

# LAUNCH OF PHAKAMANI SIYEPHAMBILI



## **Rural communities gather to launch Phakamani Siyephambili!**



On 16 March 2013, farm workers and dwellers from 65 farm committees, 11 area committees, five local municipalities, two district municipalities (Amathole and Cacadu) together with small-scale farmers from collectives that make up the Cacadu Small-scale Farmers Association gathered to celebrate the historic launch of a social movement of poor rural communities in the western part of the Eastern Cape. They were supported by the East Cape Agricultural research Project (ECARP) which works with rural communities of farm workers, dwellers and small-scale farmers in the western part of the Eastern Cape.

# Agenda for the Launch of Phakamani Siyephambili

## *A G E N D A*

**Date: Saturday  
16 March 2013**

**Time: 10h00**

**Venue: Great  
Hall, Prince  
Alfred Street  
Rhodes  
University,  
Grahamstown**

- Registration
  
- Welcome and introductions
  
- Background to Phakamani Siyephambili
  
- Aims and goals of Phakamani Siyephambili
  
- Significance of the Social Movement –
  - Farm Worker perspective
  
  - Small-scale Farmer perspective
  
- Messages of support from like-minded organisations
  
- Lunch and departure

Poem by Mandile Faltein:

**PHAKAMANI SIYEPHAMBILI**

Phakamani mafama akhasayo,  
Phakamani basebenzi ezifama,  
Phakamani bahlali basezifama,  
Phakamani sizwe esimnyama,  
Phakamani Siyephambili!

Nanku uxam uxakile,  
Nants'imbulu beyithemba zitsho  
ezam,  
Zizakushaya siphele isazela,  
Phakamani Siveophambili!

Bafana yalusani iinkomo zenu,  
Zigcwele amathafa,  
Zigcwele ubuhlanti,  
Nqandani uSnyman,  
Phakamani Siyephambili!

Khaweme mlungu,  
Khaweme mlungu,  
Ngomso ngamanqam,  
Uyosebenza asebenza,  
Uyosebenza adinwe umntu  
omnyama,  
Khaweme mlungu,  
Liphumile ilanga,  
Phakamani Siyephambili!

Ndiva umsindo,  
Ndiva inkohlakalo,  
Ndiva izingqi zendoda ndiva  
izingqi zomntu omnyama,  
Ndikhulule!



**Mandile Faltein, a farm worker from Kirkwood gave a rendition of his own poem entitled Phakamani Siyephambili. The poem was created especially for the launch of the rural people’s social movement.**

**Substance of the poem:**

The poem starts off by calling on small-scale farmers, farm workers and farm dwellers to rise up. He says there is a problem in that the people are trusting in the government but the government is not always on their side. He calls on the youth to mobilise and organise rural people. He appeals to the farm employers to ease the harsh treatment of the farm workers and dwellers and tells them that there is a promise of a better tomorrow if people work hard for a better life. He ends off on a hopeful note saying people; poor black people are organising themselves and are demanding to be freed from the chains of suffering.

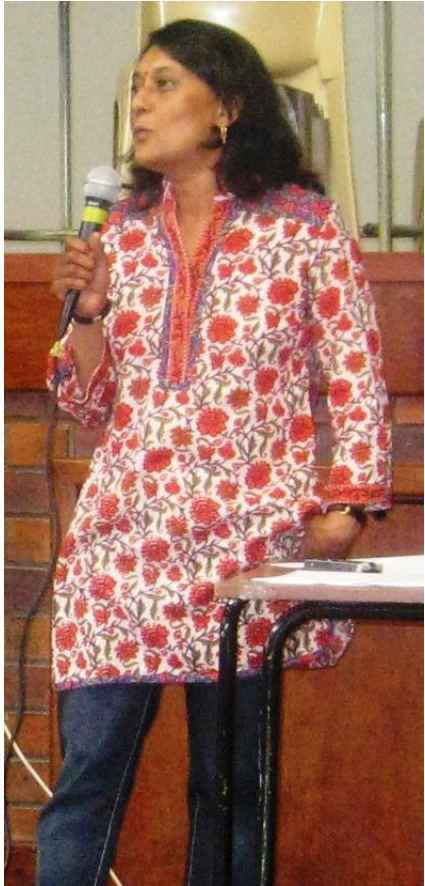


# Khayaletu Sodiadla – [ECARP]



Khaya opened the meeting for the participants and guests of Phakamani Siyephambili who came from far and wide to commemorate the launch of the social movement. Khaya welcomed everyone to the launch and gave a special mention to organisations that came to show support to the launch of Phakamani Siyephambili.

