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**OPEN LETTER TO REQUEST YOUR REJECTION AND NON-SUPPORT OF THE SATSA  
“ANIMAL INTERACTION RESEARCH” AND SATSA “GUIDE AND TOOL FOR EVALUATING  
CAPTIVE WILDLIFE ATTRACTIONS & ACTIVITIES” – LAUNCHED 31 OCTOBER 2019**

Dear President Matamela Cyril Ramaphosa, President of the Republic of South Africa; Honourable Mmamoloko Kubayi-Ngubane, Minister of Tourism; Honourable Barbara Creecy, Minister of Environment, Forestry and Fisheries; Honourable Angela Thoko Didiza, Minister of Agriculture, Land Reform and Rural Development; Honourable Matsie Angelina Motshekga, Minister of Basic Education; Honourable Bonginkosi Emmanuel “Blade” Nzimande, Minister of Higher Education, Science and Technology; Sisa Ntshona/Sthembiso Dlamini, South African Tourism; and Tshifhiwa Tshivhengwa, Tourism Business Council of South Africa.

We, the undersigned citizens, academics, conservationists, veterinarians, zoologists, wildlife owners, wildlife facility owners and tourism industry representatives of South Africa, hereby call on you to take a stand against the content and intended implementation of the above mentioned “research” and “guide & tool” produced by Southern African Tourism Services Association (SATSA) - intended to “guide” both the relevant South African government departments and other authorities such as South African Tourism and the Tourism Business Council of South Africa, the private corporate sector as well as national and international tourist markets and industries (see attached copies of the published SATSA “Guide & Tool” as well as so-called shortened “Tool”).

It is with great concern about the future of not only South Africa’s wildlife, but Africa’s wildlife *in toto* and the conservation and preservation of humanity’s biggest gift – our natural heritage – that we address this open letter of concern to you and all other authoritative individuals representing the relevant national government departments and authorities. As South Africans, we are also concerned about misleading, biased and unfair discrimination evident in the said SATSA publications that undermine our constitutional rights to full and equal enjoyment of all rights and freedoms as included in the Bill of Rights of the South African Constitution.

Our URGENT and serious plea to you is to NOT affiliate with nor support, accept and/or adopt the recently launched (31 October 2019) SATSA “Animal Interaction Research” (herein refer to as “SATSA research”) and the consequent SATSA “Guide and Tool for Evaluating Captive Wildlife Attractions & Activities” (herein referred to as “GUIDE & TOOL”) due to amongst others, the following five important concerns:

- A. The SATSA research does NOT at all comply with the basic standards, norms and elements required for any initiative to be considered an official objective and unbiased authoritative “research project”;
- B. The SATSA research process and GUIDE & TOOL proved to be biased with an obvious conflict of interest in its approach, content as well as use of the chosen ethical framework;
- C. Both the SATSA research and GUIDE & TOOL lack animal welfare research and species specific information and are NOT in the best interest of animal welfare, the preservation of species and biodiversity and as such does not contribute to long-term wildlife conservation and preservation;
- D. As South Africans, it does NOT respect, nor acknowledge our constitutional rights, including (but not limited to) the right to equality and freedom of association - including the freedom to associate, connect and interact with other species without falling victim to unfair discrimination;
- E. Most important – SATSA’s use of and reference to the “Bill of Rights” are misleading, while the GUIDE & TOOL proved to be biased and not in unification with the relevant rights included in the Bill of Rights (Chapter 2) of South Africa’s Constitution.

*\* Please Note: ALL page references refer to the aforementioned 37 page GUIDE & TOOL – a copy of which has been attached to this document for your reference.*

As it is not the aim of this letter to detail and reference all relevant research and publications, we will briefly highlight our concerns with reference to the relevant substantiating elements as apparent from the SATSA research and GUIDE & TOOL through the following important questions and answers:

**Question 1:** Does the SATSA “research” on Animal Interaction comply with the basic standards, norms and elements required for a project to be considered an official, objective and unbiased authoritative “research project”?

**Answer: NO** – it lacks amongst others, objective, detailed research methodology; research data; proper interpretation of data; valid conclusion(s) and detailed referencing.

