



iBandla nomHlaba

Izindaba ezivela kwi Church Land Programme



Ukubuyiselwa komhlaba: Izindaba ezivela kubantu

Uhulumeni wase Ningizimu Afrika waqala ukuguqula ezemihlaba (Land Reform) ngo 1994. Uhlelo lokuguqula kwezemihlaba (Land reform) luqonde ukulungisa ubudlova nokuphucwa kwemihlaba okwenzeka ngaphansi kwemithetho kahulumeni wobandlululo.

Sekuphele iminyaka elishumi manje uhulumeni enza uhlelo lokubuyiselwa kwemihlaba. Uhulumeni ukhuluma ngempumelelo yaloluhelelo ngoba izicelo eziningi sezaphumelela. Isikhathi saloluhelelo, uhulumeni usephinde wasengeza kuze kube ukuphela konyaka ka 2007.

Umlando ubonisa ukuthi kudingeka siqaphele, ngokucubungula nangokubhekisisa ezemihlaba eNingizimu Africa. Angeke sithathe izinto kalula. Leliphepha libheka ukuthi bathini abantu abafaka izicelo zokubuyiselwa imhlaba. Leliphepha ikubuka ukubuyiswa kwemihlaba ngasezingeni labantu abase-mazingeni aphantsi hhayi abangaphezulu. Liyabhekisisa ukuthi uhlelo lokubuyiswa kwemihlaba luyabuletha yini ubulungiswa nokwelapheka kwamanxeba asendulo. Likhuluma ngezindaba zabantu base Roosboom nase Oakford, bese lisebenzisa lezizindaba ukubuza imibuzo ebalulekile ngokunxeshelwa.

Oakford yipulazi elingango 1100 Ha maduzane ne Verulum ngaphakathi komngcele womkhandlu waseThekwini. Lathengwa eminyakeni elinganiselwa ko-1800 ngu-Mbhisobhi Jolivet, uMbhisobhi ongumKatholika, okwathi emva kwesikhathi waletha amasistela eDominika kulendawo ukwenza umsebenzi wokuphendula abantu bendawo. I Oakford Priory yasungulwa. Njengoba kwakunjalo nakwezinye iziteshi zezimishini, ngokuhamba kwesikhathi abantu ababehlala kulendawo banda, ngenxa yokubakhona kwemisebenzi eduzane, nangokuzinikela kwabo ebukatholokeni.

Ngonyaka ka-1952 kwethulwa umthetho wokuhlalisa abantu ngobuzwe (Group Areas Act). Lomthetho wayithinta nendawo yase Oakford, ukususwa ngenkani kwenzeka ngo 1964 kuyaphambili. Ukususwa kwahlukanisa abantu base Oakford: Okungenani imindeni engamashumi ayisishiyagalombili yasuswa ngenkani emishini, abaningi baya eNdwedwe. Labantu babelindele ukuthi Amasistela ayezobakhulumela, abasize kepha lokhu akwenzekanga. Eminye imindeni yasala endaweni, kepha besengcupheni bengenakuvikeleka bokuba nomhlaba.

Izihambi zabantu base-Oakford bafaka isicelo ngokulandela uhlelo lokunxeshelwa kwemihlaba ngo-1996 no 1997. Emva kwesikhathi eside belindile, uhulumeni ngeRegional Land Claims Commission (RLCC) wakhokhela i Dominican Association yase Ningizimu Africa. Ngalokho ngo 2 April 2005 abantu ababesusiwe base Oakford bakwazi ukujabulela amalungelo abo okuba nomhlaba e-Oakford. Kunokuba bahlale kulomhlaba bakhetha ukwusebenzisa ukwenza ibhizinisi, balima umoba.

Abantu abasala e Oakford, banikezwa nabo isithembiso sokuthola umhlaba. Ngo 1996, amaSistela avuma ukuthi bangawuthatha umhlaba ababephila kuwona. AmaSistela enza isicelo kuMnyango weZemihlaba (Department of Land Af-

fairs, DLA) ukubasiza ukudlulisela amatayitela, nokuthi abantu abazothola umhlaba basizwe ukuthi bangawusebenzisa kanjani kahle lomhlaba. Ngo January 2006, labantu bathola ukugcwaliseka kwalesithembiso sokuthola amatayitela, nakuba kube iminyaka eyisishiyagalolunye belindile ukudluliselwa komhlaba, okwakuvinjwe yimininingwane kahulumeni.