# Lali Naidoo (ECARP)



The director of the East Cape Agricultural Research Project, Lali Naidoo, welcomed all the comrades and people from all attending organisations and thanked them all for coming to the launch.

This movement has a long and far reaching history reflecting the efforts of farm workers, dwellers and small-scale farmers to organise and mobilise for change over many years. From the late 1990s ECARP and farm workers and dwellers began to start forming farm committees. They first began in the Makana area. So the efforts of those farm committees; the work that they were doing and the efforts and the solidarity spread to the other areas to the extent that the number of farm committees that we set up expanded to other areas and municipal district in the form of Cacadu and Amathole district municipalities.

This led to the establishment of 65 farm committees, 11 area committees, 5 municipalities (Makana, Ndlambe, Sundays River Valley, Nxuba and Nkonkobe). And alongside the efforts of farm workers and dwellers mobilising into these collectives and farm

committees, the small-scale farmers that ECARP is working with also started mobilising around the same time and they formed the Cacadu Small-scale Farmers Association. So Phakamani Siyephambili is composed of all these different structures. And these structures are intimately bound with people that are on the ground. What it reflects is the vision and the aspirations and the struggles of these bottom-up collectives.

In terms of ECARP's records the number of people participating in these structures and that are coming together today to form Phakamani Siyephambili amounts to around 2225 people. The fact that Phakamani Siyephambili is composed of bottom-up collectives means that the comrades own and control this movement. They are the ones that own and control the efforts, the campaigns and the mobilising strategy. It is a movement that has its roots, its origins with the people it seeks to mobilise. In other words, it is not an imposed movement; it is not a movement that is coming from outside of the

Eastern Cape; it is not a movement that is formed or originated with people that are not connected to the farms in and around the Eastern Cape.

So in a very important sense, the way this movement has started marks an alternative way in which a largely unorganised sector and a previously hard sector to organise is mobilising and organizing. The fact that we've got these bottom up structures, these farm committees, these area committees, the small-scale farmers' movements all coming together but also very importantly and very intimately connected to the people on the ground is truly an alternative way of organising in the rural areas.

In fact many people in the province and in other parts of the country are very interested in the way the farm committees and the area committees are coming together and are now coming together at two districts, the Cacadu and Amathole into this structure into Phakamani Siyephambili. Many people are looking at this movement with a lot of interest given what has happened in Marikana; given what has happened in De Doorns/Western Cape with the farm workers' strike. So this is quite an important occasion for us in the Eastern Cape working in the farming sector.

In this sense ECARP board, staff and other people connected to ECARP are truly proud to be associated and to support a movement of this nature. And we hope that Phakamani Siyephambili will continue to strengthen the farm committees and continue to strengthen the area committees. We should not forget that history; we should not forget the strength and the support that we got from those farm committees and those area committees. We must not forget the work of those structures as well as the work and the victories of the Cacadu Small-scale Farmers Association.

What we're celebrating today in terms of launching Phakamani Siyephambili is a milestone; it's a milestone for farm workers, dwellers and small-scale farmers but it's also a milestone for ECARP. Phakamani Siyephambili is being launched today, but this year also marks 20years since ECARP has been in existence. So it's truly a milestone for both of us.

ECARP pledges to continue to support this movement but also to support the various structures that make up this movement, which are the farm committees, area committees, district councils as well as the small-scale farmers' association. So what I want to say is here's to a long progressive relationship to bring about agrarian transformation.



# Mission and Vision of Phakamani Siyephambili – Xola Ntamo

(A seasonal worker on citrus farms from Dunbrody in the Sunday's River Valley):



## IDENTITY

- Phakamani Siyephambili is a non-partisan, non-sexist movement that brings together farm workers, farm dwellers and small-scale farmers in and around the districts of Cacadu and Amathole.
- We strive for a society in which unity, equality and democratic values thrive. Furthermore we will fight for a society in which all and not a few benefit.