**Question 2:** Was the SATSA “Animal Interaction Research” published as a transparent and detailed research publication as required by any professional research project - clearly indicating the individual researcher(s); valid, objective and reliable research methodology; detailed research results (including sample size & detail); analyzed data, an interpretation of data; conclusion and comprehensive references (including all consultants)?

**Answer: NO** – SATSA only “published” a 37 page online pdf document (the GUIDE & TOOL) containing reference to and an “explanation” of their so-called research “based on broad and deep consultation” and justifying it “as the African way” (see page 4\*) without any of the above mentioned research requirements or No publication(s), detail or information with regard to the consultants/consulted third parties included in SATSA’s research, their “broader research, benchmarking and consultation” nor their specific “incorporated contributions” are provided or referenced.

**Please note:** the aforementioned 37 page document is presently not available on the SATSA website anymore, although, during the SATSA launch, it was stated that it will remain available as a more “detailed reference” for the much shortened 7 page “Tool” – copy of latter has also been attached.

SATSA claim that “*Guidelines can only hold water or be useful in this context if they are based on broad and deep consultation – as is the African way*” (page 4\*) – (a) implying that “the African way” does not include nor require (or value?) sound research methodology, data analysing, reporting, etc. as required above. If true, (b) the question then arises: Why use the “African way” if SATSA intend to apply the “guidelines” also to the global/international NON-AFRICAN tourist markets that do require, use and value the aforementioned sound research process?

**Question 3:** Are the individuals representing the independent auditors appointed by SATSA and responsible for the SATSA “research” process, TOTALLY independent from SATSA with NO direct association and/or affiliation with any individual, organisation and/or business that will directly benefit from a specific outcome in the final “research” results, published “GUIDE & TOOL” and/or subsequent recommendations by SATSA?

**Answer: NO** – Lee-Ann Bac, one of the two directors representing the independent auditors (BDO) is also a director of Fair Trade Tourism (FTT) – an independent company offering tourism certification and membership with its own published “Criteria & Guidelines for Captive Wildlife” that - similar to the SATSA GUIDE & TOOL - also excludes all captive wildlife facilities offering animal interaction. FTT is also the only South African company referred to and recommended in the SATSA research and GUIDE & TOOL (pages: 10, 37\*).

**Question 4:** Was the “research” process used in developing and compiling the SATSA GUIDE & TOOL, conducted without any conflict of interest – specifically with regard to the independent auditors and individuals involved in determining the “research” methodology, data collection & interpretation as well as in compiling the final results, conclusion and published GUIDE & TOOL?

**Answer: NO** – refer to the above answer (Question 3) as well as the fact that the so-called “research” process was managed by Lee-Ann Bac (BDO and FTT) and the content presented by her during the preceding SATSA workshops was greatly influenced by and reflected the principles, criteria and guidelines already used and promoted by FTT.

**Question 5:** Based on questions 3 & 4 and their respective answers, does the SATSA research truly “reach un-preconceived guidelines” (see page 4\*) as claimed by SATSA in their final GUIDE & TOOL?

**Answer: NO**

**Question 6:** Was “animal welfare” with regard to captive wildlife and specific wildlife species, examined or researched by SATSA and have these research results been included in the SATSA “Animal Interaction Research” and consequent published GUIDE & TOOL?

**Answer: NO** – to both questions. Although SATSA states that “it is not a guide on animal welfare nor does it provide species-specific information” (page 10\*) and that, according to Principle 9 of the “10 foundation principles” of the GUIDE & TOOL (page 7\*): “detail of **specific agendas**” such as animal “**welfare, species specific concerns, employment, revenue models, etc.**” must be sacrificed in favour of “utility”.

In contradiction, SATSA uses animal welfare concerns to justify various “explanations” in their GUIDE & TOOL when classifying selected tourism activities as “unacceptable” (see pages 20 -24\*). In this regard, it is important to note that examples of SATSA’s inconsistent use of its own principles and ethical approach are apparent throughout the GUIDE & TOOL and can be identified on almost every page.

**The above approach by SATSA seriously and directly contradicts SATSA’s own statement that “the travel industry and tourists are seeking answers to the impact of their choices on animal welfare and conservation” (see page 5\*).**

**Question 7:** SATSA claims that their Research and GUIDE & TOOL are “SATSA’s response to a mandate from the industry facing radical movement against “animals in captivity for human enjoyment”” (see page 4\*). Based on this, does SATSA include ALL animal groups, species and individual animals “in captivity for human enjoyment”?

