



INYANDA national land movement community news

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World Food Day 2025: Rural Women Demand Justice, Not Charity



As South Africa commemorates World Food Day and the International Day of Rural Women, the Rural Women's Assembly South Africa (RWA-SA) and the Trust for Community Outreach (TCOE) offer a sobering yet galvanizing message: hunger is not inevitable, it is political. From Worcester to Buffeljagsbaai, rural women are rising with solutions rooted in land, solidarity, and agroecology.

Hunger and Malnutrition: A Crisis of Policy, Not Scarcity

Despite a modest uptick in South Afri-

ca's Food Security Index - from 44.9 in 2023 to 56.4 in 2024 - millions remain trapped in cycles of hunger and malnutrition. The crisis is not just about food availability, but about access, dignity, and justice. The August 2025 Household Affordability Index confirms this: even as food prices ease slightly, wages and grants remain far below the cost of a nutritious diet. The Child Support Grant, a lifeline for many, is severely inadequate, with women in Limpopo reporting that they send their children to school hungry, relying on feeding schemes as their only safety net.

South Africa's debt crisis looms

large over its ability to respond. As highlighted in an op-ed by Busiso Moyo in the Mail & Guardian, the government's failure to meet its constitutional obligations, enshrined in Sections 27 and 28, reflects a deeper moral and fiscal failure. Moyo argues that hunger persists not due to lack of resources, but due to political choices that prioritize elite interests over public welfare.

This was echoed in the Rural Women's Assembly South Africa's 2025 Women's Day campaign and speak out, where women spoke about how the government failed to meet its

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commitments under the Maputo and Malabo Declarations. Despite promises to allocate 10% of the national budget to agriculture, South Africa has yet to reach even 5%, with research showing that poor children under 5 years are dying of malnutrition.

The 2025 Women's Day consolidated report revealed the human cost of systemic failure::

- Lorien, a farmworker in the Western Cape, was denied compensation after a workplace injury, leaving her family food insecure while her employer exported grapes for profit.
- Amanda from Khayelitsha described how hunger drives children into gangsterism, pleading for grassroots solidarity: "If you know your neighbours are hungry, try to feed them."
- Cornelia from Buffeljagsbaai shared how climate change has devastated fishing harvests, pushing young men into poaching

and families into despair.

- Chinta from De Doorns, a grandmother and sole breadwinner, confessed to stealing food from the farm kitchen to feed her child, praying for forgiveness and collective support.

Feminist Agroecology: A Blueprint for Food Sovereignty

Ahead of World Food Day, from 13-15 October, rural women gathered in the Free State for the National Feminist Agroecology School under the banner "My Food is African." This space of learning and resistance centered seed saving, community seed banks, and the rights enshrined in the UN Declaration on the Rights of Peasants (UNDROP).

Feminist Agroecology is more than a farming method, it is a political vision. It challenges an industrial food system that poisons soil, exploits labor, and deepens poverty. It offers a pathway to climate resilience, economic justice, and land reform.

RWA's consolidated national demands offer a clear, actionable blueprint:

Land, Water, Food Sovereignty: Implement "One Woman, One Hectare"; fund agroecology; amend TKLA; ensure water access; halt evictions; educate on land rights; implement UNDROP.

Economic Justice: Increase Child Support Grant by 50%; subsidize basic food items; uphold workers' rights; create youth employment.

Social Services: Build clinics and schools; upgrade informal settlements; stop privatization of essential services; expand GBV support and after-care.

Governance & Participation: Ensure women's participation; simplify policy language; support campaigns for systemic change; demand accountability.

This World Food Day, rural women's message is clear: our food is African, our future is agroecological, and our demands are non-negotiable.

Hailstorm Ravages Mgwali Villages, TCOE Calls for Urgent Climate Resilience Measures

Eastern Cape, South Africa — October 17, 2025

A severe hailstorm struck the Mgwali area near Stutterheim on the evening of Monday, October 13, leaving widespread destruction across four of its five villages. The storm, described by residents as the worst in a decade, damaged homes, schools, gardens, and community infrastructure, raising urgent concerns about disaster preparedness and climate resilience in rural communities.