## RELEVANCE OF PHAKAMANI SIYEPHAMBILI

Phakamani Siyephambili recognises:

- That since 1994, socio-economic rights have been extended to the agricultural sector. However we view such rights as limited in addressing the plight of farm workers, dwellers and small-scale farmers. Furthermore we highlight problems that farm workers, farm dwellers and small-scale farmers face in accessing these limited rights.
- The unequal power relations dominating the agrarian political economy and the adverse impact this has for the redistribution of wealth and resources.
- The vast class, gender and racial inequalities that exist in the rural landscape and the impact this has in disempowering the indigent while at the same time creating institutional arrangements that benefit a few and disadvantages the majority

## MISSION OF SIYAPHAMBILI

- To create an enabling environment that advances agrarian transformation.

- Phakamani Siyephambili will campaign to ensure that farm workers, farm dwellers and small-scale farmers are able to reach their human potential and freedoms and positively transform overall quality of their lives.

## **THE AIMS AND GOALS OF PHAKAMANI SIYEPHAMBILI**

We aim to:

- Build unity amongst farm workers, farm dwellers and small-scale farmers regardless of age, gender, political affiliation and religion.
- Promote an agricultural productive system that is not exploitative to farm workers and dwellers and that is not based on low wages.
- Promote food sovereignty, food-safety and agro-ecological farming methods that empower people and give them control over food sources and markets. Agro-ecological farming methods are not harmful to the environment. This form of farming has the potential to overcome exploitation, poor living conditions, questionable quality of food and high levels of poverty that are prevalent with conventional farming.
- Challenge unequal power relations in the agrarian political economy and the inequalities in the redistribution of wealth and resources.
- Advance fair labour standards, decent work and dignified living conditions wherein farm workers are able to reach their full human potential and freedoms.
- Strengthen campaigns around the living wage on which farm workers can live good quality lives.
- Improve tenure relations and access to land for farm workers, dwellers and small-scale farmers to have improved livelihoods.
- Increase recognition of small-scale farmers as important role players in food production in the country. Small-scale farmers produce food in an environmentally and healthy way and contribute to local food supply. Therefore it is important that they are given a voice in land and agrarian policies.

- Address the huge inequalities that are created by imbalances in food value chains that encourage exploitation, health hazards, dubious food quality and increased food insecurity.
- Solidify our participation in transformation processes at various levels and overcome skewed urban-rural service provision.
- Forge alliances with other organisations in the pursuit of a transformed agrarian political economy and society at large.

**FORWARD WITH AGRARIAN TRANSFORMATION!**

**PHAMBILI NOTSHINTSHO KWIMEKO ZOKUPHILA EZIFAMA!**

# Significance of Phakamani Siyephambili

## Farm worker and dweller's view – Nokwanele Fololo

(Farm dweller and executive committee member of Phakamani Siyephambili from Hallowdene Farm in the Grootvlei area)



### FARM WORKER AND DWELLERS' PERSPECTIVE

We started on farms by coming together as workers and dwellers and formed farm committees. In these farm committees we bring together women, men and the youth on farms. We do not discriminate on the basis of the type of work they do but all are welcomed to be members of the farm committees.

These farm committees were able to address the day to day challenges we come across on farms. We are able to ensure that the labour and tenure laws are implemented on farms. As a result we were able to:

- Get proper payslips.
- Get registered for UIF, irrespective of the work one is doing, especially with us women on farms , often we are not included in the implementation of labour and tenure laws on farms. The farm committees were able to look into those issues and ensure we all benefit from the legislation stipulated by government for farms.
- Among us there are workers who have managed to get the correct minimum wage.
- As women now we are able to apply for maternity leave as well.
- With regard to our living conditions, we were able to ensure that we do get access to toilets because in the past we did not have proper sanitation.
- We were able to get land for ploughing in order to plant vegetables and supplement the low wages we are getting on farms. We have also been able to have access to water because in the past we used to share our water sources with animals. At least now we are able to get water from a tap.
- We were able to fight against evictions on farms, where we could.