**Answer: NO** – SATSA conveniently excludes “domesticated animals such as cats, dogs, horses, donkeys, camels and farm animals, etc.” (see page 10\*).

This biased approach is in contradiction to and as such falsifying SATSA’s own statement that “*this Guide and the Tool are underpinned by its Integrative Approach to ethics that is rooted in African philosophy. Unlike many other ethical frameworks, the Integrative Approach is an African approach*” (page 15\*) – also see the next question & answer.

**Question 8:** SATSA claims that the “Integrated Animal Ethics Approach” as developed and published by Prof David Bilchitz, forms the ethical framework for their “research” as well as GUIDE & TOOL (see page 14 & 16\*). However, **does SATSA use this chosen “integrated animal ethics approach” in an ethical and unbiased manner to include ALL animal groups, species and individual animals as specified in the original published work by Prof Bilchitz?**

**Answer: NO** – SATSA selectively and unfairly discriminates against various animal groups, species and individual animals to include only a few “chosen” wildlife species (some of which are also classified as agricultural/“farm” animals) in an attempt to support and validate their own agenda, research and GUIDE & TOOL.

Please note, if SATSA wants to use the “Integrated Animal Ethics Approach” (IAEA) as developed and published by Prof David Bilchitz, as their “ethical framework” and justification for their “research” and GUIDE & TOOL, then it MUST be applied to ALL animal groups, species and individual animals equally, thus unbiased as stipulated in the published document by Prof Bilchitz and in which form it has been acknowledged/accepted by the South African Constitutional Court (see page 17\*).

A biased exclusion of different groups, species or individual animals as well as biased distinction between so-called wild and domesticated animals (see Question 7 above) as done by SATSA in their use/application of the “Integrated Animal Ethics Approach”, is completely in opposition to the original ethics approach and publication and as such disqualifies SATSA’s “ethical approach” as representing the “Integrated Animal Ethics Approach”, making it misleading, biased, unethical and unacceptable.

SATSA illustrates their own biased and hypocritical use of the “Integrated Animal Ethics Approach” clearly through amongst others, “critical factor 4” in their GUIDE & TOOL (see page 33\*), stating that the worst practice is that *“the animals could be used in canned hunting, trade in body parts and/or animal trade”*. However, SATSA conveniently excludes millions of animals (including captive and/or wildlife species) that are daily traded, slaughtered and their body parts sold to tourists as food and/or other “human enjoyment”.

In this regard, SATSA’s biased approach to both animal welfare and ethics is further emphasized in their contradictory guiding statement of the GUIDE & TOOL, stating that: *“the interests of animals should not be subordinate to the benefits humans derive from their existence”* (see page 14\*).

Based on questions 7 & 8 and their answers, SATSA disqualifies themselves from the right to claim that they have based their research as well as GUIDE & TOOL on the “Integrated Animal Ethics Approach” and, as they claim, that both are as such in unification with *“African philosophy and, in the case of South Africa, with its Bill of Rights”*. Consequently, SATSA disqualified their “research” and GUIDE & TOOL as well as its value as a guide and tool to be used/implemented in tourism!

**Question 9:** Does the SATSA research and GUIDE & TOOL recognize and/or acknowledge the instinctive human & non-human need for connection and interaction?

**Answer: YES** – in their recognition of, and inclusion of the African concept “UBUNTU” in their GUIDE & TOOL, used by SATSA as: *“a solid platform for the ethical consideration of the use of animals in tourism experience”* and as *“the starting point here for an African approach”*; SATSA also admits on the page 6\* of the GUIDE & TOOL that *“there is a Bigger (African) Narrative”* that *“tourists themselves seek to experience something “unique”, memorable, sensory and experiential”, that “the human desire to see and potentially interact with and touch animals is not new”* and that *“our understanding of animal sentience and knowledge of animal behaviour has advanced significantly over time”* (page 6\*).

