



INYANDA national land movement community news

March/April 2022

AB AHLALI BASEMAPHANDLENI BASANXANELWE INKULULEKO YAMANZI

UMzantsi Afrika ujongenenentlekele yentswelo manzi kuzwe lonke echaphazela uninzi lwamaphondo ingakumbi emaphandleni. Ukungasebenzi ngendlela efanelekileyo yomasipala kunye nokunganikezwa kwenkonzo eluntwini lithetha ukungahlonitshwa kwamalungelo abantu, ilungelo lamanzi elingakhathalwelwanga kuzwelonke.

Umbutho wamalungelo wezemihlaba uqulunqe umngcelele malunga namalungelo amanzi owawusingise kumzi wezamalungelo abantu kwiOfisi zase Bisho, eMpumalanga ngo March 2022. Injongo ikukuva impendulo malunga nendlela engaphucukanga yokunikezwa kwamanzi, namanzi aselwayo angekho mpilweni, nendlela ekunikezelwa ngayo amanzi kubalimi abasakhasayo nokuv-elisa kwamanzi ingakumbi emphondweni, nakuzwelonke.

Ukunikezelwa kwamanzi ngendlela engalunganga, nendlela engaphucukanga yonikezo ishiya uninzi lwabahlali lungenalo ilungelo lwamanzi, ingakumbi amanzi aselwayo. Abahlali basemaphandleni banyamezele ukusela amanzi angekho mpilweni, kungekho nemibhobho yamanzi, kungekho nonikeze-lo lwamanzi oluphuchukileyo. Umzi osebenza ngamanzi kaMa-

sipala ulawulwa lurhwaphilizo, nokusebenza ngendlela engekho mthethweni nokwenza ink-citho. Imithetho kaRhulumente engaphucukanga ishiye isebe lamanzi linethemba nendlela yokunqanda lentlekele okwangoku.

Kukho nocalucalulo oluphazamisayo ekunikezweni kwamanzi acoceki-leyo okusela nophuculo lwelindle kunye nawezolimo. Abantu abamnyama base-maphandleni nabalimi abasakhasayo bafumana ubunzima bokungawafumani amanzi ukwenza imfuno zabo ezindlwini nasekulimeni. Abanye osomashishini bezolimo baphazamisa inkqubo yokunikez-wa kwamanzi, bapha-zamisa nokwaluswa

kwemfuyo, nemveliso yokutya kwabalimi abasakhulayo. Oku kuphazamiseka kwamanzi lel-iSebe labucala, lwenza amanzi ingathi yingeniso, endaweni



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yokuba kunikezwe ngamanzi. Ngalonto imfuyo yabalimi abasakhulayo kubonakala ililize kwaye kuphazamiseka nemveliso yokutya kwaye nabahlali bayaphazamiseka.

uMasipala iBuffalo kunye no-

Masipala iMakana yimizekelo yoMasipala abachaphazelekayo ekungazanga kwisebe loMasipala kunye nesebe lezeZindlu, amanzi kunye nolwabiwo lwelindle. Amanzi aselwayo akuMasipala iNelson Mandela ashiye abhlali abaninzi begula emveni

kokuba bewasele.

Umbutho i-Nyanda ucela uRhulumente enze impucuko ekhawulezileyo aveze amacebo aphucukileyo wokunikeza amanzi, nolwabiwo lwelindle kunye noNkonzo.

Rural Communities still thirsty for water justice!

South Africa is facing an escalating national water crisis affecting almost all provinces, particularly the rural areas. The collapse of local government and service delivery failures means that the most fundamental Human Right, the right to water, is being violated across the country.

The Inyanda Land Rights Movement launched the water rights campaign with a march to the Cooperative Governance and Traditional Affairs (COGTA) offices in Bisho, Eastern Cape, in March 2022. The campaign is the movement's response to the poor provision of water, unsafe drinking water, lack of a water supply for small scale

farmers and deteriorating water infrastructure in the province particularly, and in the country generally.

Poor water resource management and the lack of maintenance of the aging water infrastructure leaves more and more communities without access to water, let alone clean water. Rural communities bear the

brunt of water outages, unsafe drinking water, no piped tap water and a lack of contingency measures to areas without a permanent water supply. Water resource and infrastructure mismanagement in municipalities is further plagued by systemic corruption, incompetence and wasteful expenditure. Government's austerity measures has left the water sector with no



hope of resolving this crisis any time soon.