The Mgwali area, comprising five villages, is one of the regions supported by the Trust for Community Outreach and Education (TCOE). The organisation has long worked with small-scale producers in the area, building capacity for climate-resilient agriculture and advocating for systemic support. Following the storm, TCOE conducted an on-site assessment to document the extent of the damage and support the community in

mobilising disaster relief.

In Village 1, the storm tore the roof off a local school, forcing pupils to crowd into the remaining classrooms. A crèche was similarly affected, and the community is now searching for an alternative venue. A community garden was completely destroyed, with crops and topsoil washed away. Three homes were damaged, and an electricity pole collapsed onto a widow's house, leaving



live power lines exposed. Despite being reported to Eskom, no remedial action had been taken at the time of writing. Village 2 saw one home destroyed, forcing residents to share limited shelter. In Village 3, the roof of a multipurpose centre used by local producers as a market space was blown off. Village 4 also reported roof damage to one home. Village 5, in contrast, was spared entirely, with no rainfall or damage reported.

TCOE has urged the community to intensify pressure on local government structures to activate disaster management support, particularly for rebuilding critical infrastructure. The organisation also outlined a series of agricultural and ecological interventions aimed at restoring livelihoods and strengthening future resilience.

Among the proposed strategies are:

- Rainwater harvesting workshops to reduce runoff and improve water retention.
- Vegetative windbreaks around gardens to mitigate wind damage.
- Expanded mulching practices to conserve soil moisture.
- In-field drainage systems, storm drains, and contour ridges to manage erosion, especially on sloped terrain.
- Tree planting initiatives to stabilise topsoil and reduce the impact of flooding.

Monica, a local resident, noted that while the area has experienced droughts and heavy rains before, this

hailstorm was unprecedented in its intensity and impact. ***“We’ve never seen anything like this,”*** she said. ***“It’s the first time in ten years that hail has caused such destruction.”***

TCOE emphasised that the climate crisis continues to disproportionately affect impoverished communities who contribute the least to global emissions. The organisation called for stronger reparative action from major polluters and increased investment in grassroots climate adaptation.

As recovery efforts begin, TCOE remains committed to supporting Mgwali’s producers and residents in rebuilding their lives and preparing for future climate shocks.

ONS ERFENIS, ONS PLANEET

Die Klimaat-Erfenisbyeenkoms is gereël om jongmense, plaaswerkers, kleinskaalse boere en vissersgemeenskappe by kritieke gesprekke oor klimaatsverandering en erfenis te betrek. Soos klimaatsverandering aanhou om lewens en bestaansmiddele te beïnvloed, het jongmense van

plase, vissersdorpe en kleinskaalse boerderye saamgekom in die pragtige landelike dorpie Suurbraak, waar die akwaponiese projek geleë is.

Die jeug is opgelei deur Tannie Elsie, ’n ervare saadbewarder en bewarder van inheemse kennis vir baie jare. Hierdie oomblikke was betekenisvol

vir die jongmense, aangesien sy haar inheemse wysheid met hulle gedeel het. Janice en Reinette, uitstekende boere, het alternatiewe plantmetodes met die jeug gedeel. Die hoogtepunt van die dag was toe hulle die rivierwal skoongemaak en sand sakke gevul het, ’n alternatiewe strategie vir klimaatsrampe. Die groep

het ook bome by skole en die plaaslike kampeerplek geplant.

Die doel van die dag was om jeugdeelname aan klimaatsgesprekke te verhoog, lewende ervarings van klimaatsimpakte uit kwesbare groepe te dokumenteer, die verband tussen erfenis en klimaatsgeregtigheid te verken—veral rondom grond, sade en inheemse kennis—en om intergenerasionele dialoog te versterk wat toekomstige klimaatsaktiviste sal koester.

