines what the future will be like for you," explains Alice Tivani from the MFA. The MFA is proactive in

recruiting rural youth who would like to create their own enterprises and provides them with training on topics as rural governance, how to apply for land and applying for a Permission to Occupy (PTO) certificate. At the MFA Agroecology Hubs, agroecology training is provided to young people with expert agroecology practitioners overseeing the practical training.

The NYDA offers a range of training opportunities for the youth and funding opportunities. For more information, please visit the NYDA website www.nyda.gov.za or call their toll-free during office hours at 087 158 6345 / 5738.

Mmasepala wa Lehale wa Ngwathe ha o kgone ho fana ka ditshebeletso tsa metsi

Ka Pherekong 2023, setjhaba sa Tumahole se Parys Foreistata se ile sa ya diterateng ka boipelaetso le ho kwala sebaka kamora hore Mmasepala wa Lehale wa Ngwathe a hloloe ho fana ka ditshebeletso tsa mantlha, ebile ele tsa bohlokwa, jwalo ka metsi. Batho ba leshome le motso o mong ba ile ba tshwarwa ka diqoso tsa pefo ya setjhaba.

Ditabeng tsa setjhaba tsa Inyanda le

dikgatisong tsa Lwetse le Mphalane 2022, re hatsitse letoto la diatikele tse pedi tse neng di hlahloba kamoo bothata ba metsi bo neng bo ama baahi ba Tumahole kateng. Atikeleya pele letotong lena e ne e lemositse hore dikgohlano di hodimo lekeisheneng la Tumahole ka lebaka la tlokotsi ea metsi. Ditanka tsa Jojo di ne di hlaloswa e le 'mekgabiso' feela kaha di ne di sa tlatswe hangata. Ha baemedi ba Inyanda National Land Movement

le Trust for Community Outreach and Education (TCOE) ba kopana le setjhaba sa Tumahole, setjhaba se ile sa hlalosa hore bothata ba metsi esale bo qala ho tloha ka selemo sa 2009.

Ka la 6 Tshitwe 2022, Komiti ya Bohokahanyi ya Mathata a Metsi ya Parys e ile ya hlalisa dikopo tse potlakileng ho Mmasepala wa Lehale wa Ngwathe mabapi le bothata ba metsi. Mmasepala wa Lehale wa



Ngwathe ha o wa ka wa etsa letho mabapi le ditlhoko tsena, kahoo ha ho makatse hore ebe tsietsi ena e se e eketsehile ka tsela eo e bileng ka yona. Kopanong ya setjhaba qalong ya selemo sena, ho ile ha nkuwa qeto ya ho ipelaetsa le ho kwala Tumahole e le ho leka ho hlokomedisa ka 'Masepala ka bothata ba metsi le hore na bo amme boleng ba bophelo ba batho jwang.

Inyanda National Movement e eme mmoho le setjhaba bakeng sa ho sebedisa tokelo ya bona ya molao-theo ya ho ipelaetsa kaha kgaello ya metsi Parys ke tlolo ya molao wa motheo wa tokelo ya moahi ya ho fumana metsi. Empa nakong ya boipelaetso ba metsi le ho kwalwa, moaho wa masepala le ntlo ya M'e wa ramotse di ile tsa tjheswa. Jwalo ka mokgatlo o se nang dikgoka, Inyanda National Land Movement e hanyetsana le pefo e senyang ditshebeletso

tsa motheo ebile e le tshokelo ya bophelo.

"Ho latela kamoo metsi a leng bohlokwa kateng bophelong le bophelo bo botle, ho hloleha ha Mmuso hwa ho phethahatsa taelo ya wona ya molao-theo ya ho fana ka metsi a nowang a hlwekileng ke mofuta o mong wa pefo kgahlanong le setjhaba. Re boetse re nyatsa tshebediso ya dikgoka ke sepolesa ho arabeleng boipelaetso ba setjhaba se ferekaneng. Ena ke karabelo e se nang botho ya Mmuso ya kgalefo e utlwisisehang ya baahi bao dikopo tsa bona tsa phepele ya kamehla ya metsi a hlwekileng di sa kang tsa utluwa ka nako e telele," ho bolela Moipone Jwayi Modulasetulo wa Naha wa Inyanda National Land Movement.

"Sebaka sa Batho ba Hlohang Mesebetsi se tshwenyehile haholo ka bothata ba metsi ka lebaka la

leqhubu la motjheso le Foreisetata. Re tshwenyehile haholo ka batho ba Tumahole ba ntseng ba fumana seretse dipompong tsa bona ho fapana le metsi. Mmuso ha o tshwenyehe ka se etsahalang moo mme batho ba ya tshwarwa ho ena le hore mmuso o rarolle bothata ba nnete," ho boletse Khokhoma Motsi wa Seboka sa Batho ba Hlohang Mosebetsi.

