

# Workshop on Community Perspectives on Land and Agrarian Reform (CPLAR) in South Africa

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March 1994

## CPLAR Village Policy Documents

Land reform policy formulation, has frequently been a top-down technical process which has ignored the needs, interests, and ideas of rural people, the very "objects" of land reform. There are indications that South Africans may commit similar errors. The Community Perspectives on Land and Agrarian Reform (CPLAR) research project has emphasized the importance of participatory research and policy formulation in four bantustan villages of the eastern Transvaal, in an attempt to ensure that rural people become fully involved in a land reform programme. In Manzini (KaNgwane), Malekutu (KaNgwane), Cork (Gazankulu), and Marite (Lebowa), CPLAR has facilitated community workshops around land and development issues with the aim of developing a participatory land and agrarian reform policy. These workshops have been used as a basis for report-back and discussion of findings generated through a variety of research methods. Specific questions were posed, and notes from workshops have been compiled into policy documents and translated into the vernacular, and then workshopped and revised. The hope is that these documents will provide a foundation for integrating "technical" knowledge and rural people's knowledge in a participatory, educational, and constructive way during our final project workshop in March 1994.

### Guiding Policy Considerations in the Construction of the Village Policy Documents

Land reform is about the restructuring of existing power relations around land. Key questions for a land reform process include: Who has access to and control over land and other means of production, the distribution of resources, and the exercise of coercive force, and how can these relationships be transformed? Land reform policy, therefore, is about mediating processes of political struggle over land ownership, land access, and land use. It is a mistake to conceive of policy making as a technically neutral, objective exercise in costs and benefits or an impartial calculation of rational choice and market efficiency. It is also problematic to assume that there are neutral players and social forces engaged in the land reform policy arena. All players embody distinct social forces and interests, and different policy "options" represent specific strategies with the potential of realising objectives consonant with the interests of particular social forces.

In South Africa, land reform is a central element of the national question, and the way in which land reform is handled will impact directly on the form of national democracy developed in the future. It is therefore necessary to define clear objectives in a land reform policy and to set out the criteria for successful policy for implementation. Broadly speaking, these would include the successful integration of technical expertise and non-conventional forms of knowledge within a clearly defined political project

The criteria developed for constructing the policy documents included:

- **Participation:** Maximizes democratic community participation in policy formulation and implementation; Considers the role of agency in policy making;

- **Interests:** Recognizes the diversity of interests and the competition between them;
- **Options:** Considers a wide variety of options and the alternatives of each recommendation;
- **Constraints:** Recognizes the constraints (economic, legal, political, social) on policy implementation and the economic, legal, political, and social resources necessary to work within these constraints;
- **Structures:** Considers the role of existing institutions and the possibilities for other institutions;
- **Consequences:** Considers the consequences of policy adoption on many levels;

These criteria provide a framework for understanding the failures of policy, but the crucial test of policy is the following:

- **Relevance:** Is it in the interests of those who have been most oppressed and exploited?
- **Success:** Does it work?

## Development needs and interests

Land reform in the bantustans must be part of a broader program of social, economic and political reconstruction and development. Understanding community perspectives on land reform policy, therefore involves a consideration of the meaning of land within the context of social reproduction. To this end, *local perspectives* on the following issues have been investigated and workshopped:

- **Why Land:** What is the meaning of land and land rights? What is the value of land within the context of development? What is the relationship between land and employment.
- **Poverty:** What are the primary food and health issues confronting the community? What other welfare needs are considered important (ie, education, childcare, etc.)?
- **Agriculture:** What are the prospects for productive agriculture?
- **Other Resources:** What are the primary resource needs, in addition to land, for sustainable development?

Categories from 1994,  
Jan workshops

## Where to get land

Most people seem to agree that additional land is necessary for development. *Identification* of this land for restoration, redistribution, or even for sale as part of a tenable policy position requires that several questions be answered. For this reason, *local perspectives* on the following issues were investigated and workshopped:

- **Removals:** In the case of forced removals, where, how, and when did people lose their land? Under which type of legislation were they removed? It is important to differentiate removal types and restoration claims.
- **Specific Farms:** Which land is sought? How much is sought? What are the geographical markers (data points?) for this land?
- **Protected Land** What are the communities perceptions of game parks ("public," and private), and what do they see as the future options regarding protected lands.
- **Title Deeds:** Who owns the land that is being sought? What is their legal title, and how/when was it acquired? (This applies to white farm land, state owned land, occupied and unoccupied land, and to both private and public game parks.)
- **Rivers and Dams:** Where is it possible for people to get water? Which access must be protected? Who owns the dams now? Where must dams be built? What type of water-rights legislation is necessary to protect the communities?
- **Potential:** The soil quality and agricultural potential of all additional land must be considered.
- **Consequences:** Land is not identified for acquisition without potentially serious consequences with regards to the following:
  - resettlement
  - farmworkers and labour tenants
  - National Parks and conservation
  - agriculture for national income and subsistence
  - land markets
 What will be the consequences of specific land identification?

## How to get land

Land reform is not an "event" that will accomplish itself after 27 April 1994. Instead, it will be a process in which different interest groups compete for control and influence over the distribution of power and resources. It is therefore essential to consider the *local perspectives* on the interests and roles of a variety of actors with regard to land acquisition.

### • Actors Include:

SOCIAL CLASSES AND CATEGORIES WITHIN LOCAL COMMUNITIES  
 STATE (local, regional, and national considerations, and ACLA or CLA)  
 LEGAL SYSTEM (LAND CLAIMS COURT)  
 POLITICS (where to put the pressure)  
 TRIBAL AUTHORITIES (Chiefs and Tindvuna)

HOMELAND GOVERNMENTS  
WHITE FARMERS  
INDUSTRY (FORESTRY, PAPER, ETC.)  
NGOs  
OTHER INSTITUTIONS (including BANKS and lending institutions)

The important questions about each of these actors are:

- Role: What should their role be and what are (will be) the limitations?
- Change: How does this differ from current practice?
- Structure: How can this role-change, if any, be institutionalized (constitutionalized?) in a new South Africa. (ie, committees, etc.)
- Process: It is necessary to consider the role of each of these actors within the broader process of land claims and land reform. Specific steps are likely to include:
  - mapping
  - documenting oral histories
  - making legal claims
  - expropriation, if appropriate
  - deciding and paying compensation, if any
- Consequences: What are the consequences of this role: basically, are the *means* of land acquisition justified?

## How to allocate land

Land allocation, like land acquisition, is not a neutral event with disinterested actors. The same questions that are asked regarding acquisition apply to allocation. The only difference is that even greater community participation is crucial at this stage, and there needs to be greater attention paid to current land allocation practices, issues of ownership and equality, and issues of durability and accountability.

## How to use land

This question is related to the first one about development needs and interests, but there are several specific questions regarding the social organization of agriculture that need to be asked.

- Types: What types of land are needed? (agricultural, grazing, residential, industrial)
- Who Decides: Who should make land use decisions? (Same considerations of ACTORS above)
- Tenure: What types of tenure arrangements are most appropriate within a particular locality?

- Farming Systems: What types of farming systems are appropriate, and who should have control?
  - Farming Cooperatives
  - State Farms
  - Individual small-plots
  - Specific combinations (large-scale and small-scale)
  
- Arrangement: How should farms and houses be arranged geographically?
  
- Other Resources: What additional resources are needed for productive land use.
  - Infrastructure
  - Water
  - Training
  - firewood
  - electricity
  - telecommunications

### Who should benefit

This is perhaps the most difficult, yet one of the most important questions. The common answer to this question, when put to the people is "the community." It is therefore necessary to consult with the people around the following issues:

- Socio-economic differences within the community including:
  - Class
  - Gender
  - Age
  - Ethnicity
  - Owner/Tenant
  
- Identifying and targeting of primary beneficiaries

Democratic methods must be devised to ensure that the intended beneficiaries actually benefit.

The village policy documents which follow, were a product of intense discussion and debate around the foregoing issues.

= result of process described in  
Schedule, p. 1

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## Policy Document for **Cork**: Draft #2

Compiled from CPLAR workshop data: January and July 1993 and January 1994

*Land identification, acquisition, allocation, and use.*

### 1) **Where to Get Land**

1.1) Many people in Cork have been removed from land which presently falls within the boundaries of the Kruger Park and private game reserves including Malamala, Londoloza, Numbi Gate and Sabie Sand. Other areas, which are presently divided between the Kruger Park, private game reserves and white farms from which people were forcibly removed, include Toloni, Lisbon (part of which is now a Gazankulu Development Corporation citrus estate), Dumfries, Wallingford, Pretoriaskop, Newington and Ireagh. People were expropriated without compensation and settled in Cork. All this land needs to be considered for a future land reform programme. People were also forcibly removed through betterment planning from farms including Calcutta, Madras, Belfast, Justicia, Huntington, Lillydale and Somerset. These farms are now divided between white farmers and villages under the jurisdiction of the Mhala district of Gazankulu. Those sections of these farms presently under the control of white farmers also need to be considered for redistribution.

1.2) Land quality must be considered when identifying additional land to ensure that land acquired under a land reform programme has productive potential.

1.3) Unused land should be made available to people as additional land.

#### Resettlement

1.4) People are prepared to leave Cork if they are offered good arable land, but they would prefer land near Cork.

### 2) **How to Get Land**

2.1) Local people must play a decisive role in development planning and formulation of a land reform policy. A Land Claims Court is needed to facilitate the processing of land claims. Elders within the community can point out land from which people were expropriated. These lands must be returned and made available as part of a land reform programme. There is a concern that there will be practical problems if people target the areas from which they were removed. The following steps must be followed in getting back the land:

1. Maps of all land from which people were removed must be obtained.
2. Elders who know the area must be consulted.
3. The Land Affairs Office in Pretoria must be approached to obtain original maps of the area.
4. The claims must be submitted to a land claims court.

be organised. Land occupations will take place and shacks will be erected until people are allowed to settle on the land.