Sleutelfindings

Die Klimaat-Erfenisbyeenkoms het 'n ryk verskeidenheid ervarings en perspektiewe na vore gebring, veral onder jongmense, plaaswerkers, vissersgemeenskappe en kleinskaalse boere. Jong deelnemers het uiteenlopende vlakke van kennis oor klimaatsverandering getoon—sommige was goed ingelig, terwyl ander vir die eerste keer met hierdie temas kennis gemaak het. Wat egter duidelik na vore gekom het, is die impak van klimaatsverandering op hul daaglikse lewens: van die verwoestende vloede in 2023 wat onderwys ontwrig en besittings vernietig het, tot die toenemende voedselonsekerheid en finansiële druk op huishoudings.

Plaaswerkers het hul bekommernisse oor gesondheid gedeel, veral die

gevolge van ekstreme hittegolwe. Een deelnemer, Alzane, het getuig hoe hitteblootstelling haar met 'n permanente gestremdheid gelaat het. Jong vissers het weer gefokus op die veranderende weerpatrone wat hul vangste en inkomste beïnvloed, en die toenemende korporatiewe beheer oor mariene hulpbronne. Kleinskaalse boere het geworstel met watertekorte, besoedeling van riviere en die verlies van tradisionele saadpraktyke.

Temas van verlies, onsekerheid en bekommernis oor die toekoms het deurgaans na vore gekom. Deelnemers het hul erfenis gekoppel aan grond, sade, taal, kultuur en inheemse kennis—elemente wat nou bedreig word deur klimaatsverandering en swak bestuur. Tog het die byeenkoms ook hoop gebring: jongmense het hul stemme laat hoor, intergenerasionele dialoog is versterk, en 'n gedeelde verbintenis het ontstaan om ons gemeenskaplike hulpbronne en erfenis te beskerm.

Aanbevelings

Uit die gesprekke en getuienisse het duidelike rigtings vir aksie na vore gekom. Eerstens is daar 'n dringende behoefte aan klimaatsbewustheid en opleiding onder jongmense. Werkswinkels in skole en gemeenskappe, asook ondersteuning vir jeuggeleide veldtogte, kan help om

kennis te verdiep en aktivisme aan te wakker.

Tweedens moet daar sterker beskerming wees vir ons gemeenskaplike hulpbronne—riviere, vleilande, grond en sade. Dit vereis groter aanspreeklikheid van plaaslike owerhede en die bevordering van volhoubare praktyke. Boere en plaaswerkers het spesifieke ondersteuning nodig: beskerming teen hitte, beter toegang tot water, en die bevordering van agro-ekologiese metodes en inheemse saadbewaring.

Derde, die dokumentering van erfenis en inheemse kennis is van kardinale belang. Mondelinge geskiedenis, boerderypraktyke en saadtradisies moet vasgelê word as deel van ons kollektiewe geheue en as bron van ekologiese wysheid. Intergenerasionele platforms moet versterk word om kennisuitruiling te fasiliteer en solidariteit tussen jeug, boere en vissers te bou.

Laastens moet klimaatsgeregtigheid sentraal staan in beleidsontwikkeling. Kwesbare groepe—veral plaaswerkers, boere en jongmense—moet 'n aktiewe rol speel in besluitneming-sproesse. Hul stemme moet nie net gehoor word nie, maar ook rigting gee aan die toekoms wat ons saam bou.



Sekolo sa Naha sa Feminist Agroecology 2025

Foreistata, Afrika Borwa

Sehlooho: Dijo tsa rona ke tsa Afrika, bokamoso ba rona ke Agroecology: Basali ba Mahaeng ba Phahama ka ditharollo le Ditlhoko.

Ho tloha ka la 13 ho isa la 16 Mphalane 2025, basadi ba tsoang dibakeng tse fapaneng tsa Afrika Borwa; Eastern Cape, Free State, Northern Cape, Western Cape le Gauteng; ba ile ba kopana tlasa mokgatlo oa **Rural Women's Assembly South Africa** ho matlafatsa kutloisiso le tshebetso ya bona ya **agroecology**, boetapele ba basadi (feminist leadership) le boipuso ba dijo (food sovereignty).