There is also disturbing racial disparities in the distribution and supply of clean drinking water and agricultural water. Rural black households and small scale farmers face dire water shortages and do not benefit from a more equitable distribution of water for household and farming purposes. Some commercial farmers are hoarding agricultural water supplies, jeopardising the livelihoods, food sovereignty and food production of small scale

farmers. The commodification of water by the private sector, which treats water as a product for profit instead of a natural resource meant to be shared, is compounding this crisis. As a result, the livelihoods of small scale farmers have become almost impossible and the already fragile food security of rural communities is further destabilized.

The Buffalo City Metro and Makana Local municipalities are both examples of the gross failures of the Department of Cooperative

Governance and Traditional Affairs as well as Department of Human Settlements, Water and Sanitation. The recent contamination of drinking water in the Nelson Mandela Bay Municipality left countless residents ill after drinking the water.

The Inyanda National Land Movement is calling for government to urgently develop and swiftly implement plans to drastically improve water supply, water resource management, services and infrastructure.

Waterkrisis in Zoar

Jare van sporadiese toegang tot water gedurende ondraaglik warm somermaande, maak steeds die lewe moeilik vir die klein plattelandse gemeenskap van Zoar. Elke jaar tussen Oktober en einde Maart ervaar Zoar wateronderbrekings, met sommige gebiede wat vir soveel as sewe dae geen toegang tot water het nie. Dit in 'n streek waar temperature gedurende die somer dikwels 'n bitsige 47°C bereik.

Inwoners is swaar aangewese op tuiskostuine vir voedsel, gegewe

die hoë werkloosheidsyfers aangesien meestal net seisoenale plaaswerk in die area beskikbaar is. Diegene met tuiskostuine kla dat hulle nie genoeg water vir hul tuine het nie. Daar heers ook kommer oor die kwaliteit van die drinkwater en inwoners voel dat die munisipaliteit geen oplossing of dringendheid het vir die krisis nie.

Zoar-inwoners glo dat die probleem met toegang tot water die gevolg is van verouderende waterinfrastruktuur wat swak deur die munisipaliteit

onderhou is. Munisipale amptenare blameer die gebrek aan befondsing vir die gebrek aan opgradering van waterinfrastruktuur.

Inwoners sê egter die munisipaliteit kla dat nie genoeg inwoners tariewe betaal nie. Hulle kla ook dat sommige inwoners eerder water, bedoel vir huishoudelike gebruik, vir besproeiing en vee gebruik. Hierdie aansprake het die gemeenskap woedend gemaak aangesien die munisipaliteit behoort te weet dat ongeveer 80% van huishoudings bedoel



is om by die Munisipale Armlastigebeleid baat te vind. Tannie Christine, 'n aktivis en kleinskaalse boer, sê "Ek is 'n pensioenaris. Soos baie ander in hierdie gemeenskap, is ek afhanklik van my tuin om myself te voed en met my gemeenskap te deel. Ek kan nie bekostig om in die winkel te gaan om duur groente te koop nie, so ek het geen keuse om die water vir my tuin te gebruik nie. Maar ek is bevrees as die waterkrisis so voortduur, sal ek binnekort nie 'n tuin hê nie".

Die impak van die waterkrisis word op baie maniere ervaar. Leerders se onderrig word soms onderbreek weens watertekorte. Baie mense het gekla dat hulle siek word nadat hulle die kraanwater gedurende die somermaande gedrink het. Die waterkrisis bedreig verder die lewensbestaan van kleinskaalse boere wat nie voedselgewasse kan plant of besproei nie en sukkel om hul vee van water te voorsien om te drink.

Die gemeenskap van Zoar het

besluit dat genoeg is genoeg en het die Rural Women's Assembly (RWA) South Africa, the Mawubuye Land Rights Movement en die Trust for Community Outreach and Education (TCOE) genader vir hulp om hierdie krisis te probeer oplos. RWA South Africa het verskeie verbintenisse met die vroue in Zoar, kleinskaalse boere en tuiniers in die agterplaas gehad. Hierdie verbintenisse het die grondslag gelê vir 'n waterkrisisveldtog in Zoar wat met 'n Speak Out in Maart begin het.