2.2) In order to facilitate this process, a local land affairs committee should be established and should work very closely with the new government.

#### Compensation

2.3) Black people were not paid any compensation when they were forcefully removed. By the same token, white farmers should not be paid for land taken from them under a land reform programme. (An exception) may be made with regard to the development costs incurred by occupants, unless these costs have been recovered by the owners through profits.

2.4) White farmers who are prepared to live with black people and share the land, their skills and knowledge of farming, should not be forced to leave their farms.

### **3) How to allocate Land**

3.1) The land where the community is located has deteriorated due to overgrazing. There is also a shortage of land as a result of it being fenced out (a fence protects and separates the chief's land, and also separates Lebowa and Gazankulu). Homeland borders will have to be removed for proper allocation and use of land.

3.2) A new government through local democratic government structures should allocate land to the people, but there should be effective participation of farmers' associations in the allocation of agricultural land and elected committees with which the government must liaise. A committee elected by the people should be empowered to give land to the people. It must also ensure that the given land is used productively.

3.3) Stands must be equal and each household will have some agricultural land. Farms must not necessarily be the same size because people with a greater capacity for farming (ie, full time, expertise, equipment, irrigation, etc.) will be allocated additional agricultural land.

3.4) People who fail to use their land should inform a committee elected by the people why they are failing to use their land. In a case where land is not used properly, the committee should consult with the owner of the land. This means that the local committee should not have the power to remove people from their land without their consent.

#### Chieftaincy:

3.5) The chiefs have failed to meet the people's needs. On the contrary, the chieftaincy acts more in the interest of the government rather than the people. The chief should oversee civil disputes in the community and not be involved in the allocation of land and other responsibilities whereby corruption can arise.

### **4) How to use land**

4.1) Available land is far too small for the community's needs. Additional land of high quality with nearby water access is needed for residential sites, pasturage and agricultural production.

4.2) The bantustan government has proved itself unable to develop and/or allocate the land effectively and must be removed. Rural development cannot be facilitated by the bantustan system. Local people pay taxes and should be empowered to participate in land use and development planning and decision-making.

4.3) A mixed farming system of large-scale and small-scale units needs to be developed. Small-scale units need to be demarcated equally.

4.4) Fields should be adjacent to homesteads.

4.5) Communities must make the decision as to what crops to grow. ?

4.6) Within the household, women must be empowered to make decisions on what crops to grow. Emphasis should be given to growing food, i.e. maize and vegetables. In the case of banana plantations made available for resettlement, half of the bananas should remain, with the remaining land being used for growing food.

4.7) If more land is secured, irrigation will be required due to low rainfall in the area. Government should create the necessary infrastructure for successful irrigation.

4.8) Within Cork, more land should be made available for pasturage.

#### Land tenure

4.9) Individual tenure should be a priority, and there should be areas under communal tenure as well. ←

4.10) All people can enter into agreements to use the land on a rotating basis. There should be communal grazing as well as camps for cattle.

#### Resources

4.11) Without state assistance, people would not be able to use the land, because they have no money for farming inputs. The state must develop credit facilities as well as markets for small farmers.

4.12) There is a general shortage of basic needs and infrastructure in Cork, including: water supply for human consumption, agricultural and livestock production; firewood; roads; educational - there are no agricultural institutions or centres in the area; electrification; telecommunications.

4.13) While the state needs to play a central role in provision of these services, community-based initiatives also need to be developed through the establishment of farmers associations and agricultural co-operatives. Strategies must also be developed to raise loans from international development agencies. Committees must be formed to guide people on resource utilization.

4.14) The civic association will be under the control of the community. Small sub-committees (for water, grazing, ploughing, etc.) will be under community control. The civic association will coordinate the local issues such as the usage of land for ploughing. The civic will liaise with the government to assist with transport and markets to black farmers.

4.15) The new government should provide agricultural inputs to encourage the landless

to farm.

## 5) Who should benefit?

5.1) Land should be given to all who want to farm. The selection criteria should include: those who are poor with no land and fields and who are most vulnerable regarding food security. This could end jealousy and food problems, and provide a rational measure for allocation. The giving of land should be as open as possible. There should be a differentiation between people wanting to farm for commercial purposes and those farming to feed their families.

5.2) The following additional criteria should be considered:

- The marginalized and landless should be the first group to be allocated land.
- Land should be given on the basis of "land need." Gender biases should be discouraged. There should be no discrimination when allocating land.
- The vulnerable groups of female headed households and those who are on pensions should also be prioritised.
- There should be a feeding scheme to the children at creches.
- Refugees from Mozambique should be provided enough land and reference books.
- The giving of more land (eg, to the chiefs) should not be allowed.
- Preferences should be given to people without land rather than to those who currently have large plots, although there should be special consideration to those who are already providing food.

March 1994

**IPHEPHA MTHETHO ELENZIWA YEZAKHAMAZI ZASE CORK  
NGO JANUARY KANYE NANGO JULY 1993, NANGO JANUARY 1994  
UMHLABA ONGAKHONJWA, ONGATHOLAKALA UNGANIKEZWA FUTHI  
ONGASENTSHEZISWA ABANTU**

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**1) UNGATHOLAKA KUPHI UMHLABA.**

- 1.1 Abantu abamnyama abahlala eCork bakhishwa ezindaweni zabo zendabuko okunjengamanje ziwela emingceleni yase Skukuza. Kunye Sabie sand ne Malamala.

Ezinye izindawo okumanje zingahlukaniswa phakathi kuka Skukuza - (Game Reserves) namapulazi abamhlophe lapho abamnyama bakhishwa ngendlovu iyangena, yilezi ezilandelayo: Toloni, Lisbon - ukumanje kuyinxenye kaHulumeni we Gazankulu Development corporation Citrus Estate. Dumphries, Newington kunye ne Ireagh. Abantu abahlala kulezindawo bakhishwa kulezindawo bangakhokhelwa izindleko zendawo bakhishwa kuzo.

Ngakoke zonke lezindawo esikhuluma ngazo kufanele zibukezwe umakubekwe ilikusasa. Abantu abase zindaweni ezinje ngo Madras, Calcutta, Belfast, Justicia, Huntington, Lillydale kanye nase Somerset ngabanye nabo abakhishwa ezindaweni zabo ngenxa yehlelo lokuhlelisa olwenziwa ngumbuso wobandlululo. Zonke lezindawo kunamanje ezinye zazo zehlukaniswe phakathi kwabo nomapulazi abamhlophe kunye nezigodi okuhlala khona abantu ezingaphansi kwesifunda sase lesifunda singaphansi kukahulumende waseGazankulu.

Okwamanje inxenye yalawo mapulazi aphethwe ngabo namapulazi abamhlophe kufanele ukuba kucatshangwe ukuba abelwe abantu.

- 1.2 Kufanele kubukezwe ukunotha komhlaba uma kukhonjwa omunye umhlaba. Lokukufuneka kwenziwe kuze nesiqiniseko sokuthi umhlaba ozotholakala ohlelweni lwengunquko ungumhlaba onothile ungasetshenziswa ekulimeni.

**1.3 UKUHLELISA**

Abantu bazimisele ukusuka noma nini eCork kuphelanje Uma kungatholakala umhlaba ononile lapho bangalima khona, kodwa bangajabula uma ngabe lowomhlaba ungatholakale duzane nase Cork.

**2) UNGATHOLAKALA KANJANI UMHLABA**

- 2.1 Abantu bezigodi saseCork yibo kanye ukufanele bahambe phambili ekuthuthukiseni, nasekwakheni umthetho wengucuko kwezomhlaba. Inkantolo ephathele nokubuyiswa komhlaba iyadingeka kuze igquzele indaba yokuyiselwa komhlaba kubantu. Kufanele abantu abadala bomphakathi wase Cork basize ukukhomba izindawo lapho kwasuswa khona abantu.

Kungaba yilezi ezilandelayo izindlela. Lezinto ezilandelayo kufanele zenziwe kuze kubuyeselwe umhlaba kubantu:

- 1• Makutholakale iMepu yazozonke lezondawo lapho kwasuswa khona abantu.
  - 2• Abantu abadala abaziyo ngendawo yase Cork kufanele bakhulunyiswe noma kuxoxwe nabo.
  - 3• Kufanele kuthintwe ihovisi eliphathelene nezomhlaba kuze kutholake imap noma ibalazwe laseCork.
  - 4• Izikhalo zona zifanele ukuyiswa enkantolo ephathelene nokubuyiswa.
  - 5• Uma lenkantolo yehluleka ukubuyisela lezondawo ebantwini, kufanele ukuba abantu bahlangane (Mass action) noma babumbane bakhe imikhukhu ngenkani kulezondawo kuze kufikelisikhathi lapho bazothola imvume yokuhlala kulezindawo.
- 2.2 Kuze kugququzeleke loku kufanele kwakhiwe ikomiti lesigodi elizo bhekana nezomhlaba wakulendawo.

### UMTHOBANHLIZIYO

- 2.3 Ngesikhathi abantu abamnyama besusa ezindaweni zabo azange babhadalwe lutho. Ngakoke naboNomapulazi abamhlophe kufanele bangakhokhelwa lutho uma sekungena uhlelo lwenguquko yezomhlaba. Kungenzeka nje ukuthi abamhlophe ukuthi mhlawumbe bangakhaliswa babhadalwe imali abayisebenzisile ukuthuthukisa lezindawo ngaphandle vele uma kusho kuthi sebayitholile lemali kumapholofithi abawatholayo.
- 2.4 Abalimi abamhlophe abazimisele ukuhlala, nokusizana, nekuhlephulelana ulwazi nomhlaba nabantu abamnyama. Kufanele bayekwe bangasusa ngendluzulu ezindaweni abahleli kuzo kungumanje.

## **3) UNGA HLUKANISWA KANJANI UMHLABA**

- 3.1 UHulumeni omusha esebenzisana nohulumeni wesigodi wentando yeningi nguye okufanele ahlukamisele abantu umhlaba. Kodwa izinhlango zabalimi kufanele zisizane nohulumende ekwabeni umhlaba.