We realise that the above mentioned is not enough, to ensure that we bring real change in our lives on farms. However, through this we were able to gain strength and formed area committees. As members of the area committees, we decided to draw up the Integrated Community Development Plans (ICDPs) because as farm workers and dwellers we do not feature in our municipalities' IDPs. We have handed over these ICDPs to our municipalities, so that we are not forgotten by government.

Today we are launching this movement, to bring us together with strength as farm workers, dwellers and small scale farmers to fight for real change on farms. It is now up to us to make this movement strong. The way we have been cooperating with each other at farm and area committee, we have to do the same with this social movement.

We saw a need to work together with small-scale farmers from our municipalities, in order to build solidarity, working towards having real change and transformation on our farms, as our social movement: PHAKAMANI SIYEPHAMBILI slogan says: Forward with agrarian transformation. We were crawling and now we are walking.

**When I talk about the social movement I call it P.S. I LOVE YOU!**



# Small-scale farmer perspective - Welile Ncanywa

(Small-scale farmer from Masizakhe Communal Property Association in Manley Flats, Grahamstown)

## SMALL-SCALE FARMERS' PERSPECTIVE



I would like to start by greeting you all. My name is Welile Ncanywa and I am from Trentham Park. I am not going to say many things today I am just going to mention the way we work on the farm and the way we work together with ECARP. Forward with ECARP, forward! We were assisted by ECARP to be able to get the farms and also after we have acquired the farms ECARP supported us.

I also want to give hope to those people who have not got farms and if they continue working with ECARP they will get the farms. Most importantly, I want to highlight what ECARP teaches us when it comes to farming. ECARP is teaching us to practice organic farming which is something that was practiced by our grandparents before. Organic farming is not something that is new to us. It is also environmentally friendly because we are not using chemical fertilizers and we produce food that is healthy. In our days the white commercial farmers are using fertilizers as a result they produce food that have chemicals and this food of dubious quality which may affect people's health. Because of the type of food that people consume in our days you will find out that people have high blood pressure at a very early age and these things were not happening many years back.

ECARP by encouraging people to practice organic farming is trying to decrease the level of such diseases. Even the government is also showing interest in organic farming but the government has not done anything as yet to support organic farming. The only thing that the government has done so far is to approach those people who have acquired land and tell them to form a partnership/mentorship with white farmers and people should be cautious of that.

Where I stay there are four Community Property Associations (CPAs). And some of these CPAs have joined the government's mentorship programme. What is happening is that these people have the land and they form partnerships with a white farmer and what is happening is that this white farmer doesn't involve these people when he is doing planning and he is the one who makes all the decisions.

When Rural Development and Land Reform Minister, Gugile Nkwinti, explained this partnership he told us that the partnership doesn't allow these white farmers to dominate us in this partnership; the white farmers should hear what the people want to do on their farms and only give guidance on how to do things. However what I have noticed is that the small-scale farmers are being overpowered by the white farmers that they are in partnership with. This is very dangerous and those who have not yet started this process of partnership should be very cautious of this. In this partnership or mentorship programme chemicals are also used when it comes to farming.

Let me now talk about Cacadu Small-scale Farmers Association. This association is functioning and I wish Phakamani Siyephambili could be inclusive of everyone and be able to move forward. I would also like to ask Phakamani Siyephambili that as we are launching today, to be strong and be able to take issues that are affecting people living on farms and ensure that rural people are free from the chains of slavery.

I was in the executive structure of Cacadu Small-scale Farmers Association and all small-scale farmers that are in Cacadu each had two representatives from all eight farms. We approached all the relevant government departments fighting for post land transfer support because there is this tendency from the government to buy land for people and not provide any support. We managed to get some support, but it was limited. And we also learned that if you just sit down and you not approach the government they will keep making empty promises.

By saying these words I am trying to encourage Phakamani Siyephambili. I want us to standup and move forward “Phakamani Siyephambili”. We should ensure that we achieve our aims and that will only happen if people standup and move forward. People should also note that the government wants to see some action for things to take place. I want to stress that as small-scale farmers working with ECARP we are practicing organic farming that is environmentally friendly, avoiding dangers like soil erosion. We use compost when we plant, we use manure and we produce food that is very healthy. There was some dissatisfaction from the government officials about ECARP before, saying that we must not work with ECARP because they are not giving us any tangible support. But we decided to continue working with ECARP because we are in a partnership with this organisation. ECARP has provided many small-scale farmers with support even where I stay. There are so many things I got from ECARP.