Merero ya tshireletseho ya Polokelo ya Ditjhelete tsa Naha, e kenyeletsang phokotso e tebileng ya ditjhelete bakeng sa ditshebeletso tsa mantlha, e siile bommasepala ba bangata ba se na disebediswa tsa ho lokisa meralo ya mantlha. Aaron Ranayeke wa TCOE o re, "Mehato ya bofokodi hammoho le kgaello ya puso e ntle, bobodu le ho romellwa ha batho ntle le tsebo e hlokaalang ya ho etsa mesebetsi e boima e kentse bo-mmasepala bothateng."

Le hoja ho ne ho ntse ho ena le ditanka tsa Jojo tse fumanehang sebakeng seo, ditanka tsena ha difepelwe metsi kgafetsa mme ho ka nka dibeke tse nne hore di tlatswe ke mmasepala. "Baahi ba Tumahole ba ne ba utlwa ka matla hore Mmasepala wa Lehale wa Ngwathe ha o na bobodu feela, empa o boetse o haellwa ke bokgoni le botsebi ba ho fana ka ditshebeletso tsa metsi," Ranayeke a eketsa.

"Ho latela kamoo metsi a leng bohlokwa kateng bophelong le bophelong bo botle, ho hloleha ha Mmuso ho phethahatsa taelo ya wona ya molao-theo ya ho fana ka metsi a nowang a hlwekileng ke mofuta o mong wa pefo kgahlanong le setjhaba. Re boetse re nyatsa tshebediso ya dikgoka ke sepolesa ho arabela boipelaetso ba setjhaba se ferekaneng. Ena ke karabelo e se nang botho ya Naha kgalefong e utlwisisehang ya baahi bao dikopo tsa bona le ditlhoko tsa bona tsa phepele ya kamehla ya metsi a hlwekileng di sa kang tsa utluwa ka nako e telele haholo," Jwayi o wa eketsa.

Molao wa Dibopeho tsa Mmasepala wa Puso ya Dibaka le Borena wa 1998, o hlakisa karolo le boikarabelo ba bo-mmasepala ba setereke ha mmasepala wa lehale o sa kgone ho phetha mesebetsi ya wona ya molao-theo. "Mmasepala

wa Setereke wa Fezile Dabi, o hlotswe ho kena dipakeng hang ha ho bonahala hore Mmasepala wa Lehae wa Ngwathe o sitilwe ho rarolla bothata ba metsi. Molao wa Moralo wa Dikamano tse Kopanetsweng ke Mebuso wa 2005 o sebitsana le ditaba tse kang tsa

puso ya kopanelo le Dikamano tse Kopanetsweng tsa Puso bakeng sa ho kenngwa tshebetsong ha diprothokholo ho nolofatsa phano ya ditshebeletso e kopanetsweng. Haeba melao ena e mmedi e kentswe tshebetsong ka botlalo bothata bona ba metsi bo ka be

bo ile ba qojwa. Ka hona, Matona a mabedi a Lefapha la Kopanelo ya Puso le Merero ya Borena hammoho le Lefapha la Metsi le Tsamaiso ya dikgwerekgwere le bona ba hlotswe ka ho bobedi ho thusa batho ba Tumahole,” ho hlalosa Ranayeke.

Ka hona, Inyanda National Land Movement le Parys Water Coordinating Committee di kopa hore:

1. Mmasepala wa lehae wa Ngwathe o dumele hore ha ba na bokgoni ba ho fana ka ditshebeletso tsa metsi.
2. Mmasepala wa Setereke wa Fezile Dabi o phethe boitlamo ba ona ho ya ka Molao wa Dibopeho tsa Mmasepala wa 1998 mme o nka ditshebeletso tsa metsi tseo Masepala wa Lehae wa Ngwathe o sa kgoneng ho fana ka tsona.
3. Ho lokollwe ba tshwerweng ka lebaka la ho sebedisa tokelo ya bona ya molao-theo ya ho hlahisa pherekano ya bona le matshwenyeho a bona a bophelo bo botle mabapi le ho se fumane metsi hanghang.

Tsebisiso ya Mohlophisi: Ka nako ya ho hatisa, baipelaetsi ba leshome le motso o mong ba neng ba tshwerwe ba ile ba lokollwa ka beile ya mahala.

Ngwathe Local Municipality is incapable of providing water services

During January 2023, the Tumahole community in Parys in Free State took to the streets in protest and shutdown the area following the Ngwathe Local Municipality's ongoing failure to provide a basic, yet essential, service such as water. Eleven people were arrested on charges of public violence.

In the Inyanda Community News September and October 2022 editions, we published a series of two articles which explored how the water crisis was affecting Tumahole residents. The first article in the series had warned that 'tensions are high in the township of Tumahole' as a result of the crisis. The Jojo tanks were described as mere 'decorations' since they were rarely refilled. When the representatives of the Inyanda National Land Movement and Trust for Community Outreach and Education (TCOE) met with members of the Tumahole community, the community explained that the water crisis

has been unfolding since 2009. On 6 December 2022, the Parys Water Crisis Coordinating Committee presented a set of urgent demands to the Ngwathe Local Municipality regarding the water crisis. The Ngwathe Local Municipality did nothing about these demands, so it comes as no surprise that this crisis has escalated in the way that it has. In a community meeting at the beginning of this year, the decision was then taken to protest and shutdown Tumahole in an attempt to draw attention to the extent of the water crisis and how it has impacted people's quality of life.