Sekolo sena e bile sebaka sa thuto e kopanetsweng, kopanelo le matla a dipolotiki a thehiloeng melaong-motheo ea **feminist agroecology**.

Tsa bohlokwa tsa sekolo e ne e le ho:

- Matlafatsa bokgoni ba basadi ka mokhoa wa botekgeniki le oa ho sebetisa ka hara agroecology.
- Hopotsa le ho tiisa melao-motheo ea feminist agroecology.
- Hatella kutloisiso ea dipolotiki ka agroecology e le moralo o arabelang phetoho ea maemo a leholimo (climate change) le ditlhoko tsa basadi.
- Hlahisa UNDROP (United Nations Declaration on the Rights of Peasants) e le sebelisoa sa ho sireletsa ditokelo tsa basali ba mahaeng.
- Keteka Letsatsi la Dijo Lefatsheng (World Food Day - 16 Mphalane), re totobatsa karolo ea basadi ho tiisa

phetoho ea temo.

Kakaretso ea Lenaneo la Matsatsi a Mane:

Letsatsi la Pele

- Amohelo e mofuthu e etelletsoeng pele ke lekala la Free State.
- Puisano ka tsela (system) ya dijo ya naha, ditlhoko tsa sechaba, le molelo oa agroecology ho bona.
- Letsatsi le phethetswe ka ho shebelwa filimi (Film screening) e mabapi le bophelo ba basadi mahaeng.

Letsatsi la Bobeli

- Thuto e thehiloeng ho bonono le mesebetsi ea matsoho.
- Poopo ea mural e kopanetsweng e bontshang ditoro tsa basadi tsa boipuso ba dijo.
- Dithuto ka peo ea setso, ho etsa jeme, le dipontsho tsa bonono.
- Ho matlafatsoa ha kutloisiso ea agroecology e le setso le tsebo.

Letsatsi la Boraro:

Ketelo sebakeng sa temo ea setho sa RWA le thuto e sebakeng (field practicals) joalo ka ho lokisa mobu, ho etsa compost le taolo ea metsi.

- Dipontsho tsa bo mma botle (Pageant) ea sekolo sa Feminist Agroecology 2025, moo basadi ba bane ba ileng ba tlotloa ka mosebetsi o ikgethang.
- Mokete ka dipina, motjeko le dipontsho.

Letsatsi la Bone

- Tlhopho ea **World Food Day** e neng e etetsoe ke ba bohlong ba Lefapha la Ntshetsopele ea Sech-

aba (Department of Social Development).

- Ho bulela basadi menyetla ya honka karolo ho IDPs, ho ngodisa di-cooperative le di-NPOs.

Dintlha tsa bohlokoa tse totobaditsoeng (Highlights):

- Tlatsetso ea basadi ba temo le boipuso ho tloha ho pholletsa le naha.
- Thuto e tsamaisanang le bonono.
- Mosebetsi oa temo o etsoang ka letsoho le setso.
- Pageant e tlotlitseng basadi ba matlafatsang phetoho ea temo.
- Tshehetso le kamohelo ho tsoa ho Lefapha la Ntshetsopele ea Sechaba.
- Ho matlafala ha bonngoe ba basadi, boitsebelo le tsebo ea agroecology.
- Mokete oa tlotla bakeng sa karolo ea basadi ba mahaeng ho boipuso ba dijo.

Sekolo sena se bile le diphetho tse matlafatsang, se ruta ebile se tletse tshusumetso. Se bontshitse hore agroecology ha se feela temo; ke toka, seriti le phetoho. Ka bonngoe, boitshoaro ba basadi le thuto e kopanetsweng, **basadi ba mahaeng ba etella pele ho aha tsamaiso ea dijo e tshoarellang le e lokileng.**

Rural Women's Assembly South Africa e tla dula e tiisitse boitlamo ba yona ho aha mokgatlo o thehiloeng hodima **bonngoe, kgaitsemi le boipuso**, moo basadi ba leng ka pele ho aha bokamoso bo molemo bakeng sa bohle.