**Forward with ECARP! Forward with Phakamani Siyephambili!**

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# Message of support - Lungisile Madwara

**(A youth from Lower Melrose Farm in Grahamstown)**

**“The day is near when the sun is going to shine again. The day is near when all the hard work will pay off. Today is the day we have been talking about for a while. That day we have been talking about has arrived. Phakamani Siyephambili has been born. The first words out of her mouth are “Come on people let us get to work”. ECARP is standing in support of this initiative alongside rural communities but this is a social movement of rural people. It has been a long time since things were alright. Rise up so that we can all make things better for rural people.**

**If we do not do things for ourselves; who is going to do it for us? All kinds of poor rural people are represented in this launch; no one has been left out. Through this ceremony today and this**

celebration of today, a child has been born – a child has appeared. This child has been given a name called Phakamani Siyephambili. This child is going to lead the way so we may see things which before had been hidden from us – so that we may get to a place of decent living and working conditions.

**Forward with agrarian change - forward!"**



## *Messages of support from other organisations*

### **1) SOUTHERN CAPE LAND COMMITTEE:**

Phakamani Siyephambili social movement:

It is regretful that we cannot be with you on this special moment of the launch of your People`s Movement, due to prior commitments. The Southern Cape Land Committee, a NGO, supporting peoples` struggles in the areas of Baviaans, Ikwezi, Camdeboo and Inxuba Yethemba municipalities pledge our solidarity with the members of the Phakamani Siyephambili social movement.

We further believe that it is only through people driven initiatives like this that real transformation will take place in our country, through the mobilization of our people towards the building & strengthening of people's organizations. We will continue to mobilise rural communities in our areas around agrarian transformation and undertake to assist this social movement by participating in the various campaigns and discussions as far as possible.

ONCE AGAIN WE COMMIT OURSELVES TO COLLABORATE WITH YOUR ORGANISATION IN FUTURE  
TOWARDS AGRARIAN TRANSFORMATION

Phumi Booysen [Program manager Eastern Cape]

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2)

**MR. VUKILE NJOLI – Vulamasango singene Social Movement**



**Amandla! Amandla!**

Programme coordinator, thank you for offering this platform to Vulamasango to say a few words of support to Phakamani Siyephambili. I am tempted to say that this movement could be a twin of Vulamasango due to some similarities in terms of the challenges faced. If we look at the ECARP banner which is written "Advancing dignified living conditions for rural communities," is always a wish of rural people whether they live in villages or on farms.

Phakamani Siyephambili speaks about farm workers, dwellers and small-scale farmers. Those are people who have been dispossessed by colonialists and all the people who took land from them and made it their own. This was done in a most painful manner, without placation. If we remember our history well this dispossession was opposed by leaders who were

the chiefs defending this very land that you now have as small-scale farmers and the land you live in as workers and dwellers on commercial farms. It is the capitalists, the owners of the means of production, it is they that are the reason you are all gathered here today. They are the reason we have raised this platform.

I come from a social movement known as Vulamasango, which is made up of people who were forcibly removed from the plentiful, massive lands they lived in and were condensed into a village like flies on a wound. These are the people that created Vulamasango. I want to say it is this struggle that brought about the creation of Vulamasango. It is the struggle that moves us from one place to another, without going back but going forward slowly.

Phakamani Siyephambili is a social movement that tries to offer a response to the sufferings brought upon the heads of those who are united by it. It is a sign of people's unity. This Phakamani Siyephambili and the efforts of ECARP to support it are similar, I think, to the way Border Rural Committee (BRC) supported Vulamasango. It is very important to acknowledge that effort, that help. So that we as Phakamani Siyephambili can strive for the things we aspire by our own efforts; to take baby steps and for ECARP to step back and look on as we grow and move forward. This is why we should look at Phakamani Siyephambili as a pillar of hope, as a fountain of strength, as a sign of peace and freedom.