### IZIKHULU

Izikhulu noma amakhosi kubomakele ukuthi zehlulekile ukubheka izidingo zophakathi. Kubonakala ukuthi izikhulu zihambisana nentando kahulumende kunentando yomphakathi. Izikhulu kufanele zibhekane nezinkinga zomphakathi hayi izindaba eziphathelana nokwaba umhlaba nezinye nje ezingadala ukukhohlakala.

## **4) UNGASENTSHENZISWA KANJANI UMHLABA**

- 4.1 Umhlaba okhona mncane kakhulu abantu abakhoni ukufezaka ngezidingo abanazo. Kudingeka umhlaba owanele wokwakha, wokulima namadlelo ezinkomo.
- 4.2 UHulumeni wezabelo ubonisile ukwehluleka kwakhe ukuthuthukisa umhlaba ezabelweni ngakoke kufanele akhishwe. Uhulumende wezabelo ubonakele ukuthi akasoze athuthukise abantu basemakhaya. Izakhaminzi zikhokha intelo ngokoke kufanele babenolungelo lokusebenzisa umhlaba, babe nelizwi ekuthuthukiseni nokubona ukuthi umhlaba usentshenziswa kanjani ngabantu.
- 4.3 Ukulima okuxubene kuncono loku kufaka phakathi ukulima amapulazi amakhulu kany nokulima amasimu amancane. Amasimu amancane kufanele ahlukaniswe ngokulingana.

- 4.4 Amasimu kufanele abeseduze namakhaya.
- 4.5 Abalimi/izakhamizi kumele kube yibo abanqumayo ukuthi bazotshala ziphi izitshalo.
- 4.6 Omama emakhaya yibona kanye kanye okufanele amandla okwenza izinqumo zokuthi kuzotshalwani emasimini. Kufanele kugquzelwe ukutshala ukudla okunjengombila nezibhido. Uma ngabe umphakathi uthola amasimu atshala ubhanana kuzofanela ukuthi ihafu noma ingxenye yalobhanana isuse esikhundleni sakhe kutshalwe ukudla.
- 4.7 Uma indawo enye yokulima ingatholakala, kuzodingeka ukuba ukuthi kutholakale izindlela zokunisela ngoba imvula kulendawo ayini ngokwenelisayo. UHulumeni ufanele asakhele amadamu kuze sikwazi ukuthola amanzi okunisela izitshalo.
- 4.8 Kulendawo yaseCork kufanele kutholakale umhlaba omunye owanele wamadlelo.

#### UKUBA NOKUPHATHWA KOMHLABA

- 4.9 Kuvezwe lemibono elandelayo:
- a) Nolowo muntu kufanele abe nomhlaba wakhe.
  - b) Kufanele kube nezindlela ezimbili zobunini bomhlaba indlela lapho umndeni ngamunye ube nomhlaba nedlela lapho umphakathi uhlanganisela khona.
  - c) Kufanele kuhlanganiswe indlela yebunini lobuyinhlanganisela kanye nebunini bamunye ngamunye kuze kungabikhona losalela emuva ekulimeni.

#### IZINTO ZOKULIMA

- 4.10 Ngaphandle kosizo luka Hulumeni, abantu abasoze babe nawo amandla okusebenzisa umhlaba, ngenxa yokuthi abanamali. Yothenga, imbewu, nezinto ezinye zokulima. UHulumeni angabanosizo ngokwakha izindlela abantu abanga boleka ngazo imali ikakhulu abilimi abalima izindawo ezincane.
- 4.11 Kunezinto eziningi ezidingwa ngabantu base Cork. Lezizinto zifaka phakathi amanzi, amanzi okuphuza izinkomo, izinkuni zokubasa, imigwaqo, izikolo. Akunazikolo ezinkulu zokulima kulendawo. Okunye okudingekayo ngugezi kanye nezincingo.
- 4.12 uHulumeni kufuneka ahambe phambili ekunikezeni abantu zonke lezidingeko. Kodwa kufanele kugquqzelwe izincumo zezakhamuzi efaka phakathi izinhlangano zabalimi nobambiswano lwabalimi. Kufanele kubhekwe futhi kwakhiwe izindlela zokweboleka izimali ezinhlangenweni zamazwe, kufanele amakomidi kwakhiwe azosiza abantu ukusebenzisa umnotho nezinto zokulima.

#### **5) UBANI OZUZAYO**

- 5.1 Umhlaba kufanele unikezwe wonke wonke ofuna ukulima. Uhlelo lokuhlela labo okufanele bathole umhlaba kufanele lufake phakathi laba abalandelayo:-
- 5.2 Labo abaphuyile abangenamasimu, ngoba yibo ababhekana nenkinga yokweswela ukudla. Loku futhi kuzosiza ukuqeda umona nokwesweka kokudla.
- 5.3 Ukwaba komhlaba kufanele kwenziwe ngendlela ecacile ezobonwa noma ngawubani (engafihlakanga). Ekwabeni umhlaba kufanele kwehlukaniswe phakathi kwalabo abazolimela ukuthengisa nalobo abalimela ukondla imindeni yabo.

- 5.4 Naku futhi okudingekayo uma kwabiwa umhlaba:-  
Abangenamisebenzi nomhlaba kufanele babengabokuqala ukuthola umhlaba.
- 5.5 Izidingo zomhlaba kufanele zibukezwe uma kwabiwa. Imithetho emidala enikeza amadoda umhlaba kufanele ibukezwe ingalandelwa. Kufanele lungabi khona ubandlululo uma kunikezwa umhlaba.
- 5.6 Omame abyinhlokoemakhaya abo (abangenamadoda) nalabo asebahola impesheni kufanele babe ngabokyqala ekutholeni umhlaba.
- 5.7 Kufanele kebe nohlelo lokupha ukudla izingane ezincane ezisemakhileshi.
- 5.8 Abakhoseli abavela eMozambique kufanele bathole izincwadi zomazisi kanye nomhlaba owanele.
- 5.9 Kufanele izikhulu zinganikezwa omunye umhlaba
- 5.10 Okufanele bathole umhlaba kuqala yilabo abangenahlaba hayi labo abavele banomhlaba omningi kodwa ke kufanele kubukezwe labo abalimela ukunikeza isizwe ukudla.

March 1994

Policy Document for **Marite**: Draft #2

Compiled from CPLAR workshop data: January and July 1993 and January 1994  
*Land identification, acquisition, allocation, and use.*

## 1) **WHERE to get land:**

1.1) Additional land is necessary for development.

1.2) The people of Marite have been forcibly removed from the following areas: Diepdrift, Frankfurt, Richmond, Sabane, Erasmus, Inyaka, Boschoek, Sandford, Ramanas, Kiepersol, Qwetha, Mech-Mec, Waterhound Boom. Also, the land owned by the HLH and land that extends towards Graskop and Bushbuckridge.

1.3) It is important to identify unused and underutilized white farm land to be made available for use by the community. State land and unused land should be occupied before elections for a constituent assembly. Much of the land at Sandford and Diepdrift is underutilized.

1.4) The land to the northwest of Marite is the land most suitable for farming. It is currently being used by white farmers for a coffee plantation and not benefiting the people.

*- forest  
C...  
take...*

### Resettlement:

1.5) People should continue living in their current households, but some people are willing to be resettled as long as the area is conducive to farming.

## 2) **HOW to Get land:**

2.1) It is important to embark on a campaign to reclaim and gain access to more land.

2.2) Acquiring adequate farming land necessitates the scrapping of the bantustan system and the formulation of a participatory land claims procedure, including a land dispute resolution committee and a land claims court.

2.3) A committee should be elected, excluding the chief, to facilitate the process of land claims in Mathibela. Marite must develop an inventory of land claims and a thorough historical case by identifying people who have a precise knowledge of the history of the area and the forced removals. This will facilitate the documentation of the forced removals and the resultant land claims. This process must begin before a land claims court has been set up, and the community must formulate demands and present them to all high level structures of government and other relevant authorities as soon as possible.

2.4) The Committee on Land Allocation (CLA) must be democratized.

### Compensation:

2.5) If there is to be compensation, a controversial issue, the white farmers must claim

their money from the government and not from the people.

### 3) **How to ALLOCATE land:**

3.1) Land should be allocated and distributed democratically and equitably.

3.2) If a person is under utilizing his/her land, he/she should lend it out to others for their use. *v. l. d. m. 2*

3.3) A committee should be elected to deal with allocation and distribution, headed by an elected person who is not a chief or a king. The committee would be elected periodically, say for five years, to ensure accountability. An assessment should then be made as to whether the committee had succeeded in distributing land democratically. The committee should not be subject to the control of bantustan authorities or structures or the tribal authorities. It should be accountable to the democratic local government structures of a unitary national state.

3.4) Extension officers should be directly involved in land allocation

#### Role of the Chiefs:

3.5) Chiefs should not maintain their present powers as they have become products of apartheid and have oppressed the people of Marite for too long. Land allocation should be handled by the people's elected representatives and committees, but ways can be sought to include the chief in this process.

#### Additional Resources:

3.6) Farmers' associations, government, and private corporations are key structures for determining the use and allocation of resources. Local people have lost confidence in the traditional tribal authority and the chieftaincy in this regard.

### 4) **How to USE land:**

4.1) Additional land must be made available for agricultural, residential, and grazing purposes, as well as for the establishment of industrial sites. Existing and newly allocated land should be used for a diversity of crop and livestock production. Crop farming should be a priority and there should be a farmer's support scheme.

4.2) The government must give the large farms to the community so that the community can divide the land for itself. There should be both small-scale and large-scale farming units. Everyone should have land for family farming on returned/reclaimed land.

4.3) People would like to have houses on their farms, but given financial constraints, houses should be separate from the farms. With time, people can build houses on their farms.