Water Crisis in Zoar

By Madinny Lebeko

Years of sporadic access to water during the unbearably hot summer months, continues to make life hard for the small rural community of Zoar who are reliant on home food gardens for sustenance given the high rates of unemployment.

Every year between October till late March Zoar experiences water cuts, with some areas having no access to water for as much as seven days in a region where temperatures during summer sometimes reach a blistering 47°C. Zoar

residents are also concerned about the quality of the drinking water and feel like that the municipality has no solution or sense of urgency regarding the crisis.

Zoar residents believe that the problem with accessing water in the summer months is not because of water shortages but rather that the water infrastructure is old and has been poorly maintained by the municipality. Municipal officials blame the lack of funding for being unable to upgrade and improve the water infrastructure.

However, the municipality also blames the community for the crisis saying that residents are not paying rates and are using water, meant for households, for irrigation and livestock instead. This has outraged the community since the municipality understands about 80% of households are meant to benefit from the Municipal Indigent Policy. Zoar also has a very high rate of unemployment with mostly only seasonal farm work available.

Aunt Christine, an activist and small-scale farmer, says "I'm a pensioner. Like many others in



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this community, I'm depending on my garden to feed my self and sharing with my community. I can't afford to go the shop buying vegetables that is very expensive, so I have no choice to use the water for my garden. But I'm afraid if the water crisis is going on like this, I soon won't have a garden."

The impact of the water crisis is experienced in many ways. The schools and clinic are particularly impacted since learners education is sometimes

interrupted due to water shortages or illness from the unsafe drinking water. Pregnant women and those with chronic illness face particular health risks, which places a further burden on health services. The water crisis further threatens the livelihoods of small scale farmers who can't plant or irrigate food crops and struggle to supply their livestock with water to drink.

The community of Zoar has decided that enough is enough

and requested the help of the Rural Women's Assembly (RWA) South Africa, the Mawubuye Land Rights Movement and the Trust for Community Outreach and Education (TCOE) for assistance to try and resolve this crisis. RWA South Africa also had several engagements with the women in Zoar, small scale farmers and back yard gardeners. These engagements laid the foundations for a water crisis campaign in Zoar which started with a Speak Out in March.

UMNGCELELE WAMANZI: IZIDINGO

UMbutho Inyanda uqulunqa umgcelele wamalungelo wamanzi ekuqaleni konyaka, noluluhlu lwezidingo ezilandelayo:

Ezi zidingo zidluliselwe kwise-belwamasiko (COGTA)

- Malunga nomthetho ka-Masipala (Municipal Structure Act) sifuna oMasipala bezithili bangecelele kunikezelo lweenkonzo zika-Masipala eluntwini apho oMasipala bengingqi bengakwazanga ukunikeza imithetho yeenkonzo zikaMasipala.
- Qiniseke ukuba

umthetho wolawulo lwamanzi luyalandelwa ngokuthi kunikezelwe amanzi acockeleyo, nolawulo lwelindle, apho kunentlekele apho amanzi nolawulo lwelindle kuyenyona miba ibalulekileyo kwimpilo zabahlali. Ukucacisa, kukho abahlali abanyamezeleyo lemeko yokuphila ngaphandle kwamanzi okanye unikezelo lwenkonzo namanzi.

- uMasipala aveze ngokukhawuleza amacebo wokuguqula isimo nem-balela.
- oMasipala bazise amacebo wabo wokuchumisa nendlela yokusombulula lengxaki yamanzi.
- uMasipala kufuneka enze un-xibelelwano kwangethuba malunga nokuvalwa kwa-bahlali amanzi kwangange yure ezimbini nangaphezulu.

EZINYE IZIDONGO ZISIWE KWISEBE LWEZEZINDLU, AMANZI NOKUPHUCULWA KWELINDLE

- ISebe lezeZindlu, amanzi nelindle lenza umsebenzi walo ngokuthi ulandele umgaqo wesithathu (Chapter 3) kuMgaqo w o w i s o m t h e t h o waseMzantsi Afrika.
- Ukunikeza inkonzo zamanzi okusela ngaphandle ko-

calucalulo kuba amanzi eyimfuno nelungelo.

- Nokulungisa rhoqo uphuhliso lwamazi. Nokuqinisekisa ukuba oMasipala banenjon-go zokunikeza iinkonzo nokwenza umsebenzi wabo.