SATSA admits and includes the following definitions of the African “UBUNTU” concept (page 15\*):

- a. “An individual’s existence has meaning in the collective, often expressed as “I AM BECAUSE WE ARE”
- b. “Ubuntu imbues humanity with values such as respect, dignity, harmony, empathy, reciprocity and love for others”
- c. “In long-held African traditions, Ubuntu extends to encapsulate an intimate relationship between humans and nature, including animals”
- d. “African philosophy and knowledge systems enshrine the concepts of co-existence, respect, compassion for fellow human beings as well as nature, animals and the environment.
- e. “They call for cohabitation where humans, animals and the environment are continually interconnecting and occupy the world in balance without dominance from any one species”

**Question 10:** Does the SATSA research and GUIDE & TOOL allow any human - animal (non-human) interaction, including tactile interaction and walking with animals?

**Answer: NO** – SATSA classifies any activity that allows interaction with the specific wildlife species included in the research and GUIDE & TOOL as “UNACCEPTABLE” and “should be avoided”. In fact, the FIRST criteria included to distinguish between “acceptable / support” in the SATSA “TOOL” (*i.e.* the attached MUCH shortened/“simplified 7 page “Tool” and presently the ONLY information/“guide & tool” available to the public on the SATSA website – see answer to Question 2 above), clearly states:

**“No animals in tactile interactions/ walking with the public”**

SATSA does NOT comment on interaction with any “other” animal group, species or individual animals that they conveniently excluded from the GUIDE & TOOL

- also see above **Questions 6 to 9** with their respective answers.

**Question 11:** Based on the specific “research” process, the exclusion of numerous species as well as the exclusion of animal welfare considerations and species-specific information, will the SATSA

GUIDE & TOOL “ensure the long-term conservation of South Africa’s wildlife” as claimed by SATSA (see page 17)?

**Answer: NO**

**Question 12:** Based on the specific “research” process followed (as illustrated through questions 1 to 10 and their respective answers), is the SATSA GUIDE & TOOL acceptable to be translated into “broadly accepted and practically applicable animal interaction guidelines” as intended by SATSA?

**Answer: NO**

**Question 13:** Is the published SATSA GUIDE & TOOL and SATSA’s intended use of it, in compliance with the Bill of Rights (Chapter 2) as included in the South African Constitution?

**Answer: NO** – as clearly illustrated in and through the above questions, answers and direct references to the SATSA research and GUIDE & TOOL, including:

Based on questions 7 & 8 and their respective answers, SATSA disqualifies themselves from the right to claim that they have based their research as well as GUIDE & TOOL on the “*Integrated Animal Ethics Approach*” and the right to claim and that both are as such in unification with “*African philosophy and, in the case of South Africa, with its Bill of Rights*”.

Based on questions 9 & 10 and their respective answers, SATSA illustrated that their use of the cultural valued African concept “UBUNTU” in their GUIDE & TOOL, are misleading as they do not apply it in an honest and unbiased manner as to not cause “unfair discrimination” against anyone, including fellow South African citizens or group as clearly stated in the said Bill of Right’s (Chapter 2 of the South African Constitution) and its inclusion of the right to “EQUALITY”:

*“Equality includes the full and equal enjoyment of all rights and freedoms. To promote the achievement of equality, legislative and other measures designed to protect or advance persons, or categories of persons, disadvantaged by unfair discrimination may be taken”*

In addition, based on questions 7 & 8 as well as 9 & 10 and their respective answers, it is clearly illustrated that SATSA through its “research” and GUIDE & TOOL *in toto*, including amongst others, its biased “10 Principles” (see **page 7**), “Categorising of Captive Wildlife Attractions” and its intended use to “guide” (page 34) not only the general public, but also government, other authorities and private sector companies (see pages 11, 12, 19, 34) - SATSA **unfair discriminates** against specific groups, individuals and animals, thus affecting, amongst others, the following constitutional rights:

“the right to equality - the right to full and equal enjoyment of all rights and freedoms”

“the right to freedom of association”

“the right to freedom of conscience, religion, thought, belief and opinion”

“the right to freedom of trade, occupation and profession”

“the right to academic freedom and freedom of scientific research”

“the right to have the environment protected, for the benefit of present and future generations, through reasonable legislative and other measures that—

(i) prevent pollution and ecological degradation;

(ii) promote conservation; and

(iii) secure ecologically sustainable development and use of natural resources while promoting justifiable economic and social development”

**Question 14:** Based on the aforementioned questions and answers, should the published SATSA “GUIDE & TOOL” be supported and accepted as “high-level suggestions of key areas for legislative intervention and regulation” (see page 34) as intended by SATSA?