We can never be free unless the power is in our hands so that we can decide our futures. You know capitalist class cannot survive without the poor. But it is possible to have a society where there are no poor people and no rich people and people just live.

I noticed something that said Phakamani Siyephambili is non-partisan and it is translated well in IsiXhosa when it says Phakamani Siyephambili is not aligned to a political party. The same can be said for Vulamasango; we are not aligned to a political party. But it is a reality that we are from the political organisations. And you response, you will respond like a politician, like a fighter although the organisation is not a political organisation. That's what we are saying as Vulamasango. This is the reason why I said I think we could be twins. This indicates that at some future time we are not going to only stand at the level of Phakamani Siyephambili or the level of Vulamasango but we are going to converge.

With those words I want to say toughen up Phakamani Siyephambili and go forward. You are not alone in this battle of the poor and subjugated. We belong to the working class if there is a capitalist class. We must never forget that.

**Thank you.**

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### **3) MESSAGE OF SUPPORT FROM CALUSA ON THE LAUNCH OF THE MOVEMENT OF FARM WORKERS AND RURAL PEOPLE**

Since 2007, we have witnessed growing protests about inequalities in the world. Such protests culminated in the food protests that engulfed different parts of the world, including Africa. These protests were sparked by a global financial crisis that started in America and has spread to countries in Europe – e.g. Greece and Spain. These developments happened within a dominant capitalist economic system, which is supposed to bring about modernity and better living conditions for human beings.

In the South Africa context, poverty and inequality pose serious problems for the country. The National Planning Commission aptly captures the situation;

*While we have made some progress in reducing poverty, poverty is still pervasive and we have made insufficient progress in reducing inequality. Millions of people remain unemployed and many working households live close to the poverty line (2011: 1).*

It must be stressed that the youth and women in rural areas are the most affected by these problems. Furthermore, farm workers in commercial farms are the most vulnerable of the section of poor people in South Africa. Recent struggle of farm workers, initially, and small producers in various districts of the Western Cape confirm the existence of inequalities in South Africa.

Faced by the problems highlighted above, calls that rural people need to be organised make sense. We see this launch being part of the efforts to enable rural people to get organised and speak with one voice. We, therefore, salute the East Cape Agricultural Project (ECARP) in taking these bold steps of facilitating the formation of a movement of farm workers.

To the new movement, you must remember the words of Karl Marx that; you as the working classes have nothing to lose except the chains of bondage.

**Forward with the struggles of poor rural people for better living conditions forward!**

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# More pictures of singing and celebrations from the launch





**PHAKAMANI SIYEPHAMBILI EXECUTIVE MEMBERS (Above).**

## Participants

Register from the launch of Phakamani Siyephambili

Name and Surname	Farm/Organisation	Contact number
1. Khungeka Ntsebeza	Eden Packhouse	076 636 1933
2. Nomvuyo Kama	Eden Packhouse	073 146 2833
3. Thuliswa PHEME	Eden Packhouse	078 663 2056
4. Zukiswa Kwayinto	Rietfontein	073 217 7255
5. Nowinile Mani	Fort Brown	073 7900 164
6. Nosimpiwe Manisi	Ulster	078 257 5714
7. Noluthando Tsana	Outspan	072 032 8456
8. Nofikile Simani	Ashndale	073 127 5927
9. Sidwell Saul	Unifrutti	078 857 1865
10. Vuyolwethu Kunge	Unifrutti	083 742 7112
11. Zoliswa Temele	Langbos	078 732 7863
12. Mandile Faltein	Bersheba	073 564 5043
13. Noluthando Ngangane Mafa	Riverside	073 617 0038
14. Tommy Baartman	Valencia	073 711 9195
15. Pretty Jacobs	Riverside	076 185 8943
16. Nomasomi Tambo	Bersheba	073 880 3586
17. Mncedi Lawu	Glendowan	078 253 3170
18. Maxon Bikitsha	Glendowan	
19. Melikhaya Ndlakuse	Glendowan	
20. M. Ndokweni	Addo	071 0045 581
21. Thozamile Marawu	Glendowan	073 089 4946
22. Thami Tiyo	Riverside	084 7945 157
23. Ntombekheya Mgwangqa	Smitskraal	078 098 1814
24. Nomfusi Adonis	Smitskraal	
25. Nobulali Kitsana	Springmount	073 723 7971
26. Irene Speelman	Springmount	078 262 6511
27. Feziwe Keye	Paterson	083 361 4205
28. Nozuko Sam	Springmount	
29. Nokwakheka Manzi	Springmount	083 318 0055
30. Nomzamo Gqunta	Springmount	
31. Simphiwe Gqunta	Springmount	078 220 3323
32. Khanyisa Tshitshi	Seaview Farm	078 042 7044
33. Xolisile Gqamlana	De Griep	084 719 0327
34. Nokwandisa Mgcima	Komandovlei	
35. Fanie Ncaphayi	Calusa	082 440 6067
36. Thembeka Boto	Perdevlei	
37. Helliker Kirk	R.U. Sociology	079 353 2819
38. Mandisa Gqunta	Emanuel	084 328 0339
39. Buyiswa Mcopele	Emanuel	083 507 4632
40. Thembinkosi Mantla	Glendowan	071 844 6594