- Isohlwayo esingqongqo koMasipala abangenayo ingxelo yabo esemthethweni.
- ISebe lingenelele lixhase oMasipala ukunikeza abahlali oJojo ukugcina amanzi malunga nentlekele yamanzi.

Inyanda National Land Movement Memorandum of Demands.

The Inyanda National Land Movement launched its water rights campaign earlier this year, with a list of key demands.

Some of the demands were referred to the department of Cooperative Governance and Traditional Affairs (COGTA):

- Based on the Municipal Structures Act, we demand that District Municipalities to intervene in providing municipal services to residential areas where Local Municipalities are unable to perform its municipal services obligations.
- To ensure the Water Services Authority obligations are implemented in providing clean Water and Sanitation relief during crises where water and sanitation is central to the health and well-being of residents in the district. To be specific, there are communities that have to endure to shock and trauma to survive without water or a proper water supply and sanitation services.
- The municipalities to urgently avail its district plans to mitigate climate change and drought.
- The municipalities to present their development plans to address the deteriorating water infrastructure.
- The municipalities should

communicate in advance about their intentions to cut-

off water supply to resident for more than two hours.



Other demands were referred to the Department of Human Settlements, Water and Sanitation:

The Department of Human Settlements, Water and Sanitation performs its duties and mandate as per the prescript of Chapter 3 of the Constitution of the Republic of South Africa to:

- Provision of water services for drinking and production without racial and class disparities as water is a basic need and a right, not a commodity.
- Regular maintenance and rehabilitation of water of water infrastructural development Ensure that municipalities has the capacity to deliver services and perform their activities.
- To act very harsh and implement harsh penalties on municipalities who don't have qualified blue drop reports.
- The department to intervene and support municipalities to supply residents with jojo water tanks during this water crisis in the province.
- The department to support municipalities with boreholes as a means to supply communities with water.
- The department to ease regulations that prohibits or stand as a stumbling block for communities to access raw water for irrigation purpose in order to address food security and food sovereignty.
- To department should craft legislation on the



democratization of water management and ensure that communities at all

levels of the water management systems are represented.

RWA commemorates the International Day of Peasant Struggles

The International Day of Peasant Struggles is observed annually on 17 April to commemorate the anniversary of the massacre of 19 peasants from the Landless Workers Movement, who were killed while struggling for land in Eldorado dos Carajás, Brazil. However, the struggle for the right to land and food sovereignty are by no means limited to Brazil.

The South African Rural Women's Assembly (RWA) stands in solidarity with peasant, small-scale farmers, rural workers, farmworkers and indigenous movements across the world striving for land, agrarian reform, food sovereignty and climate justice. RWA represents the voices of rural women from ten SADC countries including small-scale farmers, farm workers and landless women. The Rural

Women's Assembly reflects the agency of rural women who offer sustainable alternatives to help solve the current food, energy, and environmental crisis.

The South African Rural Women's Assembly also celebrates the unrelenting work of peasants and small-scale farmers who grow most of our food, but whose contributions remain unrecognized. Without peasants and small farmers, ecological

systems will be further desecrated, food sovereignty would be non-existent, poverty will deepen, hunger will escalate and there will be a lack of food diversity.

The South Africa RWA is committed to strengthening solidarity with rural movements who resist the growing corporate control and capture of natural resources as well as food systems. The right to land and water, an





essential means of production in rural areas, must include the development of more democratic decision-making processes regarding land use. Extractive industries, corporate land grabbing and the commercial capture of food systems destroys the livelihoods of small-scale farmers as well as the wellbeing of consumers. The government

has failed to effectively implement policies to strengthen women's land rights, better support small-scale farmers (the majority of whom are women), enable agrarian transformation and protect food sovereignty.

The Southern African Rural Women's Assembly, the Namibian Farmers National Union,

and the União Nacional de Camponeses (UNAC) hosted a webinar to commemorate the International Day of Peasants Struggles. Discussions included how to strengthen the movement's advocacy efforts for the urgent implementation of the United Nations Declaration on the Rights of Peasants (UNDROP) by signatory States. UNDROP recognises the individual and collective rights of peasants, small-scale farmers and other rural workers' right to land, seeds, water and biodiversity. The Rural Women's Assembly chapter in South Africa commits to intensifying the "One Women, One Hectare" campaign to ensure that all rural women have their land and water rights secured in practice. Women must have access to, ownership and control over land for rural livelihoods and food sovereignty. RWA SA will be hosting awareness programmes with rural women regarding UNDROP and will hold government accountable for recognising the rights of peasants and rural workers.