#### Land Tenure:

4.4) There should be mixed forms of tenure: individual forms of ownership/possession for family farms, in conjunction with democratically controlled state farms for collective use.

4.5) Organized farmers associations should be established to challenge the existing monopolies within agriculture.

Additional Resources/Skills:

4.6) Under the present dispensation, the chief has to play a central role in securing resources which must come from the Lebowa and central government. In the future, community committees and democratic local bodies like civics need to be elected and mandated to seek assistance from development agencies, funding bodies, and the international community. In the meantime, existing resources must be shared through the establishment of agricultural co-operatives.

4.7) The community must play the major role in local development and a local development committee must be elected. The community must have the major powers of decision-making through an elected civic leadership.

4.8) Water is high on the list of priorities for purposes of irrigation and consumption. It is essential to investigate the possibility of building a dam in the area and to establish piping and pumping facilities.

4.9) Other resource needs which have been identified include more livestock, fertilizers and seeds, pesticides, insecticides, and implements such as tractors, ploughs, etc. The development of farmers' associations and the pooling of implements (such as tractors) will encourage a collective culture between farmers and further the joint utilization of resources and skills.

4.10) Electrification, job opportunities, an efficient road network, comprehensive health services, education and day-care centres, proper recreational facilities (renovation of the Mathibela Stadium and a community library), and the improvement of public transport facilities are all crucial development issues.

Skills:

4.11) Basic agricultural skills are available, but there is a lack of agricultural and non-agricultural training institutions in the area. The government and the community need to establish multidisciplinary youth and adult education schemes. Skills centres should be established, controlled and administered by committees of parents, teachers, and students in consultation with the state.

## 5) **Who should benefit:**

Criteria and Selected Beneficiaries

5.1) Meetings should be held where people who wish to farm can be listed. Those who want to farm should be given the land to do so. There should be a rule that establishes that a person failing to use land given to him or her is forced to relinquish the land or temporarily to give the land to somebody else. This necessitates committees which would ensure that all people benefit equally, and not a selected few as has been the case when land was controlled by the chieftaincy.

5.2) Families should be given first priority when allocating land. Married sons and daughters with children must get land

5.3) Women must have adequate access to land - (with protection for divorcees & widows). There must be no discrimination on the basis of sex.

5.4) For residential stands, those with no homes at all should be the first to benefit, and the richest and those with land should be last.

5.6) People who are dismissed from the farms (evicted labour tenants) must benefit from a land reform program.

5.7) Refugees who have become part of the community must also be helped. These refugees are normally expected to pay large monies (R500 in Khonza fees to the chief).

5.8) Marginalised/landless households, and especially their children, must get land.

5.9) The unemployed, especially those who lost their jobs during the struggle, should be helped by a land reform program.

5.10) Children who finish their studies but do not get employment, as well as those who leave school, must also benefit.

5.11) Pensioners.

5.12) Those who can farm and make food available especially vegetables/foodcrops.

March 1994

**UMTHETHO MGOMO/IZIMISO KUZINDABA ZOMHLABA WASE MARITE  
USHICILWE NGOMBIKO OTHOLAKELE EMHLANGANWENI OBU BANTWE  
NGO JANUARY NANGO JULY 1993, NANGO JANUARY 1994.**

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**1) UNGATHOLAKALAPHI UMHLABA.**

- 1.1 Kuze indawo yaseMarite ithuthuke kudingeka omunye umhlaba.
- 1.2 Abantu baseMarite basuswa ngendlela yamandla kulezindawo ezilandelayo: Diepdrift, Trankfurt, Richmond, Sabane, Erasmus, Inyaka, Boshhoek kanye nomhlaba ongaphansi kwe HLH.
- 1.3 Kubaluleke kakhulu ukuthi kukhonjwe umhlaba ongasetshenziswa kanye nomhlaba osetshenziswa kancane emapulazini abamhlophe kuze kuzotholakala umhlaba ongasetshenziswa umphakathi. Umhlaba ongaphansi kukahulumende kanye nomhlaba ongasetshenziswa kumele usetshenziswe ngenkani ngaphandle kwemvume manje kungakakethwa uhulumende omusha.
- 1.4 Umhlaba onothe kahle olungele ukutshala ukudla ungatholakala ngasetshonlanga yase Marite. Okwamanje usetshenziswa abalimi abamhlophe balima ikhofi kuwo lomhlaba.

**KUHLELISA KABUSHA**

- 1.5 Abantu abanangi bayafisa ukuthi bahleliswe kabusha uma ngabe umhlaba noma indawo abazohlaliswa khona inonile noma ilungile ukulima.

**2) UNGATHOLAKALA KANJANI UMHLABA**

- 2.1 Kubalulekile ukuthi kusuke umsebenzi omkhulu wokuthola umhlaba owathathwa ngendluzula kubantu futhi kufaneke kutholakale umhlaba owanele.
- 2.2 Kuze kutholakale umhlaba owenele kufanele kwenziwe lezinto:
  1. Kufanele kuqedwe ohulumende bezabelo zabamnyama.
  2. Kufanele kwakhiwe indlela ezofaka phakathi bonke abantu baseMarite ekufuneni zonke izindawo ezathathwa ngendluzula kubantu baseMarite.
  3. Kuphinde kwakhiwe ikhomishane elizobhekana nokugweba nokucazulula isinkinga eziphathelene nokuphikisana ngezindaba zokwehlukaniselana umhlaba.
- 2.3 Umphakathi waseMarite kufanele uzikhethele ikomidi. Lelikomidi lingafaki uChief phakathi kulo. Lelikomidi yilo elizobhekana nezindaba zokubuyiselwa komhlaba kubantu kulendawo yase Mathibela. Abantu baseMarite kufanele babhale phansi zonke izindawo ezathathwa ngendluzula kubantu. Futhi kufanele babhalwe phansi imilando ngalezindawo okungasiza ukwenza konke loku ukuthi kutholakale bonke abantu abaziyo ngomlando walezindawo nokususwa kwabantu ezindaweni zabo. Loku kuzosiza ekubuyiseleni izindawo kubantu. **Yonke** lento le kufanele yenziwe manje kungakakhiwa inkantolo ezobhekana nokubuyisela umhlaba kubantu. Umphakathi umele uhlele kahle zonke izikhalo zawo, bese lezikhalo zithunyelwa kuwo onke amagatsha ahulumende.

- 2.4 I ACLA, okuyikhomishana elibonisana nohulumende ngezindaba zomhlaba kumele imele amazwi omphakathi kanti futhi ithwale izidingo zomphakathi.

#### UMTHOBANHLIZIYO KUBALIMI ABAMHLOPHE

- 2.5 Abalimi abamhlophe kufanele bathole umthobanhliziyi (loku yimali yokubakhalisa uma sekuthathwa umhlaba kubo) ozophuma kuhulumende hayi kubantu.

### 3) UNGAHLUKANISWA KANJANI UMHLABA

- 3.1 Lezindlela ezilandelayo zokwehlukaniselana umhlaba yizo ezibonakele:
- Umhlaba ufanele unikezwe futhi wehlukaniswe ngokulinganayo.
  - Umhlaba umele uhlukaniswe ngendlela ezokwenza ukuthi utholakale kalula kuphinde kutholakale indlela yokuvimbela ukuthi kungabikhona abantu abazogovuka nomhlaba bashiye abanye bengenamhlaba.

#### UBANI OFANELE AHLUKANISELE UMPHAKATHI UMHLABA

- 3.2 Umphakathi umele uzikhethetele ikomidi elizobhekana nokwabela umphakathi umhlaba ngendlela efanele. Lelikomidi kufanele libe ngaphansi komholi ongasiyo inkosi noma uchief. Lelikomidi kufanele likhethwe kabusha mhlawumbe ngemuva kwemnyaka esihlanu kuze kube nokwethembeka kwalelikomidi emphakathini. Lelikomidi kufanele lingabi ngaphansi kukahulumende wezabelo. Kumele libe ngaphansi kukahulumende wesigodi ongaphansi kukahulumende wezwe lonke lase South Africa.

#### UBUKHOSI

- 3.3 Lezindlela ezilandelayo zokusebenzisana nobukhosi zibonakele:
- Kubonakele ukuthi emakhosi nawocheif kufanele anganikezwa lamandla anayo okwamanje ngoba kuyabonakala ukuthi lamakhosi asetshenziswa uhulumende ekucindezeleni abantu baseMarite.
  - Ukwehlukaniselana umhlaba kufanele kuphathwe yikomidi elikhethwe ngabantu bomphakathi kodwa kufanele kubhekwe izindlela ubukhosi obungasiza ngazo kanye nezincwadi ezingenziwa kuze kusetshenziswane nobukhosi.

#### AMANDLA OMNOTHO WEZOKULIMA

- 3.4 Izinhlangotho zabalimi, hulumente, kanye nezinye nje izinhlangotho zabalimi ezingaphandle kukahulumende kumele zihlangane zibheke izindlela zokusebenzisa kanye nokuhlenganisa amandla kuzemnoto. Abantu sebalahle ithemba kohulumende bezabelo kanye nokumbuso webukhosi ekuphatheni amandla omnoto.

### 4) UZOSETSHENZISWA KANJANI UMHLABA

- 4.1 Kufanele kube nomhlaba omunye ozokwanela indawo yamadlelo, indawo yokwakha amakhaya kanye nomhlaba wokwakha ezentuthuko.
- 4.2 Uhulumende kufanele anikeze umphakathi amasimu amakhulu kuze umphakathi wabelana lamasimu ngokulinganayo. Kumele kube namasimu amancane kanye namasimu amakhulu. Wonke wonke kumele athole umhlaba wokulimela umndeni wakhe kulomhlaba ozawubuyiselwa kubantu.

yezimali loku kungavimbeleka kufanele amakhaya ahlukane namasimu. Ngokuhamba kwesikhathi abantu bazozakhela.