Farm Dwellers Cannot Freely Practise Their Cultural and Religious Rights

At Rhodene Farm in Glenconnor, near Kirkwood in the Sundays River Valley Municipality, farm

dwellers have secured the right to practise their cultural and religious traditions through the intervention of the Commission for the Promotion and

Protection of the Rights of Cultural, Religious and Linguistic Communities (CRL Commission). Previously, the farm owner had denied these rights —

including the right of elderly residents who can no longer attend church to receive visits and religious services at home, the right of former residents to return and clean the graves of relatives, and the right to slaughter cattle and perform rituals in accordance with custom.

Farm dwellers were required to give prior notice of any traditional ceremony. To obtain permission, organisers had to submit a guest list, accept a cap on the number of attendees set by the farm owner, and adhere to start and end times determined by him. In its report following a meeting with

affected families, Khanyisa, and farmer representatives on 14 August 2025, the CRL Commission affirmed the right of farm dwellers to practise their culture as articulated during the meeting. It emphasised the need for mutual respect between farm owners and dwellers, and the importance of peaceful coexistence.

Resisting Farm Evictions in the Sundays River Valley

On 7 October 2025, we submitted several cases to the Nelson Mandela Law Clinic for legal support. Most of these relate to constructive eviction — such as farm owners cutting off water supply to pressure residents to leave. This tactic is increasingly used, especially against pensioners who have lived on farms for more than ten years, as the law makes formal eviction difficult in such cases.

In June 2023, at Sonekop in Addo, the farm owner raised Mr Jacobs' electricity costs from R200 to R900. Unable to afford this increase, Mr Jacobs and his family have gone days without electricity. Even then, the R900 does not last the full month, forcing them to rely on a 9 kg gas stove that costs R350 to refill. As a result, they have skipped burial society payments, gone without Christmas clothes for their

grandchild, run out of food, and relied on credit at a local shop.

In February 2025, Mr Jacobs was offered R15,000 to relocate to the nearby informal settlement of Boss. He refused, stating that he would prefer the farm owner to purchase an RDP house for him instead. The struggle continues — Mr Jacobs continues to resist this illegal eviction.



Historical struggle for water amid governance failure in Sakhisizwe Municipal Area

Author: Dr Fani Ncapayi

A collaborative initiative involving the Trust for Community Outreach and Education (TCOE), CALUSA, and the Sakhisizwe Information and Research Centre organised a workshop

on 24 September 2025, focusing on the water crisis in Sakhisizwe. The 40 participants discussed the various manifestations of the water crisis in different parts of Sakhisizwe, including a lack of water, poor water

quality, and unreliability. To encourage youth involvement in development processes, invitations were extended to learners from three high schools around Cala to present their research on the young Batandwa Ndondo and



his contributions to the local struggle for water in the mid-1980s.

The workshop discussions indicated that the water crisis, although noticeable at present, has been affecting the residents of the two towns since the early 1990s. The origins of the crisis are primarily historical and linked to population growth in Cala and Khowa (Elliot). Both internal increases in population and the relocation of individuals from mechanised white commercial farms during the late

1980s led to the formation of new settlements near these towns. As the population grew, the demand for water from reservoirs designed in the early 20th century for fewer people also increased.

The history of water management in Sakhisizwe offers several key insights. First, it demonstrates the foresight shown by local activists, who recognised the issue as early as the late 1980s and initiated independent efforts to address the crisis. Second,

it illustrates the paradoxical impact of technological advancements within commercial agriculture, which can result in adverse effects on surrounding communities. Third, this account underscores shortcomings in municipal governance, particularly the absence of a comprehensive plan over the past three decades to address the water shortage. Finally, current residents continue to face challenges stemming from unresolved issues that originated more than four decades ago.