Weerstand teen die ontginning van ons oseane

Tesame met die 2022 Alternatiewe Mynbou Indaba in Mei 2022, het kleinskaalse vissers van kusgebiede regoor die land bymekaargekom vir 'n Fisher's Speak Out in Soutrivier, Kaapstad.

Die Fisher's Speak Out het die uitdagings en bedreigings uitgelig wat kus- en vissersgemeenskappe in die gesig staar wat deur ontginningspraktyke en -nywerhede veroorsaak word. Die Speak Out is ondersteun deur die Alternative Information and Development Centre (AIDC); Coastal Links

Suid-Afrika; Inyanda Land Rights Movement, Masifundise Development Trust; Trust for Community Outreach and Education (TCOE); People's Dialogue; WoMin African Alliance en die Right to Say No Campaign.

De negatiewe gevolge op gemeenskappe wat direk deur

mynbou en ander ontginningsbedrywe geraak word, hetsy in die binneland of kus, word steeds geïgnoreer. Geaffekteerde gemeenskappe word geteister deur sosiale en omgewingsvernietiging, insluitend die verlies van beheer oor grond en ander natuurlike hulpbronne. Ontginningsnywerhede het 'n goed

gedokumenteerde geskiedenis van lug-, grond- en water-besoedeling wat mense in die mynboubedryf en wat werk en gemeenskappe in myngebiede, kwesbaar laat vir siektes en die belofte van ordentlike werksgeleenthede, bly wensdenkery.

Vissergemeenskappe het lankal gewaarsku en weerstand geb-

ied teen kommersiële en ontginningspraktyke, wat nie net die see benadeel nie, maar ook die menslike en kulturele regte, sowel as die lewensbestaan van kusbomeenskappe, verontagsaam. 'n Onlangse voorbeeld is die suksesvolle hoog-geregshof-uitdaging deur die Wildekus-gemeenskappe, wat Shell verbied het om seismiese skietwerk te doen. Hierdie ho-

fuitdaging verteenwoordig die vissersgemeenskappe se reg om nee te sê vir ekonomiese praktyke wat nadelig is vir hul lewensbestaan. Die hofsak het verder bewyse aan die lig gebring van die 'onherstelbare skade' aan seelewe en kuskulture wat deur kommersiële praktyke soos seismiese opnames veroorsaak kan word. bronne.



Resisting the extraction of our oceans

Alongside the 2022 Alternative Mining Indaba in May 2022, small-scale fishers from coastal areas across the country will gather for a Fisher's Speak Out in Salt River, Cape Town.

The Fisher's Speak Out will highlight the challenges and threats facing coastal and fishing communities caused by extractive practices and industries. The Speak Out was supported by the Alternative Information and Development Centre (AIDC); Coastal Links South Africa; Inyanda Land Rights Movement, Masifundise

Development Trust; Trust for Community Outreach and Education (TCOE); People's Dialogue; WoMin African Alliance and the Right to Say No Campaign.

The negative effects on communities directly impacted by mining and other extractive industries, whether inland or coastal, continue

to be ignored. Affected communities are plagued by social and environmental degradation including the loss of control of land and other natural resources. Extractive industries have a well-documented history of air, land and water pollution which leave people working in mining and communities in mining areas vulnerable to

diseases and the promise of decent jobs a pipe dream.

Fishing communities have long warned about and are resisting commercial and extractive practices which not only harm the ocean but also disregard the human and cultural rights,

as well as livelihoods of coastal communities. A recent example is the successful High Court challenge by the Wild Coast communities, which interdicted Shell from conducting seismic blasting. This court challenge also represents the fishing communities' Right to

Say No to economic practices that are detrimental to their livelihoods. The court case further revealed evidence of the 'irreparable harm' to marine life and coastal cultures that can be caused by commercial practices such as seismic surveys.

Mhani Norah mu hlayusi wa mbewu ya ndhavuko

Kha mutangano wa RWA, (Rural Women's Assembly) ure mutangano wa vhafumakadzi cha mahayani vhala Afurika Tshipembe, Kha mbudziso tshengulusi, nga Hau vhulunga Mbeu. nga vho Norah vhane vha dzula khala Afurika Tshipembe kha dzingu la Limpopo.