#### UKUPHATHWA KOMHLABA

- 4.4 Kufanele kube nezindlela eziningi zokuphathwa nobunikazi bomhlaba. Kufanele nalowomndeni ube nomhlaba wawo kuphinde futhi kube nomhlaba ongaphansi kwahulumende wentando yeningi.
- 4.5 Kufanele kuhlelwe izinhlangano zabalimi ezizobhekana nobugovu ubokhona ngaphansi kwezokulima.

#### IZINTO NOLWAZI OLUDINGEKAYO

- 4.6 Lezinto ezilandelayo zibonakele ukuthi ziyadingeka:
- a) Ngaphansi kombuso okhona okwamanje, Abochief bafanele basebenze ngawo onke amandla nokuzimisela ekutholeni umnotho odingekayo okufanele uvele noma uphume kuhulumende waseLebowa nakuhulumende wamabhunu.
  - b) Amakomidi akhethwa umphakathi namanye amagathsa omphakathi njengamaCivics kumele anikezwe amandla okusebenza kanye nabathuthukisa umphakathi, abadphathi bezimali, kanye namazwe angaphandle. Okwamanje umnotho okhona kufanele uhlukaniselwane ngokwakhiwa kwezinhlangano zabalimi.
- 4.7 Umphakathi kufanele kube uwo ohola phambili ekuthuthukiseni isigodi. Futhi kufanele kukhethwe ikomidi yesigodi noma yalendawo. Lekomidi izobhekana nokuthuthukisa umphakathi.
- 4.8 Phambili ezidingweni zalendawo amanzi okunisela nokudla. Kubalulekile ukuthi kubhekwe izindlela zokwakha idamu noma isiziba kulendawo futhi kuphindwe kubhekwe nezindlela zokufaka amaphayiphi okudonsa amanzi.
- 4.9 Ezinye yezidingo ezibonakele yizidingo zemfuyo eningi, manyolo kanye nenhlanyelo kanye nomuthi wokubulala izinambuzane ezibulala izitshalo. Okokulima okunjengagandaganda nako kuyadingeka. Okunye okudingekayo ukuthuthukiswa kwezinhlangano zabalimi nokuhlanganyela ekusebenziseni izinto zokulima njengogandaganda. Lokukhuthaza ukuhlanganyela kuzosiza abalimi ukubakhuthaza ukusebenza ngokubambisana.
- 4.10 Ezinye izinto ezibalulekile ukuthuthukisa lendawo ngugezi, amathuba emisebenzi, imigwaco emihle, ezempilo, ezemfundo, izinto zokuthwala abantu njengamabhasi, ezokunakekela umphakathi, izindawo zokuzilibazisa, zokudlala nokuphumula (izindawo yokuzilibazisa zifaka phakathi kuvuselela noma ukulungisa kahle iMathibela Stadium kanye nokwakhiwa kwendawo enezincwadi yokufundela khona, noma uboleke izincwadi (Library).

#### ULWAZI/IKHONO

- 4.11 Ulwazi olumqoka kwezokulima lukhona kubantu kodwa okudingekayo kakhulu izindawo zokufundela amakhono okulima kanye nezinye izinto. Uhulumende ebambisane nomphakathi kumele avule izikolo ezinkulu zolwazi olwahlukahlukene lapho kuzofundwa khona abasha nabadala. Izindawo lapho kuzotholakala khona ulwazi namakhono kufanele zisungulwe, ziphathwe futhi zihlelwe ngamakomidi abazali, amathishela,

izingane zesikolo babambisene nohulumende.

5) UBANI OZUZAYO  
IZINTO EZIFANELE ZIBUKEZWE KULABO ABAZOZUZA

- 5.1 Kufanele kubanjwe imihlangano lapho kuzobhalwa amagama alabo abafisa ukulima. Labo abafuna ukulima kufanele banikezwe umhlaba. Kufanele kubekwe umthetho ozovuma ukuthi uma umuntu enikezwe umhlaba kodwa angawusebenzisi, aphucwe lomhlaba noma unikezwe abanye abazowusebenzisa okwesikhashana. Kuze kuphumelele loku kufanele kube nekomidi elizobhekana nokuthi wonk' umuntu wabelwa ngokulinganayo hayi ukuthi kube nabanye njengoba abe kwenzeka ngekathi umhlaba uphethwe yizikhulu.
- 5.2 Kufanele kubukezwe imindeni kuqala uma kwabiwa umhlaba. Amadodana namadodakazi anezingane zawo kufanele athole umhlaba.
- 5.3 Ngenkathi kwabiwa umhlaba kufanele kungabi nobandlululo phakathi kwamadoda nabesifazane. Omame nabo kufanele babe nelungelo elanele ukuba nomhlaba. Kufanele kucatshangelwe abafelokazi kanye nalabo abehlukene namadoda abo.
- 5.4 Mayelana nendawo yokwakha labo abengenamizi nezitandi kufanele bathole indawo yokwakha kuqala. Abafanele babesekugcineni ukunikezwa indawo yilabo abacebile nalabo abanomhlaba.
- 5.5 Abanye okufanele bazuze kulezingucuko zomhlaba yilabo abaphelelwe umsebenzi base bayaxoshwa emapulazini.
- 5.6 Abakhoseli abaseyinxenye yomphakathi nabo kufanele basizwe. Laba bakhoseli uma befuna umhlaba okwemanje babhadaliswa imali eningi yokukhonza. Babhadala imali engango R500 ezikhulwini.
- 5.7 Labo abangenamisebenzi futhi banganamhlaba ikakhulu izingane zabo kufanele bathole umhlaba.
- 5.8 Abanye ekufanele basizwe kulohlelo lwezinguquko zomhlaba yilabo abaphelelwe umsebenzi bezabalazela inkululeko.
- 5.9 Izingane iziqede esikoleni zangatholi imisebenzi nalezo eziyeke isikolo phakathi naphakathi nazo kufanele zizuze kulohlelo lwenguquko yezemhlaba.
- 5.10 Abahola impesheni nabo kufanele bakwe kulabo abazozuza
- 5.11 Labo abenekhono lokulima bondle umphakathi ikakhulu ngezibhido nezinye izilimo kufanele bazuze kulohlelo.

March 1994

Policy Document for **Malekutu**: Draft #2  
Compiled from CPLAR workshop data: Feb. and September 1993 and January 1994  
*Land identification, acquisition, allocation, and use.*

## 1) **Where to Get Land**

1.1) There is a need for additional land. Land from the so-called white areas and from the white farms (in particular unused or unoccupied white farm land) must be given back to the people.

1.2) Many people in Malekutu have been forcibly removed from white farms and state land and resettled in Malekutu. Specific areas where people have been removed from include Ngodwana, the Kruger National Park, Eric's Place (Emgwenya), Plaston including Karino, Nelspruit including Mataffin, and White River.

1.3) The areas at Mataffin and Karino are largely underutilized, and at Karino, tobacco is farmed instead of food crops. The Kruger National Park, while it should be protected, should have its size reduced in favour of a land reform program that benefits the people.

1.4) The issue of land claims needs further research and investigation.

1.5) In the case of national parks, the state would have to identify some land within the national parks for redistribution. There is a feeling that the parks should remain even if some park land is given back to neighboring communities.

### Resettlement:

1.6) In the context of the current population explosion, resettlement options include:

- a• building a house on the farm.
- b• leaving some family members in the current household and building a house on the farm for other family members.
- c• selling the old house to build a new one on the farm to avoid people having many houses.

## 2) **How to Get Land**

2.1) Black people do not have the capacity to buy land. If land is to be subject to market prices, black people will be unable to afford buying back their land.

2.2) People should not have to take out loans to purchase white farm land. The legitimacy of white ownership is questionable and it would be like "buying out the thief who stole your land."

2.3) In the case of land being claimed from white farms, the state should arrange for the expropriation of farm land. This must concentrate on unused land, but more generally, the amount of land available to white farmers must be reduced.

2.4) In the case of forced removals, the appropriate mechanism for redistribution is a land claims court, but those without documents and/or oral historical evidence are unlikely to be catered for. Old people who are still alive should be consulted when processing land claims. A committee should be elected to present all land claims to the relevant structures.

2.5) It is essential that all land considered for additional land be fertile and have high agricultural potential.

Compensation:

2.6) Compensation arrangements should only be implemented in the case of productive white farm land. There should be no compensation for unused land.

### 3) **How to Allocate Land**

3.1) There are options regarding land allocation:

- a• Each family must have an individual farming plot. If a farmer is doing well, he/she can enter into a sharecropping agreement or other arrangement to use a neighbour's land. A person who fails to farm a given piece of land should give that land to somebody who needs the land.
- b• Land must be shared equally amongst members of the community.

Who Should Allocate Land:

3.2) The state should allocate land and manage a proper system of land ownership and registration in place of the chief.

3.3) The local state (including the Department of Agriculture) should work through locally elected committees and farmer's associations. The committee would oversee the allocation of land and ensure that the process is democratic and equitable.

3.4) Individuals should not get additional land on the basis of being a chief, a headman, or a member of the committee.

The Chieftaincy:

3.5) The chieftaincy must be democratised and made more accountable to the people.

= transfer of power to the people ->

### 4) **How to Use Land**

4.1) Land use should be organized around crop production, livestock rearing, industry, or residential purposes. Agricultural land and plots allocated to individual household should be properly registered in their name to end the arbitrary expropriation and land transfers. Land use and production should be decided upon either by

- a• Community representatives in liaison with government representatives.
- b• Individuals

Use/Organization:

4.2) There are options regarding the placement of fields and homesteads:

- a• People must get land for agricultural production away from residential areas.
  - b• Land must be within or near the residential site of families for reasons of security and manageability.
  - c• All the fields should be in one place because it is impossible now to have fields next to homesteads because houses have already been built and people cannot be removed or resettled.
- 4.3) In terms of grazing land, present communal arrangements should be retained so that grazing land can be available for everyone to utilize.

#### Farming Systems:

4.4) Large-scale agriculture is more productive than small-scale; it benefits the whole country and creates job opportunities. Small-scale farms are necessary, however, for family subsistence. Both farming systems, therefore, are important for Malekutu.