**Answer: NO**

**Question 15:** Based on the aforementioned questions and answers, will it be acceptable that the SATSA research findings are translated into broadly accepted and practically applicable animal interaction guidelines by South African Tourism, the Tourism Business Council of South Africa, National Department of Tourism and the Department of Environment, Forestry & Fisheries (page 34) as intended by SATSA?

**Answer: NO**

## IN CONCLUSION

The Animal Interaction Research process followed by SATSA does NOT comply with the basic required standards, norms and elements to validate and accept it as an authoritative research study.

**SATSA also clearly illustrated their non-commitment and non-compliance to their own chosen “Integrated Animal Ethics Approach”** that they claim forms the framework of their “Animal Interaction Research” and “Guide & Tool for Evaluating Captive Wildlife Attractions and Activities”.

In addition, **SATSA’s use of the “African philosophy and the concept of Ubuntu”** to substantiate their “ethical considerations” and so-called “African approach to an African situation” proved to be biased and misleading.

Consequently, SATSA disqualifies themselves from the right to claim that they have based their Animal Interaction Research as well as Guide & Tool for Evaluating Captive Wildlife Attractions and Activities (including their “shortened 7 page “Tool”) on the “*Integrated Animal Ethics Approach*” and that both are as such in unification with “*African philosophy and, in the case of South Africa, with its Bill of Rights*”.

SATSA has also clearly demonstrated their “unfair discrimination” against specific groups and individuals, both human and non-human, negatively affecting various of their rights included in the Bill of Rights (Chapter 2) of the South African Constitution.

It can only be concluded that SATSA’s “ethical approach” and their application of it are devoid of any meaning and value whatsoever and all statements and/or referencing to it is a complete fallacy and MUST NOT be considered nor accepted at all, including (but not limited to):

- SATSA’s “10 Principles” forming the foundation to the GUIDE & TOOL (page 7\*);
- SATSA’s “Line in the Sand” (page 12\*);
- SATSA’s use of “UBUNTU” as platform for their “ethical considerations” (page 15\*);
- SATSA’s application of the “Integrated Animal Ethics Approach”(pages 18 -34\*)
- SATSA’s intended “Wrap Up. Way Forward” vision for their GUIDE & TOOL (page 34)
- SATSA’s seven (7) page online “TOOL” *in toto*
- SATSA’s “Guide & Tool for Evaluating Captive Wildlife Attractions and Activities” *in toto*

Solutions to South Africa’s dire need for economic development, better livelihoods, including employment cannot be to the short-term advantage of one group/association/industry but at the expense of several others. They must be inclusive, fair and beneficial to all who live in South Africa; rather than only favouring one sector of “big business”. In terms of our Constitution, we are all entitled to dignified livelihoods and the ability to realise our potential.

Our country cannot allow short-termism and irresponsible discrimination to override long-term impacts on the conservation of biodiversity, species survival and ultimately the livelihoods and quality of life of all our people.

We, the undersigned concerned citizens, conservationists, veterinarians, wildlife owners, wildlife facility owners and tourism industry representatives of South Africa, hereby humbly request your urgent and serious consideration of the above information and our request to not affiliate with, support and/or adopt the SATSA “Animal Interaction Research” as well as “Guide and Tool for Evaluating Captive Wildlife Attractions and Activities” and in doing so validate its content and intend.

Yours sincerely,

Concerned citizens, academics, conservationists, veterinarians, zoologists, wildlife owners, wildlife facility owners and tourism industry representatives hereby signed below  
Group email: [captivewildlife@gmail.com](mailto:captivewildlife@gmail.com)

Signed and supported by:

|               |                 |                |
|---------------|-----------------|----------------|
| W MKWANAZI    | A LEWIS-HARDING | WA PRINSLOO    |
| P GROBLER     | E SETLHALOGILE  | B NTSAMAI      |
| G GOMA        | G MUSI          | J THERON       |
| G MOTSOENENG  | J MVULA         | T SEGALE       |
| M MALAN       | M MFENGU        | WO JACOBS      |
| J MAZHETESE   | O GININDZA      | G JACOBS       |
| W POTGIETER   | P LETSOALO      | J KILZER       |
| F JOUBERT     | P MTHIMKULU     | A KILZER       |
| MJ GRUNDLINGH | R MILANZI       | M MENGE        |
| V CHRISTIE    | C KGOSIMORE     | TC CHRISTIE    |
| CF CHRISTIE   | E MAZHETESE     | D WOOD         |
| WF JACOBS     | G MVULA         | E KHUNOU       |
| W P JACOBS    | R CHIUMIA       | S VERWEY       |
| B LUONG       | A SANADI        | J BLITENTHALL  |
| R LUONG       | M SANADI        | M VAN STADEN   |
| M GRUNDLINGH  | J ZIKHALI       | T SEKHU        |
| J GOEMAN      | S MUMBA         | A JOUBERT      |
| W GOEMAN      | T MAKOVERE      | C SETLHALOGILE |
| R MAHUMA      | A TIMOTE        | C MORAKE       |
| M MARAVIRE    | B TIMOTE        | L KAKONO       |
| W BOTHA       | A OLDEWAGE      | G ZIBULAWA     |
| B MOKHINE     | A KOTZE         | S MAKGOPA      |
| J MARAIS      | CJ WOOD         | L CHAULA       |
| K DUTOIT      | W CHUTU         | R MACHURI      |
| A MALAN       | P KEKANA        | J MBEWE        |
| B PRINSLOO    | K THAGE         | P MOTAKE       |
| D SMITH       | N SOOPA         | C MWELASE      |
| J MENGE       | I MOKOBANE      | N MMACHELE     |
| R BOTHA       | L NTSOLE        | E MABOKA       |
| AC LA COCK    | K LEGOALE       | A MOROPA       |

|                |              |               |
|----------------|--------------|---------------|
| S WOODMAN      | MAAP PATEL   | A CLAASE      |
| M PATEL        | R MOKHETHI   | J CRONJE      |
| SSK UKENA      | F PATEL      | M RASELABE    |
| BM DLAMINI     | M LA COCK    | B KAJEKO      |
| L R ANTSHEKANG | DJ NOMBEKANA | RE WILSON     |
| M NAKHUVERE    | TFTLOU       | AAK PATEL     |
| TC RAMBAU      | M NTILI      | KG MOAGI      |
| M ANNANDALE    | AD LARENTY   | N MPITILIZA   |
| RP JASTEN      | K CHIMALIRO  | EJCHIGONEKA   |
| FK LAZARO      | W KUMALINDI  | L KASHIWELO   |
| BB SIBADALI    | E MAPHESA    | P MOYO        |
| V SULANI       | RE BANDA     | ATT MOHLALOGA |
| ISM JINWALA    | C KUMAYALA   | RN KALUMO     |
| CR PATEL       | SM MAUYA     | FLBONGWE      |
| M NYASULU      | M KAMANGA    | S MOTSHWAEDI  |
| R MULAUDZI     | AA MACAVE    | D ARRIES      |
| MS BANDA       | V THOLE      | M JORDAN      |
| JH LE GRANGE   | P GWALA      | AM MACAIME    |
| L ELAND        | E PHIRI      | E MITAWA      |
| B ZIKHALI      | A FALO       | ME RADEBE     |
| E MANYUNGWA    | M MODUKANELE | KA PEBANE     |
| TF MASHAILA    | TC TSHELANE  | T DITLE       |
| BB MNCUBE      | IN MNCUBE    | TC CHAUKE     |
| AT NDLOVU      | M SHONGWE    | I SIBIYA      |
| NY HULANI      | BL BALOYI    | L PHIRI       |
| BG NKONYANE    | DH KAMWAZA   | TJ THABETHE   |
| E KELOBETSO    | M NYIKADZINO | S SEMPULL     |
| PD MOPHUTING   | M YOSOPHAT   | L NDONDO      |
| S NKUNA        | D NGWENYA    | E ZAGWA       |
| A CHINGUWO     | JT MOLETE    | H HAPANDIWA   |
| NM MABADI      | A NKWALI     | J NDI MANDE   |