Eminyakeni yokuqala yawo 1900's indoda emnyama yathenga umhlaba kuhulumeni endaweni eyaziwa ngokuthi **iRoosboom**, ngaphandle kweLadysmith. Lendonda eyabe I yizemtiti yamema abanye abanjengayo ukuba bahlangane babeyinkampani ekuthengeni futhi basebenzise lomhlaba. Lendawo yathuthuka ngesikhathi njengomphakathi wamaKrestu, lapho kwakuvunyelwe amasiko athize esiZulu. Abanikazi nabaqashi ngokufanayo bakha imizi, izikole, izizinda zokuqeqeshwa, umtholampilo, iposi namasonto amaningi anjengawase: Sheshi, Katholika, Weseli, Presbyterian, Zulu Congregational, Dutch Reformed kanye namanye amabandla ahlukahlukene azimele aseAfrika (aziwa phecelezi ngokuthi ama AICs). Ngaphandle kwalokho kwakunokulima okwakwenziwa futhi indawo yayibonakala njengendawo yabamnyama abaphumelelayo nabanonthile.

Kepha uhulumeni wabona lendawo njenge "chashazi elimnyama" (black spot), wabe usuqala ukuxoxisana nabanikazi bomhlaba, iminyakana embalwa, uzama ukuba bazixoshe ngokwabo emhlabeni wabo. Nokho kwazicacela ukuthi lemizamo kahulumeni yabhuntsha engekho ofuna ukuhamba ashiya indawo yakhe. Kuthe uma kubonakala ukuthi lemizamo ayiphumeleli izikhulu zikahulumeni zabe seziqala ukusebenzisa amaqhinga okukhulumisana nomphakathi ngendlela eyishaya ngapha iphinde iyishaye ngapha ziletha nemibiko engeyikho ngenhloso yokudala uqhekeko.

Ngolunye usuku, ekuseni kusempondo zankomo, ngonyaka ka 1975, kwatheleka amaloli amasosha, kwatshelwa imindeni ukuthi ayiqoqe lokho engakuqoqa ingene emalolini. Lokho okwasala ngemuva kwaphenduka idili likamkhipheli emasosheni okunye kwacekelwa phansi. Imindeni yathuthwa ngamaloli yayolahlwa elokishini laseZakheni, kwelinye ohlangothi lweLadysmith, basebetshelwa ukuthi bahlale ezindlini zikathayela, ezakhiwe nakabi noma zinamanzi kepha zingenagesi, kwakungekho ndawo yemfuyo noma yokutshala ukudla. Lokhu kufudukiswa ngenkani kwakusayisiqalo nje sokufudukiswa okuningi kwabantu base Roosboom, okwenzeka iminyaka emibili. Kokunye abantu bahamba beya emsebenzini uma bebuya bathola sekungekho lutho lapho kwakungamakhaya abo.

Labo ababexoshiwe bahlala Ezakheni kepha belokhu belangazelela ukubuyela e-Roosboom- eyabe isiphendulwe ipulazi. Kuthe ekupheleni kweminyaka yo-1980, abantu baqala ukuzibuyelela e-Roosboom bezama ukwenza ngcono izimo zezimpilo zabo. Kwabesekufika nabanye ababengakaze bahlale e-Roosboom ngaphambilini. Ekuqaleni kweminyaka yawo 1990 abahlali baqala ukucela uhulumeni ukuba ababuyisele umhlaba wabo, ngeminyaka yo-1994 ngaphezu kwenxenywe yabahlali bokuqala babuyela emuva e-Roosboom.