4.5) Agricultural cooperatives should be formed.

#### Land Tenure:

4.6) There should be both individual and collective ownership of land. Collective ownership is essential for large-scale enterprises. People will be elected by the community to administer and run the farms. Individual ownership is necessary for small-scale family subsistence farms.

#### Additional Resources:

4.7) The state is the major source of resources and skill provision. The state must develop a comprehensive development programme for agriculture. This would involve the development of infrastructure and mechanisms for supplying electricity, water, agricultural inputs, training (on the use of fertilizers and the examination of soil types), and equipment (including goodsheds, tractors, and a machine for milling maize), as well as credit and financing facilities.

4.8) Specific resource needs include: A land bank for credit and finance, pools for tractors and other implements, fertilizers, electricity, water reservoirs, cattle dipping facilities, better road infrastructure, clinics, industrial sites, educational institutions (esp. agric training), creches, fencing.

4.9) Government subsidization of black farmers must be introduced.

4.10) The resources for development should come from a variety of sources including: the Kangwane government, VAT and PAYE taxes, the "tibuse" fee collected through the chief, through the institution of farmers' cooperatives.

4.11) People are unhappy with Agriwane, banks, and similar institutions that have indebted their cooperatives. The Development Bank should allocate development funds directly to the co-operative with a clear credit agreement and terms of repayment.

#### Community Participation:

4.12) The Community should establish a development committee with various sub-committees to decide on development programmes and the use of resources. These should include:

- a sub-committee on health
- a sub-committee on agrarian issues
- a sub-committee on education

4.13) In order to be effective, such committees must be structurally accountable to the community, and must be subject to periodic election. The development committee and its sub-committees should not be dominated by the tribal authority

## 5) **Who should benefit**

5.1) Land should be allocated on the basis of "land need" and not on the basis of gender. Priority should be given to the landless.

5.2) Every person can farm if given land, but there are people who are not willing to farm. People who want to farm should be the people to whom the land is given.

5.3) People who want to farm food crops (tomatoes, maize) should have priority over those who want to farm cash (non-edible) crops like tobacco. Tobacco farming doesn't address the problem of starvation.

5.4) People should be given the opportunity to say how much land they can plough. More land should be given to those who have the capacity to use the land productively. Households that want to make full use of their land should have access to tractors and implements to do so.

5.5) Those who are married but still living with their parents must be given priority.

5.6) Unemployed landless people including married couples and pensioners should also be at the top of the list for land allocation.

5.7) Female-headed households, either widowed or deserted and with children to feed, must be given enough ploughing land and agricultural implements in order to survive.

March 1994

LIPHEPHA MTSETFO LELENTIWA YETAKHAMUTI TASEMALEKUTU  
NGO FEBRUARY KANYE NANGO SEPTEMBER 1993 NANGO JANUARY 1994  
UMHLABA UNGAKHONJWA, UNGATFOLAKALA, UNGANIKETWA FUTSI  
UNGASETSHENTISWA KANJANI

**1. UNGATFOLAKALA KUPHI UMHLABA**

- 1.1 Kunesidzingo sekwengeta umhlaba kuze kutsi Bantfu bahlale kahle. Umhlaba lobonakala kutsi ungenetisa letidzingo leti ngumhlaba lotesandleni tebelungu (emapulazi). Ikakhulu emapulazi langasebinti, langalinywa kufanele abusiswe ku Bantfu.
- 1.2 Liningi le-Bantfu lapha e-Malekutu basuswa ngenkani (ngemandla) emapulazini ebelungu nasemapulazini a-Hulumende. Tinzawo loapho Bantfu basuswa khona tifaka i-Ngodini, ka-Sikhukhuza, e-Ngwenya (Eric's Place), Plaston, Naspoti (Nelspruit) ne-White River
- 1.3 Tinzawo letifana ne Gemu, kufanele Hulumende abuke umhlaba lofanele kutsi Bantfu bangaphila kuwo kuze kutsi abanike. Kodwa kunesifiso sekutsi kube khona umhlaba losalako e-Gemu, ingatsaftwa yonkhe.
- 1.4 Lenzaba yemhlaba lokumele ubuyiswe ku-Bantfu idzinga luphenyo lolwanele kuze kutsi ilungiswe ngalokufanele.

**2. RESETTLEMENT (Luhleliso)**

- 2.1 Kutawuba nesidzingo sekutsi uma umhlaba sowutfolakele Bantfu bahleliswe kuze kutsi benetiseke kahle.
- 2.2 Loluhleliso lolu lutawubuketa letindlela letilanzelako;
  - A) Kutaba khona Bantfu lokutawufanele basuke lapho bakhe khona bayokwakha encenye kuze kutsi batfole umhlaba lowanele.
  - b) Kutawufanele kutsi Bantfu baniketwe umhlaba lowanele lapho bahleli khona.
  - c) Kutawudzingeka kutsi Bantfu baniketwe lusito (services) lolufanele kuze kutsi bakwati kutiphilisa kahle lapho bahleli khona.
- 2.3 Kuliciniso kutsi luhleliso lutawubita timali letinyenti ikakhulu kulabo labakhe kahle.

**3. UTAWUTFOLAKALA NJANI LOMHLABA**

- 3.1 Kubonakele kutsi kunetindlela letingi tekwaba umhlaba letindlela ngileti letilandzalako :-

- a) Ngilelo nalelo khaya kufanele libe nemhlaba walo wekulima. Uma umlimi alima kahle angangena ezivumelwaneni namakhelwane wakhe kutsi bahlanganyele ekulimeni umhlaba wakhe noma letinye tindlela tekusebentisana ngetekulima. Uma umuntfu ehluleka kulima indzawo laniketwe yona kufanele anikete labanye labadzinga indzawo yekulima.
  - b) Umhlaba kufanele wabiwe ngalokulingako kuto tonkhe takhamuti.
- 3.2 Hulumende kufanele atsatse sikhundla setikhulu kube nguye lowaba umhlaba futsi kube nguye lotawubukana netindzaba tebunikati bemhlaba.
- 3.3 Hulumende lophetse sigodzi lofaka ekhatsi litiko letekulima kufanele asebestisane nemakomidi lakhetfwe ngumphakatsi kanye netinhlango tebalimi. Lelikomidi litawubuketa kwaba kwemhlaba, libukisise kutsi loku kwenteka ngendlela lefanele yenelisa wonkhe wonkhe.
- 3.4 Tikhulu emalunga elikomidi, netindvuna akukafaneli kutsi atfole indzawo leyendlula yalabanye ngebukhulu ngoba batikhulu, tindvuna noma emalunga ekomidi.

#### TIKHULU NOMA BUKHOSI

- 3.5 Tikhulu kufanele tintshintshe indlela letisebenta ngayo. Kufanele tilandzele intsandvo yebantfu letibaphetse ngoba titikhulu ngebantfu.

### **4 TINDLELA TEKUHLELISA NEKWABELA UMHLABA**

- 4.1 Tinyenti tindlela tekwabela umhlaba.

- a) Likhaya kufanele kutsi libe ne sitandi ne masimu alo.
- b) Umhlaba kufanele wabiwe ngalokulinganako.
- c) Noma umhlaba kufanele wabiwe ngalokulinganako kungaba kuhle kutsi labo labanemandla ekulima banikwe umhlaba lomnyenti.

- 4.2 Ngubani lokufanele abe (asikele Bantfu) umhlaba?

Tinyenti tindlela letingabuketwa kuloku

- a) Tikhulu tingachubeka tabe umhlaba futsi tibe nemandla ukugadza umhlaba lowengetiwe.
- b) Hulumende angaba umhlaba abimbisene nelibandla lelikhetsiwe esikhundleni seti Khulu.
- c) Emasimu ekulima angabiwa litiko lete Kulima libambusene nenhlango yebalimi
- d) Titandi tekwakha tingasikwa nguHulumende abambisene nemphakatsi.
- e) Kufanele kube nendlala lenhle yekutsi umhlaba ubhaliswe egameni le Bantfu. Loku kufanele kubonwe ngu Hulumende.
- f) Ikomidi lekhetfwe sive ngendlela lekhululekile kufanele ibekhona kuze kutsi ikwati kubuketa lokwabiwa kwemhlaba.

#### 4.3 Tikhulu

- a) Tikhulu kufanele kutsi tisebente ngendlela yekutsi tikwati kuhlonipha umphakatsi nekulalela imibono yeBantfu ngendlela lekhululekile. Tikhulu kufanele tisebente ngekubambisana nelibandla lelikhetfwe ngumphakatsi. Tikhulu tivunyelwe kutsi tibambe tikhundla ku-Hulumende.
- b) Akufanele kutsi umuntfu atfole umhlaba lomnyenti ngendlela yekutsi usi Khulu noma indvana noma uhlobene nabo.

#### 4.4 Umphakatsi kufanele nawo ukwati kuba nesandla ekwabiweni kwemhlaba

- a) Kufanele kutsi kube nekomidi letawubuketa kusikwa nekwabiwa kwemhlaba.

### 5. KUSETSHENTISWA KWEMHLABA

#### 5.1 Umhlaba kufanele usetshentiselwe kulima, emadlelo, kwakha nemisebenti lemikhulu. Kusetshentiswa kwemhlaba kufanele kunconywe ngaletindlela letilandzelako;

- a) Ngemalunga lamele umphakatsi abambisene na Hulumende.
- b) Bantfu, ngamunye noma ngelikhaya.

#### 5.2 Tindlela tekumiswa kwemasimu netitandi;

- a) Bantfu banganikwa emasimu kudze nesitandi kuze kutsi titandi tihlale ndzawonye.
- b) Emasimu angasikwa khona madvute nesitandi kuze kutsi balimi bakwati kuwabuketa kahle.
- c) Emasimu angasikwa endzaweni yinye ngoba kungaba lukhuni kuwasika netitandi manje ngoba sevele kwakhiwe kantsi futsi kungaba lukhuni kususa Bantfu.