Ibali lomzabalazo wamanzi nokusilela kolawulo lomaspala we Sakhisizwe

I-Trust for Community Outreach and Education isebenzisana ne-CALUSA kwakunye neSakhisizwe Information and Research Centre ibambe ucweyo ngomhla we-24 September 2025. Ucweyo belujolise kwingxaki yamanzi eSakhisizwe. Abathathi-nxaxheba abangama-40 baxoxe ngemiphumela yalengxubakaxaka yamanzi eyile: ukungabikho kwamanzi, amanzi angekho mgan-

gathweni, nokungathembakali kwenknzo yokuziswa kwamanzi. Ulutsha lwaseBatandwa Ndondo, Cala Village, mbelumenyiwe ukukhuthaza intatho-nxaxheba yabo kwizinto zophuhliso. Abafundi bezikolo ezibini – Batandwa Ndondo neCala High – bathabatha inxaxheba kwingxoxo ngophando abalwenzileyo ngembali yamaqhawe – uBatandwa Ndondo namadelakufa aseCradock.

lingxoxo zibonise izizathu ngezizathu ezibangela lengxuba-kaxaka. Esinye sezizathu kukukhula kwamanani woluntu eSakhisizwe okubangwa kukufuduswa koluntu ezifama. Le mbali isusela kwiminyaka yo1990 apho amafama agxotha abasebenzi ezifama, kwatsho kwakhula iindawo ezintsha zokuhlala abantu ezidolophini.

McGregor Farmers Secure Land Access After Years of Struggle

In December 2024, small-scale livestock farmers in McGregor, Langeberg municipality, Western Cape, secured access to municipal land following years of neglect and exclusion. The breakthrough came after the farmers, facing threats of livestock seizure and eviction, sought support from the Trust for Community Outreach and Education (TCOE).

TCOE, a land rights-based civil society organisation established in the early 1980s, has a long history of supporting rural communities in their struggle for equitable land access. In the Western Cape, TCOE has worked with the Mawubuye Land Rights Forum since 2006 to align land rights campaigns across several municipalities, including Langeberg.

The McGregor farmers had been using a piece of municipal land for over 30 years without formal agreements. The land, located on a floodplain, had exposed them to repeated losses due to floods and droughts. Despite this, they received no support from the municipality. In late 2024, the SPCA seized eleven pigs, citing unsafe

conditions and lack of clean water. Farmers were warned that further seizures would follow unless they vacated the land.

TCOE responded by providing legal advice to assess the legitimacy of the farmers' long-term use of the land. This led to a meeting at the McGregor municipal hall, attended by 30 people, including municipal officials, SAPS, TCOE representatives and 22 local pig farmers. The meeting aimed to resolve the conflict and improve farming conditions.

Key outcomes from the engagement included:

- The municipality granted permission for farmers to remain on the land while exploring relocation options.
- Town planning officials committed to drafting designs for improved animal keeping structures.
- Water reconnection was approved, with farmers agreeing to share costs collectively.

- The municipality pledged to engage the Department of Agriculture and the Department of Rural Development and Land Reform for further support.
- TCOE agreed to assist with implementing biosecurity measures, installing drinking nipples in new pans and developing a small settling dam for wastewater.

The most significant development was the identification of suitable commonage land for the relocation of 38 pig farmers. The land had previously been leased to a commercial farmer who had vacated, allowing the small-scale farmers to take over. The farmers are now in the process of registering their farming enterprise and consolidating their association.

This outcome reflects the importance of organised community action and sustained engagement with local government. It also highlights the role of TCOE in facilitating democratic processes and supporting rural producers in their fight for land and livelihood security.



Integrating Animal Production into Agroecological Systems: Building a Just Future

As the world searches for pathways to equitable and fair food systems, integrating animal production into agroecological systems has emerged as a key strategy for achieving ecological balance, food sovereignty, and rural resilience. In South Africa, where smallholder farmers manage approximately 40% of the country's cattle, this integration is not just a technical adjustment, it is a social and ecological imperative.