Uhulumeni omusha waseNingizimu Afrika entsha indaba yase Roosboom wayibona njendaba yokuqala ye RDP eyimpumelelo nayengaziqhenya ngayo. Kwabe sekwahlukaniselwa isamba semali esilinganiselwa ezigidini ezingama R26 million ukuqinisekisa ukuthi lendawo iyathuthukiswa. Kepha kwabo-

Uyaqonda ngomthetho obizwa nge-Resestitution Act?

Ngo 1994 uhulumeni waphasisa umthetho obizwa ngokuthi i-Restitution Act No. 22 of 1994.

Lomthetho, **ngokombono** wawo, ufisa ukubuyisela amalungelo omhlaba kulabo abalahlekelwa yilamalungelo ngemuva kuka 19 June 1913, ngesikhathi kuphakanyiswa imithetho yokubandlulula ngokobuzwe abantu base Afrika.

Umgomo wawo ukugqugquzela ukuphathwa ngokulingana kwalabo abaphucwa imihlaba nguhulumeni, kakhulukazi abangenamihlaba ezindaweni zasemakhaya; ukubhekelela izinhlelo zokuthuthuka kulethwe bonke abathintekayo kulezicelo zomhlaba; ukugqugquzela ukubuyisana ngokunxephezela; ukuthela esivivaneni ukuze kube khona ukwabiwa ngokufanele kwamalungelo ezomhlaba.

Inqubo yalomthetho: ukugqugquzela ukulingana ebulilini; ubulungiswa nokulungiswa ngokufanele; kuqaliswe ngezidingo zokuthuthukiswa kwemihlaba; ukubhekelelwa kwezidingo nokugqugquzelwa kwe *Batho Pele*.

nakalengathithi baba buncane ubufakazi obabubonakala kubahlali base-Roosboom balemali noma intuthuko. Ngokuhamba kwesikhathi eminye imiNyango kahulumeni yaletha ezinye zezidingo zomphakathi.

Ngenxa yakho konke lokhu osekwehlela abantu base base-Roosboom basukuma bazibambela ngokwabo ngokuthatha lezinyathelo ezilandelayo:

- Abanikazi nabahlali sebaziphindelela emhlabeni wabo ekuqaleni kweminyaka yo 1990, baphinda bafaka isicelo ngeminyakyo 1993 sokubuyiselwa umhlaba wabo nokuthola amatayilela awo.
- Bazakhela izinsiza ezithile endaweni.
- Bafuna nokuba uhulumeni alethe intuthuko nokulethwa lwezinkonzo, kuthi nokuguguleka komhlabathi endaweni kwelashwe (ngesikhathi indawo yenziwa ipulazi yasetshenziswa ngendlela engafanele, lokhu okwaba nemiphumela emibi emhlabathini).
- Babiza uhlelo olunjengo lweTRC ukubasiza ukuze baqonde ukuthi kwenzekani ngama 1970s, ikakhulukazi ukuthola ukuthi ubani owagunyaza ukuxosha kwabo.
- Banquba ukugwema ukwahlukana endaweni, futhi basebenze ndawonye nawowonke umuntu ohlala khona, kanye nabo labo abafika ngemuva kokususwa.
- Basungula iRoosboom Church Land Committee ukuxoxisana nohulumeni.
- Sebeke babhala izincwadi bezithumela ezikhulwini zikahulumeni.
- Baqopha i video/ifilimuelixoxa ngendaba yase Roosboom.

Imibuzo eyishumi yokubuza ngokunxeshezela kwezemihlaba

Njengezakhamizi zaseNingizimu Afrika, sidinga ukwazi, ngokucubungula nokubhekisela ngezemihlaba.