41. Nolinda Ncanywa	Yarrow	078 6700 474
42. Unathi Dumba	Thornecroft	073 969 7082
43. Mbuyiseli Mtana	Groentuin	078 758 7999
44. Gerald Mkele	Khanyisa PE	078 258 4778
45. Mzwabantu Sokufa	Makukhanye	083 547 4808
46. Mlondolozu Tose	Groentuin	074 735 0522
47. Valile Boto	Perdevlei	079 862 0362
48. Mzolisi Ncipha	Dekom	076 290 1112
49. Odwa Bangushe	Farmerfield	084 016 7206
50. W. Ncanywa	Masizakhe	0711 871 949
51. A. Voyi	Mlanjeni	072 767 3927
52. M. Ntantiso	Nangkos	071 562 1155
53. Melikhaya Rafani	Belcrest	083 868 4989
54. Anele Bhuti	Glendye	082 642 6667
55. S. Thusini	Sea Rest	076 125 8289
56. Kholiswa Lolwana	The Glade	072 841 2387
57. Vuyisani Sizani	Sea Rest	073 961 7796
58. Nolwando Kosani	La Repose	076 3344 716
59. Nompumezo Dyala	Hallowdene	076 2075 701
60. Noluvuyo Njajula	Glendye	082 726 1631
61. Xola Ntamo	Dunbrody	073 655 7756
62. Lungisile Madwara	Sunnyside	073 767 7559
63. Zamuxolo Ndayi	Fort Beaufort	073 943 2349
64. Zipho Xego	TRALSO	073 594 2658
65. Kanitshe Thabisile	TRALSO	083 622 6385
66. Ayabulela Ntshumka	TRALSO	072 777 0299
67. Apinda Mabandla	TRALSO	076 2023 024
68. P.V. Njoli	Vulamasango	072 085 9323
69. B.Z. Hopa	Vulamasango	076 2450 838
70. N. Tshisa	Rural People's Movement	083 3114 884
71. Noxolisile Ntantiso	Grootdraai	078 302 4256
72. Vuyokazi Mseleni	Edendale	073 831 7047
73. Welani Tokwe	Endwell	083 404 6958
74. Mphithizeli Noxanga	Grootdraai	071 720 0205
75. Nosakhe Dyobhela	Niewelings	073 554 2697
76. Thulani Dyobela	Niewelings	083 524 6545
77. Deon Baartman	Waterfall	084 330 8328
78. Boysen Krisjan	Waterfall	
79. Siyamthemba Matya	Cullendale	073 819 3387
80. Asanda Ralo	Cullendale	082 736 6161
81. Thamsanqa Zidepa	Woodlands	073 677 8259
82. Veliswa Selani	Cloudlands	076 124 3816
83. Nomilile Madyo	Middleton	073 523 5027
84. Mphindisi Ralo	Moddelaagte	073 895 0930

85. G.Klerck	R.U. Sociology	046 603 8361
86. Fumanekile	Middleton	0799 161 827
87. Siyasanga Bentele	UPM	073 860 4446
88. Gladys Mpepho	UPM	072 807 8298