#### 5.3 Emadlelo kufanele kutsi achubeke aphantfwe ngumphakatsi kuze kutsi wonkhe umutfu akwati kuwasebentisa.

#### 5.4 Tindlela tekulima

- a) Kulima ngendlela ye mapulazi lamakhulu kuhle ngoba kuletsa sivuno lesikhulu kantsi futsi kwakha imisebenti. Kulima ngetindlela letincane kuhle nako ngekutsi Bantfu bayakwati kutondla. Totimbili letindlela tekulima tiyilungele lendzawo yase Malekutu.
- b) Kufanele kutsi kwakhiwe tinhlango tabo masilimisane (Agricultural Cooperatives).

#### 5.5 Kuphatfwa kwemhlaba (Land Tenure)

- a) Kulunge kutsi umhlaba uphatfwe Bantfu ngamunye, ngamunye noma ngemuti, ngemuti kuze kutsi Bantfu bakwati kulima kudla kwekutiphilisa. Kulungile futsi kutsi umhlaba uphatfwe ngumphakatsi wonkhe kuze kutsi Bantfu bakwati kulima kakhulu njengasemapulazini. Bantfu

batawukhetfwa ngumphakatsi kutsi babone kutsi lamapulazi lawa asetshentiswa ngalokufanele.

## 5.6 Letinye Tidzingo Letifanele

- a) Hulumende nguye lofanele abone tidzingo tekulima nelwati lekulima. Hulumende ke kufanele kube nguye lotawukwakha imigomo yetekulima. Lemigomo lena kufute ifake tidzingo tekulima letifaka kwakhiwa kwemnotfo lotawukwenta kulima kube lula.
- b) Tidzingo letifunekako tifaka leti;
  - i) Libhange letemhlaba lelitawubolekisa timali tekulima.
  - ii) Emagushede lapho kutawutfolakala khona boganaganda, bomanyolo, naletinye tizingo tekulima.
  - iii) Emadibhi etinkhomo, gezi (electricity), emadamu emanti, imigwaco lekahle, tibhedlela, tindzawo temisebenti lemikhulu, tindzawo tekufundzela ikakhulu kulima, ticolwa tebantfwana labancane, nabo fenisi nalokunye ke lokungabonwa ngesikhatsi.

5.7 Hulumende kufanele ancedze balimi labamnyama ngetindlela tekutsi nabo batfole kutfutfuka njengoba bekancedza abelungu.

5.8 Tidzingo tekutfutfuka kufanele tiphume etindzaweni letehlukene letingafaka lerti letilandzelako;

- a) Hulumende wesigodzi (KaNgwane) (local Govt.)
- b) Imitselo - njengemitselo yekutsenga (VAT) neliholo.
- c) Imali yatibuse lebanjwa tikhulu.
- d) Tinhlango tebalimi

5.9 Bantfu abajabuli nge AGRIWANE, ngema Bhange netinhlango letibafaka etikwenetini. Leli Bhange lentfuntfuko (DBSA) kufanele linikete tinhlango tebalimi imali etandleni, lemali ibhaliswe kahle futsi kucace kahle kutsi itawubhadalwa kanjani.

## 6 TENTFUTFUKO

6.1 Umphakatsi kumele kutsi nawo ukwati kufaka sandla etindzbeni tentfutfuko. Kuloku ke kufanele kutsi kube nelibandla lelikhetfwe ngumphakatsi lelitawubuketa tindzaba tentfutfuko. Lelibandla leli kumele libe nabo bandla ncane labatawubuketa litiko ngelitiko. Labo bandla ncane laba kufanele babukete temphilo, tekulima, temfundvo nalokunye ke lokungabonwa sive.

6.2 Kuze kutsi akwati kusebenta ngendlala lenhle lamabandla lawa kufanele kutsi asebente ngendlela lebonakalako futsi atsatsise emphakatsini ngaso sonkhe sikhatsi. Lamabandla lawa kufute futsi akhetfwe njalo njalo kuze kutsi asebente ngekutimisela. Akufanelanga kutsi lamabandla lawa aphaatfwe tikhulu noma tindvuna kufute aphaatfwe ngumphakatsi.

## 7. NGUBANI LOKUMELE ATFOLE LUTFO?

- 7.1 Kufanele kubukwe labo labeswela noma labandzinga umhlaba hayi nje bulili uma kwabiwa umhlaba. Labo labangenamhlaba kufanele babe sembili uma kwabiwa umhlaba.
- 7.2 Bonke bantfu bangalima uma banganiketwa umhlaba. Kepha-ke kunebantfu labangatsandzi kulima. Umhlaba kufanele uniketwe labo labafuna kulima.
- 7.3 Bantfu kufanele baniketwe litfuba lekusho kutsi indzawo lenganani labangakhona kuyilima. Umhlaba kufanele uniketwe labo bantfu labanelikhono lekusebentisa umhlaba ekukhiciteni.
- 7.4 Takhamuti letifisa kusebentisa umhlaba wabo ngalokugcwele kufanele babe netindlela tekutsi bakhone kusebentisa boganda-ganda kanye naletinye tintfo tekulima.
- 7.5 Phambili kulabo lekufanele batfole lutfo kuletingu cuko temhlaba ngilabo labashadile kepha basachubeka bahlala nebatali babo.
- 7.6 Futsi labanye lekufanele babuketwe kucala nakwabiwa umhlaba ngilabo labangasebenti futsi bangenamhlaba, laba bafaka ekhatsi imindeni leshadile, labo tasebahola impesheni.
- 7.7 Imindeni lapho bomake batinhloko tasemakhaya lapha kufaka ekhatsi labo bomake laboshonelwe bobabe nalabo labashiwe nemsebenti wekondla bantfwana, lemindeni-le kufanele inikwe umhlaba lowanele wekulima kanye netintfo tekulima.

March 1994

Policy Document for **Manzini**: Draft #2

Compiled from CPLAR workshop data: March and July 1993 and January 1994

*Land Identification, acquisition, allocation, and use.*

## 1) **Where to Get Land:**

1.1) The people of Manzini come from different areas from which they were removed. Much of these areas are white farms, including Della and Sallerson. Other areas include White River, Nelspruit, Graskop, Skukuza (in the Kruger National Park), Pretoriuskop, Plaston, Kiepersol, Mataffin, Karino, Malelane, Mayfair and Didimane.

1.2) The forest plantations do not help the people, and they hinder the growing of food crops.

### Resettlement:

1.3) There are mixed feelings about moving in order to gain access to land as part of a land reform programme. Some people are prepared to move, while others are not, although they would still like to have more fields. Those who wish to farm may move as they choose, but people should not be forced to forfeit their residential plots as these plots should pass to their children.

1.5) Some people want to be resettled on an area about 1,5 km from Legogote Mountain. Also Hek's farm on the other side of Legogote.

## 2) **How to Get Land:**

2.1) The community should identify people who know the history of the area that people will claim, and these people should make up a local land committee.

2.2) The government should expropriate the land from the white farmers, but it must use peaceful means to avoid conflicts and violence.

### Compensation:

2.3) Most people feel that compensation would be unjust in light of the forced expropriation of blacks and that the incoming government should not be lumbered with the errors of the past one. In the interests of peace and preserving agricultural equipment, however, the issue of compensation can be negotiated.

## 3) **How to Allocate Land:**

3.1) There should be a local elected committee to handle land allocation. It is also important to talk to the new elected regional government. The size of residential sites must be increased, and all people should get equal plots.

3.2) If an individual or a household proves to be incapable of farming, the land can be lent to others who can work the land until the person to whom it was originally allocated

can work it.

Chieftaincy:

3.3) The institutions of the chief and the induna are problematic. There is support for the view that the chief and the induna should not have the power of land allocation, and that they should have the same amount of land as the residents.

## 4) **How to Use Land:**

4.1) People should have individual powers and rights to make decisions about what to crop, how, and when.

4.2) The community should farm for domestic consumption and also for commercial purposes.

Land Tenure:

4.3) There are a variety of options regarding land tenure arrangements in Manzini:

- a• The possibilities of introducing co-operative farming must be explored. The co-operative should be entitled to request agricultural credit from the land bank. The money will be used to pay labourers and to purchase inputs, including a communal tractor.
- b• A mixed system of collective and individual farms would be the preferable arrangement.
- c• The farm as a whole should be collectively owned, but each family/household should be allocated a morgan for its occupation and use for housing, agriculture, and grazing.
- d• Each household should be allocated its own farm-land and should farm on the individual household basis. A 'commonage' is likely to produce conflict, and there will be free-riding.
- e• It is preferable that farms be broken down into small-scale family units, taking into account the different capacities of individual farmers.
- f• The extension officer should be responsible for checking how productive people are. If people are found to be unproductive, the extension officer should have the power to recommend reduction in land holdings to make way for those who can use the land productively.

4.4) Regarding the placement of fields and homesteads, the following options require further discussion:

- a• Houses should be next to the fields for daily monitoring.
- b• There should be a residential village that is separate from the farming land.
- c• People should be given the option of relocating to live near or on farm land or

remaining in the 'townships' (Nsikomu).

- d• People should obtain land for agriculture only. If people try to use all this farm land for housing as well, it will not be sufficient. Residential land should be kept separate from farm land.
- e• The land must be divided according to different purposes (ie land for agriculture, land for grazing, land for residential purposes).

4.5) Grazing land should be shared.

#### Resources/Skills:

4.6) Resources can be obtained, allocated, and used according to an elected committee from within the community. The Civic associations should be responsible for carrying out and controlling development. There is disagreement about the role the chief should play in this regard, but most people feel the chief should play some role.

4.7) The people need agricultural inputs, tractors, fertilizers, seeds, dams/irrigation, storage sheds, and credit for an effective development programme. The state should provide these to the community.

4.8) The community should have a farming-shed which shall be used to store all farming requirements such as tractors, fertilizers and seeds.