Ukusisiza sazi, sibhekise, sicubungule, kunemibuzo ebalulekile eyishumi engabuzwaimiphakathiesendleleni yokunxeshezela. Uma uthatha indima esicelweni sokunxeshezela, kungakusiza ukuhlangana nabanye abenza lesosicelo (noma abanye abantu abasemphakathini noma bengafaki isicelo) bese nibuza lemibuzo njengomphakathi:

1. Uma sifuna ubulungiswa benziwe ngonya olwenziwa ngenxa yemihlaba, ingabe siqondene nomnyango ofanele?
2. Ingabe uhlelo lokunxeshezela lungani empeleni? Kungabe olokuphikisa ukungabikho kobulungiswa, noma olokuthola imali namandla?
3. Kungabe ukuthola itayitela noma imali kuyoletha ubulungiswa kithi futhi kusinike ngokugcwele esalahlekelwa yikho ezimpilweni nasemphakathini wethu?
4. Kungabe siyazi ngokugcwele ukuthi izimfuno zobani ezibalulekile ekwenziweni kwesicelo somhlaba?
5. Kungabe uhulumeni ne Regional Land Claims Commission lisibuka kanjani njengomphakathi? Kungabe singabalingani, noma siyinamba ezibalweni nje?
6. Kungabe siyazi ngokugcwele ngokubakhona kwesithembiso sokulungisa isimo sethu, futhi sithathe amandla ezandleni zethu? Kungabe siyazi ngokugcwele ngokubakhona kwesimo esingavumi ukuba siphikisane nokwenziwayo? Kungabe siyakholwa ukuthi singaphazamisa isicelo uma singaphathwa kahle?
7. Ubani othola amandla, isimo nemali esicelweni esisifakile? Kungabe yithina ngempela esithuthukiswayo? Kungabe abampofu phakathi kwethu bayaluthola usizo?
8. Uma I-Regional Land Claims Commission ikholwa ukuthi sekuphelile ngokudluliselwa komhlaba, kungabe bayovele bahambe nje? Kungabe silindele okungaphezulu kwetayitela noma imali kuhulumeni, kungabe lokho okulindelwe kuyikona ngempela?
9. Uma sibuka izindaba zabanye abafake izicelo, kungabe ukunxeshezela kubanga ukuxabana nokuhlukana, noma kuyasiza ukwakha umphakathi? Kungabe ukukhokhelwa kuyathuthukisa impilo yomphakathi? Kungabe abantu bayamelana nobumpofu?
10. Kungabe ukuphindela emhlabeni wethu kuyaletsa ubunye nentuthuko, noma kuletha ukuxabana kubantu?

Ungenzani ngokunxeshezela kwezemihlaba Manje?

Ukunxeshezela kwangempela akusikho okomhlaba. Ukunxeshezela kwangempela kungubulungiswa obenziwa empilweni: Ukuzazi, ukuzigqaja, umphakathi, umndeni, umlando nokubanendawo. Umphakathi ungafinyelela kanjani ekunxeshezeleni kwangempela? Lezi ezinye zezindlela:

1. Asithathe iqhaza sijabulele ukuthi singobani! Asiyibo abafake izilelo, kepha siyazakhamizi zaseNingizimu Afrika.
2. Asiqale manje ukusebenzisa umhlaba, asithathe ikusasa lethu libe sezandleni zethu.
3. Sinelungelo lonke ukufuna ubulungiswa, izimpendulo eziningi zivela kubantu – banamandla okuzikhulula bona.
4. Labo abakhishelwe ngaphandle kufanele bahlale bebumbene, bahlanganisele izinsiza futhi bazihlele kahle. Bamane bamele ukuguqulwa kwezemihlaba kwangempela Ukuguquka kwezemihlaba kwangempela kuyamukela lokhu abantu abahlangabezane nakho nomlando wabanganamhlaba futhi kwabiwe izinsiza ngokufanele ukuletha uguquko kulokho abantu abakudinga ngempela, hayi lokhu okufunwa osomabhisinisi.
5. Hlonipha amalungelo abantu.
6. Asiziqonde ukuthi singobani.
7. Yakhani ubudlelwano nihlanganyele ndawonye – ningasebenzi ninodwa.

Cabanga Ngalokhu ...

Isho kanje INkosi uJehova, ithi: "Makwanele kini nina-zikhulu zakwalsrayeli; susani ubudlova nokuphanga, nenze ukwahlulela nokulunga, niyeke ukuxosha abantu bami, isho INkosi uJehova."