Agroecology challenges industrial models of livestock farming such as feedlots, which concentrate animals, degrade land, and generate high methane emissions. As highlighted during the Animal Production Symposium hosted by the Trust for Community Outreach and Education (TCOE) in November 2024, these systems are economically and environmentally unsustainable for smallholder farmers. Feedlots not only require costly inputs, but also increase disease risks and further disconnect livestock from natural ecosystems.

Agroecological production systems, by

contrast, promotes regenerative grazing, the use of indigenous plants for feed and medicine, and the avoidance of chemical supplements. Such practices sustain biodiversity, enrich soils, and improve animal health and welfare while reducing greenhouse gas emissions. Importantly, they draw from local knowledge systems that have long governed communal grazing and the use of medicinal plants for animal wellbeing. As Dr. Annelin Molotsi emphasized, breeding resilient animals adapted to local conditions, supported by proper record-keeping and farmer training, is essential to long-term sustainability. This ecological approach must also be linked to the principle of justice for farmers and animals alike.

In September 2025, the TCOE participated in a dialogue on animal welfare and agroecological transitions underscored the importance of fairness and inclusion within animal production systems. Integrating animals into agroecology should not reproduce the inequities of industrial agriculture. Instead, it should create new spaces for smallholder producers, women, and youth to participate in value chains,

access fair markets, and shape food policies that affect their livelihoods.

TCOE's work demonstrates how community-based approaches can bridge this gap. By fostering farmer-to-farmer exchanges, developing breeding programs, and documenting medicinal plant knowledge, the organisation is helping build a foundation for a regional network of agroecological practitioners (with animals as a focal point). This movement is guided by principles of solidarity, knowledge sharing, and ecological care.

The digital revolution presents new opportunities in this field, mobile applications and traceability tools can support farm management, marketing, and record-keeping. Yet these innovations must be designed with smallholders in mind, ensuring accessibility, local relevance, and participatory development.

Ultimately, integrating animal production into agroecological systems is about re-embedding livestock within living landscapes and just economies. It means restoring the commons, land, water, seeds, and knowledge, that sustain both people and animals. It also means redefining productivity beyond profit, to include health, resilience, and dignity.

As TCOE prepares to host its next animal production symposium, the message is clear: the path to sustainable and just animal production lies not in scaling up industrial models, but in scaling out agroecological practices that nurture the land, respect animals, and empower communities.



Landelike Regshulpentrum In Verdediging van die Armstes

In die dorpe en op die plase word die armes elke dag van hul grond, Werk en waardigheid gestroop. Maar ons bly nie stil nie. Deur die Landelike Regshulpentrum en gemeenskapsorganisering staan ons vas teen onreg. Ons veg vir grond, vir geregtigheid en vir 'n lewe van waardigheid alle werkers.

Die Plattelandse Regshulpentrum (RLC) bly die enigste verdediging vir die plattelandse armes. Elke dag besoek werkers van afgeleë dorpe en plase die RLC om hulp te kry. Die tipes sake wat ons hanteer sluit in uitsettings, onbillike afdankings, UIF-eise, en werkverwante beserings. Die Regshulpentrum Werk met ongeveer 30 sake per maand.

Uitsettings neem voortdurend toe, en ons word dikwels genoodsaak om sekere sake na **Regshulp Suid-Afrika** te verwys, wat ongelukkig self sukkel met onderbefondsing en personeeltekorte. In ander gevalle probeer ons die geskille telefonies oplos met werkgewers,

maar dit is dikwels onsuksesvol omdat baie werkgewers weier om met ons te praat, en omdat baie werkers nie hul werkgewers se kontakbesonderhede het nie. Hierdie probleem word vererger deur die feit dat baie plaaswerkers nog steeds nie betaalstrokie ontvang wat die werkplek se besonderhede bevat nie.