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|----------------|----------------|----------------|
| T PHIRI        | MS NKONYANE    | Z MPHATHELENI  |
| SK PIETERSEN   | T MUSETHA      | PP METHI       |
| C MOATSHE      | RD RAMUHALA    | NS MOTSWENENG  |
| ME MOLAPO      | PV MKHARI      | D NEFOLOVHODWE |
| SN MAHLANGU    | TU HABEDI      | RG SHAVHANI    |
| LB RADEBE      | L RAVHELE      | ML MEEKANGOE   |
| P MUDAU        | AN TEMBO       | F YASIN        |
| HN MBEWE       | TKNKADIMENG    | A BWANALI      |
| P HASHA        | SN DUBE        | C KAUNDA       |
| E SEKHWAMA     | Z DLAMINI      | PT SIGUDHLA    |
| L ZIYADUMAH    | NA NGWANE      | T SITHOLE      |
| P MAKUSWANE    | CA GROOMBRIDGE | B THENJWA      |
| C MATHE        | T KHOZA        | P TAULO        |
| BD ROY         | HV ZWANE       | A METSHULA     |
| MP NDEBELE     | T MANYINGIZA   | A MAGOMBO      |
| D LEKOANE      | C GOBA         | K KANYANGARARA |
| S LUNGA        | L JOKIWE       | P MASUKU       |
| DD THOBAKGALE  | S NGCOBO       | TAHASHA        |
| L VAN STADEN   | Z ZUNGU        | K KHANYE       |
| BR LEEPO       | M S NKOSI      | UT NDABA       |
| MC MABOWA      | AA NHONE       | TC TISO        |
| G SIBIYA       | DZ MSAPOTA     | NF DLAMINI     |
| HR O'NEILL     | SP NGWANE      | JE VUKEYA      |
| TB TSHABANGU   | A MAVUKA       | BL LEBITSO     |
| M BOOYSEN      | KJ HIRSCH      | S LARENTY      |
| R PHALA        | MM RAKUMAKO    | P TSHUMA       |
| JJE TRANTER    | S DLAMINI      | L KOTZE        |
| M MOLLER       | J BOOYSEN      | V SIPHUMA      |
| DZ BAADJIES    | KP MWALE       | MP MUDAU       |
| T MADZHIADZHIA | L MANDALA      | EM MABASA      |

|              |               |              |
|--------------|---------------|--------------|
| PG MALAN     | B MARAIS      | M MORREME    |
| K MOYO       | D CHAPOLA     | J PULIKAH    |
| J GREM       | JOSEBE        | P KGATITSWE  |
| MS MALEMA    | G MVUPA       | RZ MGANGATHO |
| H SITHOLE    | VP VILAKAZI   | JP BIYA      |
| ME LAMISON   | E BUTLER      | M MATYILIZA  |
| TM LEBOTSA   | D MESO        | L MAZWI      |
| GZ MATHABELA | I NDLOVU      | CD KHOJANE   |
| TPLEBOTSA    | D ENSLIN      | TD KAY       |
| L MABHURUKWA | FFMASEMOLA    | LM MAREDI    |
| FT MBEWE     | T HILLER      | N VAN WYK    |
| MT VERMAAK   | M NGWENYA     | M MAFATSHE   |
| R GAFOOR     | B MASEKO      | B KOEN       |
| O SEKGETLA   | G PHIRI       | SM MOKGOLA   |
| E KILZER     | V BLIGNAUT    | SK MOHALE    |
| W BOTHA      | M DE VILLIERS | TA FENI      |
| N DE JAGER   | C GUBA        | VD MOLEKWA   |
| W KHOSTA     | M MOKOENA     | B MATIBE     |
| N DUDHIA     | N CAJEE       | B HARE       |
| MADALA       | NB CAJEE      | PN MANDIWONA |
| PP SAMUEL    | TH LEKOANA    | H VINGISON   |
| B LEBELO     | F MALAIKA     | T TAUkobong  |
| AB KASSIM    | F MAKAWA      | M MAKAWA     |
| P DE JAGERR  | LS NEPHO      | L FERREIRA   |
| P BEKKER     | L BUDGE       | L AUSTEN     |
| T CHITIROBHO | P HATTINGH    | R AUSTEN     |
| TA MOLOTO    | J VAN STADEN  | Z NGCUKANA   |
| IK CHIKORE   | D MADYARA     | C KOEN       |
| E DOMBROVA   | M ATOLLAH     | P BOSMAN     |
| B BLOOMFIELD | CJ DIPPENAAR  | T TSHUMA     |
| J SNELL      | PD MIYA       | R MPFUMBA    |