The Inyanda National Movement stands in solidarity with the community for exercising their constitutional right to protest since the lack of water in Parys is a violation of the resident's constitutional right to water. But during the water protest and shutdown, a municipal building and the Mayor's mother's house was torched. As a nonviolent

movement, the Inyanda National Land Movement is opposed to violence which destroys infrastructure and is a threat to life.

"Given how essential water is to life and health, the State's failure to deliver on its constitutional mandate to supply clean drinking water is a form of violence against the community. We also condemn the use of violence by the police in response to the protests of the frustrated community. This is an inhumane response by the State to the understandable rage of citizens whose pleas for a regular supply of clean water have gone unheard for too long," says Moipone Jwayi the National Chair of the Inyanda National Land Movement.

"The Assembly of the Unemployed is very worried about the water crisis given the heatwave in the Free State. We are particularly concerned about the Tumahole people who are getting mud from their taps instead of water. Government isn't worried about

what is happening there and people are being arrested instead of government solving the real problem,” says Khokhoma Motsi from the Assembly of the Unemployed.

National Treasury’s austerity plans, which includes deep budget cuts for basic services, has left many municipalities without the resources to repair key infrastructure. “Austerity measures coupled with the lack of good governance, corruption, and deployment of persons without the required expertise to perform critical duties has plummeted municipalities into distress,” says Aaron Ranayeke from TCOE.

While there were and still are some Jojo tanks available in the area, these tanks are not regularly supplied with water and it can take up to four weeks

for it to be replenished by the municipality. “Tumahole residents felt strongly that the Ngwathe Local Municipality is not only corrupt, but also lacks the capacity and expertise to provide water services,” adds Ranayeke.

“Given how essential water is to life and health, the State’s failure to deliver on its constitutional mandate to supply clean drinking water is a form of violence against the community. We also condemn the use of violence by the police in response to the protests of the frustrated community. This is an inhumane response by the State to the understandable rage of citizens whose pleas and demands for a regular supply of clean water have gone unheard for too long,” adds Jwayi.

The Local Government Municipal Structures Act of 1998, clarifies

the role and responsibilities of district municipalities when a local municipality is unable to perform its constitutional functions. “The Fezile Dabi District Municipality, failed to intervene once it became evident that the Ngwathe Local Municipality was unable to resolve the water crisis. The Intergovernmental Relations Framework Act of 2005 deals with matters such as cooperative governance and Integrated Governance Relations for the implementation of protocols to facilitate integrated service delivery. If these two acts had been fully implemented this water crisis may have been averted. Therefore, both the Ministers of the Department of Cooperative Governance and Traditional Affairs as well as the Department of Water and Sanitation equally failed the people of Tumahole,” explains Ranayeke.

The Inyanda National Land Movement and the Parys Water Crisis Coordinating Committee therefore demands that:

1. The Ngwathe Local Municipality acknowledges that they are incapable of providing water services.
2. The Fezile Dabi District Municipality performs its obligations as per the Municipal Structures Act of 1998 and takes over the water services which the Ngwathe Local Municipality is unable to provide.
3. The immediate release of those arrested for exercising their constitutional right to express their frustrations and health concerns about having no access to water.

Editor’s Note: At the time of going to print, the eleven protestors who had been arrested were released on free bail.

RWA calls for independent investigation into Thulani Maseko’s murder

The Southern African Rural Women’s Assembly is calling for a speedy and independent investigation to bring to justice to all the cowards complicit in the murder of human rights lawyer and activist, Thulani Maseko. Maseko was assassinated on Sunday 22 January 2023 at his home in Swaziland, in front of his wife and children. Maseko’s family and the people of Swaziland have

been robbed of a man of great courage, integrity and compassion who was selflessly fighting for democratic reform.

The Rural Women’s Assembly is calling on the SADC and African Union to oversee the investigation into Maseko’s murder and hold Swaziland authorities to account for the ongoing political unrest, violence and murder of pro-

democracy activists.

Maseko’s assassination is a shameful stain in the struggle for democracy and freedom in the Southern African region. He selflessly sacrificed his life to defend the universal principles of freedom, justice, rule of law and human rights. His murder forms part of a pattern of brutal violence in Swaziland against activists

which escalated since the 2021 pro-democracy protests.

The Rural Women's Assembly is standing in solidarity with pro-democracy and human rights defenders who are calling for:

- An independent and neutral body to swiftly investigate Maseko's murder;
- Open dialogue to uproot the causes of political killings in Swaziland;
- Targeted sanctions against individuals of the Swaziland State and isolation of the State until it respects the human rights of its people;
- Any mercenaries currently in Swaziland to immediately leave the country;
- An end to all violent rhetoric targeting pro-democracy activists and human rights defenders;
- Support for the Maseko family and all Swazis currently faced with trauma as a result of the political unrest.



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 Uemployed 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

mdda
MEDIA DEVELOPMENT & DIVERSITY AGENCY