Die **KVBA** (Kommissie vir Versoening, Bemiddeling en Arbitrasie) word ook deur **besnoeiings** geraak, wat lei tot lang vertraginge om verhoor te skeduleer. Die meeste verhoor word nou **aanlyn** gehou, wat dit moeilik maak vir werkers om hul bewyse behoorlik aan te bied. Dit het dikwels 'n negatiewe invloed op die uitslag van die saak en plaas werkers in 'n ongunstige posisie. Daar is tans 'n groot agterstand van sake wat sedert verlede jaar ophoop. Vir ons die grootste uitdaging die kommisaris wat nie in die belang van die werkers optree nie maar aan die kant van die werkgewers is.

'n Groot uitdaging vir die RLC is die

gebrek aan hulpbronne om saam met werkers na Kaapstad te reis wanneer verhoor daar plaasvind. Werkgewers soos plaasboere en maatskapy einaars het die middels om die verhoor persoonlik by te woon, maar gewone werkers werkers het nie daardie voordeel nie. Baie werkers wat die departement van se hulp nodig het, het geen manier om daar te kom as gevolg van afstaan. In baie gevalle die departement verwys werkers na terug na die regshulpentrum. Werkers van ander munisipaliteite moet selfs rygeleenthede soek of duimgooi om die regshulpentrum te bereik vir hulp.

Die RLC bied ook hulp aan migrantwerkers, veral vroue, wat dikwels kla oor slegte werksomstandighede, seksuele teistering, en onderbetaling. Ten spyte van hierdie groot uitdaginge bly ons hoofdoel om die regte van plattelandse werkers te verdedig, werksverteenvoording te versterk, en CSAAWU die plaaswerkers vakbond te bou as 'n sterk en verantwoordbare vakbond wat onwrikbaar aan die kant van die plattelandse armes staan.



Catch up on Inyanda and affiliates in the latest TCOE Annual Report

The Trust for Community Outreach and Education's 2024 Annual Report is now available, offering a comprehensive overview of the organisation and the Inyanda National Land Movement's work over the past year. The report reflects on key campaigns, policy engagements, and movement-building efforts across rural and peri-urban communities. The report is available on TCOE's new website and serves as both a record of impact and a resource for ongoing advocacy.

Inside, you'll find highlights from our land and food sovereignty work, updates on affiliate organising, and insights into how we're strengthening

our internal systems to meet the moment. The annual report is not just a record of our projects, it is a tool for reflection, accountability, and shared strategy.

A Year Under Review

Here are just a few highlights from 2024: a year of grounded struggle, strategic clarity, and movement growth:

- **Land and Livelihoods:** TCOE supported the Inyanda National Land Movement and affiliates in resisting evictions, advancing land access claims, and deepening agroecological practices rooted in food

sovereignty.

- **Affiliate Expansion:** New affiliates joined the collective, strengthening our reach and reinforcing our role as a movement-rooted anchor institution.
- **Policy Engagement:** The Inyanda National Land Movement contributed to national dialogues on climate justice, land reform, and rural development, ensuring grassroots voices were present in key decision-making spaces.

The full report is available on our new website at www.tcoe.org.za



UPCOMING EVENTS

SUPPORT SMALLHOLDER FARMERS

STRENGTHEN FOOD SYSTEMS | REGAIN OUR FOOD
SOVEREIGNTY

SATURDAY, 01 Nov 2025

10H00 TO 14H00

OUTSIDE GORDON'S GYM

9 HILL PARK LANE, MOWBRAY

FEATURING

Fresh veggies and seedlings from Suurbraak; fresh fish from Buffeljagsbaai; endemic plants from Genadendal.

Produce and plants are grown free from synthetic and toxic agricultural chemicals.

All this and more at the Mowbray Market!



agriculture@tcoe.org.za 
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[Land4Food](https://www.instagram.com/TCOE_Land4Food) 
[@TCOE_Land4Food](https://www.instagram.com/TCOE_Land4Food)



We are the Guardians of Land,
Life, Seeds and Love



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:

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