Uvhulunga Mbeu, ndi mushumo muthi-hi wo lavheleliwaho Kha vhafumakadzi vha mahayani. Vho Norah vho talutshedza vhundeme Hau vhulunga Mbeu Kha tshitshavha tshama Afurika.

Mbudziso: Nna U vhulunga Mbeu ndi mini?

Uvhulunga Mbeu ndiu I tsireledza Uri Mbeu yaxu a siyalala I dzule I hone. ndi khou amba hezwi ngauri Mbeu ndi vhutshilo, na Uri hi Sina Mbeu, ahuna vhutshilo. ndi khou amba zwauri ahuna vhumatshelo Kha lushaka lwashu ludao.

Mbudziso: Vhundeme Hau vhulunga Mbeu ndi mini?

RI vhulunga Mbeu U disa zwiliwa ra dovha Ra humela mura-hu U shandukisa zwithu zwitshi bva kha zwavhukuma. nau khwathisedza Uri Mbeu yashu, ire Mbeu ya vhutshilo I dzule I hone.

Vhavhulungi vha Mbeu vha valela Mbeu isongo sheliwaho mishonga U itela uri zwithu zwononga zwipeti zwisongo ila, Vhathu vanji vha tenda khala Uri Mbeu ya khwine ndi ine yo sheliwaho mishonga, hezwo

ASI zwone. mbeu ya khwine ndi Mbeu iso Ngo sheliwaho mishonga.

Mbudziso: Ndi ngani zwi zwa vhuthongwa U vhulunga Mbeu.

Vho **Norah** vhari ndi ngauri U vhulunga Mbeu zwi khwathisedza Kha vhumatshelo, na Uri ringa ita zwavhudi ngamaanda nga Mbeu ya shu yo dowe-leaho ya siyalala Kha vhadzulapo vhashu.

Tshinwe tsha vhuthongwa kana tsha ndeme ndi tshauri riya Kona U divha nau langula Ra Kona ufha kana U veledza zwiliwa zwa vhudi zwire na vhutshilo Kha vhadzulapo vhashu.

Musi ritshi vhulunga Mbeu RI khou khwathisedza zwezwi Uri ri Neya vhadzulapo vhashu zwiliwa zwa vhukuma zwa dovha zwa vha na mutakalo.

Vho **Norah** vhari

ndiya tenda Uri ringa Si kone U di tika nga Mashango a vhu-kovhela Uri Ari neye zwiliwa, na zwauri ringa Si vaneye maanda a Uri Rine sa ma Afurika rila mini.

NNE ndiya vhulunga Mbeu, U vhuisa murahu tshirundzi Kha ma Afurika. na u gudisa vaswa vhashu nga Mbeu ya siyalala one yavha na vhumatshelo na zwiliwa.



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Sister Norah is Saving our Seeds!

The Rural Women's Assembly South Africa interviewed seed saver sister Norah, who is based in the Limpopo Province in South Africa.

Seed Saving is one of the tasks expected from women in the Rural Women's Assembly. Sister Norah explains the role of Seed Saving in our African communities.

Question: What is seed saving?

Norah: Seed saving is preserving is the future. I say this because seed is life and without seed there is no life which means there is no future. Therefore, by saving seeds we guarantee future for ourselves and generations to come.

Question: What is the role of the seed savers?

Answer: We save seeds to bring our food sovereignty. We are reversing distorted knowledge that the good seed is a treated seed because the multinationals have planted in our minds that we can't do farming without treated seed. Therefore, as seed savers we are sticking to the untreated seeds as we believe that they are way better than treated seeds. The multinationals

have planted wrong information in the minds people by implying that untreated seeds are inferior to their treated seeds yet they bring more harm than good.

Question: Why is it important to save seeds?

Norah: It is because saving seeds is a guarantee for better future and we can do very well with our indigenous seeds in our communities. The other importance is that we are able to know and control what we feed our communities. When we save seeds, we are guaranteed that we are feeding our communities real and healthy food.

Question: Why did you choose to be a Seed Saver?

Norah: I believe that we cannot depend on Western countries to feed us and we can't give them power to determine what we as Africans should eat. I am a seed saver to bring back the dignity of African communities and to instil in our youth that indigenous seed is the future to food production.



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/innyanda-community-news for more information