4.9) There is also a need for jobs, an end to gangsterism/crime, tertiary-level schools, and a spirit of cooperation, especially among mothers and fathers.

4.10) Agricultural education and training is important to empower those who will be farming with farming skills.

## **5) Who Should Benefit:**

5.1) The categories of targeted beneficiaries include:

1. Landless; especially those without residential sites.
2. Those without agricultural land who need to work it.
3. Female-headed households.
4. The unemployed who may gain employment or sustain themselves through agriculture.

LIPHEPHA MTSETFO LELENTIWA YETAKHAMUTI TASEMANZINI  
NGO MARCH KANYE NANGO JULY 1993, NANGO JANUARY 1994  
UMHLABA UNGAKHONJWA, UNGATFOLAKALA, UNGANIKETWA FUTSI  
UNGASETSHENTISWA KANJANI

1) NGIKUPHI LAPHO KUNGATFOLAKALA KHONA UMHLABA.

- 1.1 Bantfu baseManzini baphuma etindzaweni letehlukahlukene lapho basuswa khona. Linyenti laletindzawo ngemapulazi alabamhlophe lokufaka ekhatzi lipulazi laka Della nelaka Sallenzon. Letinye taletindzawo tifaka ekhatsi iWhite River, iNasipoti, iMataffin, iKarino, iMalelana, iMayfair, iDidimane, iGraszkop kaSkukuza iPetriskop.
- 1.2 Bantfu bafuna kuniketwa lamapulazi alabamhlophe langasemifuleni ngoba anemanti.
- 1.3 Lamahlatsi lahlanyelwe akasiti muntfu kantsi futsi avala kuhlanyelwa kwekudla.

KUHLALISWA KABUSHA KWEBANTFU ETINDZAWENI (RESETTLEMENT)

- 1.4 Bantfu bavete imibono lehlukahlukene mayelana nekusuka etindzaweni tabo kuze batfole indzawo loku yincenye yeluhlelo lwetingucuko temhlaba. Labanye bantfu batimisele kusuka kantsi labanye abakatimiseli kodwa bonkhe batimisele kutfole umhlaba lowanele wekulima.
- 1.5 Labanye bafuna kuhleliswa kabusha endzaweni lelikhilomitha nesigamu kusuka entsabeni ligogote kanye nelipulazi lakaHek encenyeni yeligogote.

2) UNGATFOLAKALA KANJANI UMHLABA

- 2.1 Umphakatsi kumele ukhombwe bantfu labati kabanti ngemlandvo waletindzawo bantfu labatifuna tibuyiswe emuva kubantfu labantfu labanalolwati kumele bente likomidi lesigodzi leliphatselene netemhlaba.
- 2.2 Hulumente kumele abele bantfu umhlaba losetandleni talabamhlophe, kodwa loku kumele kwentiwe ngendlela yekutfole kute kuvikelwe kucabana neludlame.

KUKHALISWA NOMA UMTFOBANHLITIYO LOMELWE UNIKETWE  
LABAMHLOPHE KULOMHLABA LOTAWUNIKWA BANTFU.  
(COMPENSATION)

- 2.3 Imibono ifaka ekhatsi lena lelandzelako:
- a) Indzaba yekukhalisana kumele ihlalelwe phansi ikhulunywe kuvinjelwe kulwa ngetikhali kwalabamhlophe ngaleti ngucuko temhlaba.
  - b) Hulumente kumele akhalise labanikati bemhlaba lokumele utsatfwe uniketwe bantfu.

3) UMHLABA UNGAHLUKANISWA KANJANI?

- 3.1) Kufanele umphakalitsi noma takhamuti tikhetswe likomidi lelita wubukana kuhluniswa kwemhlaba. Kuboneke kutsi kubalulekile kutsi kucociswane nohulumente lomusha wesigodzi. Bukhulu betitandi tekuhlala kufanele tikhuliswe futsi wonkhe wonkhe kufanele atfole titandi letilinganako.

- 3.2) Uma umuntfu aniketwe umhlaba wekulima kepha angawesebentisi kufanele lomuntfu emukwe lomhlaba uniketwe labanye labatawusebentsa. Uma lomuntfu lowaniketwa lomhlaba sekafuna kuwusebentisa utawubuyiselwa umhlaba wakhe.

### BUKHOSI

- 3.3) Bantfu labaningi bayawusekela umbono wekutsi umbuso webukhosi netindvuna ufanele ucedvwe noma upheliswe. Futsi inkhosi kumele ibe nemhlaba lolingana newetakhamuti.

## 4) UNGASETSENTISWA KANJANI UMHLABA

- 4.1 Bantfu kumele babe nemandla nemalungelo ekwenta tinqumo ngalokumele bakutjale, nekutsi bakutjale kanjane kantsi futsi nekutsi bakutjale nini.
- 4.2 Umphakatsi kumele utjalele kudla kantsi futsi utjalele kutsengisa.

### EMANDLA EKUPHATSA UMHLABA

- 4.3 Kunetindlela letehlukahlukene letiphatselene nekuhlelwa kwemandla ekuphatsa umhlaba eManzini
- a) Kumele kubuketwe ematfuba ekuqalisa kulima ngekuhlanganyela tinhlango tebalimi kumelwe Kumele tibe nelilungelo lekweboleka imali ebange lemhlaba, lemali itawusetjentiswa kuholela tisebenti kanye nekutsenga tintfo tekulima lokufata ekhatsi sigulumba/gandaganda semphakatsi.
  - b) Luhlelo lolungaba ncono luhlelo lolufaka ekhatsi letinhlelo letimbili kuba nemasimu latawulinywa ngekuhlanganyelwa kanye nemasimu emndeni ngamunye ngamunye.
  - c) Lipulazi lilonkhe kumele liphatfwe ngumphakatsi ngebunyenti, kodwa umndeni ngamunye kumele uniketwe limogeni lelimogeni litawusetjentiselwa kuhlala, kulima kanye nemadlelo.
  - d) Umndeni ngamunye kumele uhlukaniselwe umhlaba wekulima. Kuhlanganyela umhlaba munye kutawubanga kucabana.
  - e) Kubonakele kuncono kutsi umhlaba wekulima uhlukaniswe wentiwe tindzawo letincane letenele kulima umndeni ngamunye ngamunye. Kuloku kwehlukaniselana kufanele kubuketwe emandla noma kubukwe kakhulu emakhono emlimi ngamunye ngamunye.
  - f) Umlimisi, kufanele anikwe emandla ekuhamba ahlola kutsi bantfu bakhicita kanganani. Uma kutfolakala bantfu labangakhiciti ngalokwanele umlisi kufanele anciphise indzawo yalabantfu anikete lendzawo bantfu labatayusebentisa ngalokwenelisako.
- 4.4 Mayelana netindzawo temasimu nemakhaya letindlela letilandzelako kusandzingeka kutsi kucociswane ngato.
- a) Emakhaya kumele abe edvute nemasimu kute emasimu atawu hlala acaphelwe.

- b) Kumele kube khona indzawo yekuhlala leyehlukene nemhlaba wekulima.
- c) Bantfu kumele baniketwe litfuba lekukhetsa kutsi batsandza kuhlala edvute nemhlaba lebalimakuwo noma baqhubeke bahlale esikomu noma emalokishini.
- d) Bantfu kumele batfole umhlaba wekulima kuphela lomhlaba ngeke wenele uma bantfu bafuna kuwusebenta lomhlaba kuhlala nemindeni yabo futsi baphindze balime. Lomhlaba angeke wenele tonkhe letintfo. Umhlaba wekuhlala kufanele wehlukaniswe emhlabeni wekulima.
- e) Umhlaba kumele uhlakaniselwe kusetjentiselwa tindlela letehlukene letindlela ngileti: Umhlaba wekulima, umhlaba wemadlelo kanye nemhlaba wekuhlala.

4.5 Kufanele kwabelwane umhlaba wemadlelo

#### UMNOTFO WETEKULIMA KANYE NELWATI EKULIMENI (RESOURCES/SKILLS)

- 4.6 Umnotfo kumele utfolakale, uhlukaniswe futsi usetjentiswe ngetindlela letitawubonwa likomidi lelikhetfwe ngumphakatsi. Tinhlango temphakatsi kumele tibukane nekuphatsa futsi nekulawula tentfutuko. Kunekungavumelani mayelana nemsebenti lokumele wentiwe bukhosi kuloluhlelo, kodvwa linyenti litsi bukhosi kumele buniketwe litfuba kuloluhlelo.
- 4.7 Bantfu badzinga luncedvo kutekulima, tigulumba, bomanyolo, tinhlanyelo, emadamu, kanye nekubolekiswa kwetimali kuze kwentiwe luhlelo lwentfutuko. Hulumende kumele anikete umphakatsi konkhe loku.
- 4.8 Umphakatsi kumele ube nelugushede lelitawusetjentiselwa kugcina tintfo tekulima njengetigulumba, manyolo netinhlanyelo
- 4.9 Futsi kunesidzingo sekutsi kuvulwe ematfuba etemsebenti kute kutophela bugebengu. Kuphindze kube nesidzingo sekuvuleka kwentindzawo temfundvo lephakeme kanye nemoya wekusebentisana ikakhulu phakatsi kwabomake nabobabe.
- 4.10 Imfundo ngetekulima ibaluleke kakhulu kute itoniketa emandla nelikhono kulabo labatabe balima futsi banemakhono nelwati lwekulima.

#### 5) NGUBANI LOKUMELE ATFOLE LUTFO?

5.1) Lokufanele batfole bafala ekhatsi laba labalandze lako:-

- a) Labo labangenamhlaba ikakhuku labo labangenandzawo yekuhlala
- b) Labo labangenamhlaba wekulima labawutsi nabawutfole bawusebentise
- c) Imindeni lapho kungenabobabe noma imindeni lehowa bomake
- d) Labo labangenamisebenti (ematoho) labangatfole umsebenti nekuti philisa ngekulima.