Hezekeli 45:9

Nelivesi lithathwe encwandini ka Hezekeli ebhayibhelini. Liyacacisa kahle lokho akushoyo uNkulunkulu ngokuxosha kwabantu ezindaweni zabo, nangokucindezelwa nobudlova okubhekiswe kubantu abangenamhlaba. UNkulunkulu umelene nokungabikho kobulungiswa. Kuyisono ngokucacileyo sabanamandla ukungahloniphi amalungelo emihlaba yababuthakathaka.

Umyalezo owakhulunywa nguNkulunkulu ngomProfethi uHezekeli ku "Makhosi akwalsrayeli" eminyakeni eyizinkulungwane eyadlula, ungumyalezo osafana. UNkulunkulu usakhluma nanamhlanje nalabo abaphethe umhlaba, (aMakhosi anamuhla) ukuthi, "Yekani ukungabi nobulungiswa, yekani ubudlova nokuxosha abantu bami".

Ngalokho amacala ahlazisayo enziwa kubantu abangenamhlaba bempofu eNingizimu Afrika ayanyanyisa futhi awemukeleki kuNkulunkulu. Nazi ezinye zezibonelo zangempela:

- Ukuhlukunyezwa emzimbeni okuholela ekufeni (Mnu. Solomon Mbuyisa wasePhongolo no Mnu. Dlamini wase Richmond).
- Ukudusthulwa kwabasebenzi emafamu (Mnu Tseko Mndaweni wase Eston).
- Ukudunwa kwezinkomo, ezizukuphila kwabantu (Nks. Nge-ma umfelokazi wase Dinga-stand, Babanango).

Bathini abantu

Abantu kulezizindawo banemibono ngokunxeshezela. Banendaba abangiyixoxa. Leliphepha yindawo lapho bengaxoxa khona lezindaba, bazwakalise imibono nemizwa yabo:

Umuntu walala enekhaya. Ngakusasa langishonela ngehla ngenyuka ngihamba ngibuza abantu ukuthi "ikephi ekhaya?"
- Umuntu owasuswa ngenkani.

Bonke ohulumeni baseNingizimu Afrika, bayafana, banjengezingane zikankosikazi oyedwa. Bonke benza izithembiso bangazigcini. Uhulumeni wamaNgisi wenza izithembiso wangazigcina, Uhulumeni wobandlululo wenza ngokufanayo, kanjalo futhi nalohulumeni wamanje.
- Indoda endala yase Roosboom.

Salahlekelwa imizi hayi izimoba. Ingani pho sinxephezela ngamasimu kamoba? Sobesibadala kangakanani kunosethuneni, ngesikhathi sithola inzuzo yalezizimoba?
- Ohola impesheni. (usexoshwe kabili ukuze umhlaba wakhe usetshenziselwe ukuhweba ngezolimo)

Senziwa izingane ezithenjiswa amaswidi kepha zingawatholi. Yingani singanikezwa imali yokwakha imizi, kunamasimi kaboma?
- Ohola impesheni.

Siyoya ezitaladini uma kuphela ukubekezela.
- Umuntu omusha wakwaThelaphi.

Wena uthini

Iyini indaba yakho ngokunxephezela kwezemihlaba. Sithanda ukuzwa ngawe. Uma wena noma umphakathi wakho ungathanda ukusitshela ngendaba yenu noma nithumele imibono yenu, ningasibhalela kulelikheli:

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- Ukuxosha kwabadala nabazukulu babo (Nks Ntshangase wase Dundee no Nks Mkhonza wase Newcastle).

Kunesidingo sokuphenduka (Ukushintha ngokupheleleyo kwenhliziyo nezenzo) Kwalabo abenza lezizinto: Labo abanemihlaba engeyabanye abantu abaphucwa yona, nalabo abanemihlaba abahlukumeza izisebenzi emapulazini noma besebenzise udlame ukulawula abampofu emaphandleni.

Ngokwa lelivesi, isimemo sikaNkulunkulu ukuba bayeke ubudlova benze ubulungiswa nokulungileyo. Isimemo esokuthi baphenduke, bavume, babuyisele imihlaba kubanikazi yabo, futhi babuyisane nalabo abaphucwa imihlaba emandulo.

