

**MATSHALATSHALA YO ENDLA LESWAKU MUGANGA WA DIXIE WU  
XALAMUKELA TIMFANELO TA MISAVA**

***Masungulo***

Emalembeni ya sweswinyana, Muganga wa Dixie a wa ha tshamisekanga hikwalaho ka nkwetlembetano lowu nga vangiwa hi ku aviwa ka ndhawu ni ku biyeliwa ka xiphemu xa misava ya muganga hi Wild Sabi hi xikongomelo xo hluvukisa mabindzu lama fambisanaka ni vupfhumba.

Hambileswi vuvukisi bya muganga ni nhluvukiso swi amukeriwaka swinene eka swiphemu hinkwaswo swa Afrika Dzonga, matshalatshala ya Wild Sabi ma pfuxe njhekanjhekisano, nkwetlembetano ni ku karhateka lokukulu.

Nhluvukiso wa Wild Sabi a wu seketeriwi hi vuningi bya vaakatiko va Dixie, hikwalaho kaleswi va nga hlamuseriwangiki hahle ni ku vulavurisana na vona hi ta nhluvukiso lowu nga kunguhatiwa.

***Timfanelo ta vanhu kuya hi vumbiwa ni nawu emhakeni ya misava***

Timfanelo ta vaakatiko va Dixie hinkwavo ni ta munhu ha un'we ti sirheleriwe hi ***Nawu wa Nkarhinyana wa Nsirhelelo wa Timfanelo ta Misava ya Vapfumali, wa 31 wa 1996 (Interim Protection of Informal Land Rights Act 31 of 1996 [IPILRA])*** (languta leswi nga ngenisiwa leswaku u kuma vuxokoxoko hi xitalo). Hi ku komisa,

*IPILRA yi sirhelela vanhu hinkwavo lava tshamaka eka misava leyi tirisiwaka hi vanhu vo tala leyi khale a yi vuriwa Bantustans, vanhu lava tshakama eka misava leyi nga ni n'winyi, vanhu lava khale a va ri ni Mpfumelelo wo Tshama (Permissions to Occupy [PTOs]) ni munhu un'wana ni un'wana loyi a tshama emisaveni handle ko kavanyetiwa ku sukela hi 1997 "**onge hiloko a ri n'winyi wa misava**".*

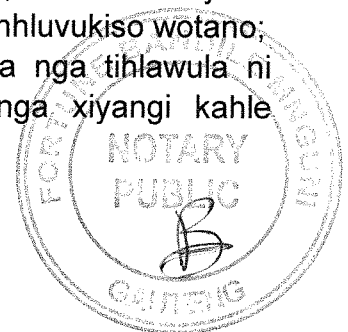
Tlhandlakambirhi, hi kuya hi milawu ya Xiyenge xa 25 xa Vumbiwa ra Afrika Dzonga (1996), *nhluvukiso wun'wana ni wun'wana lowu endliwaka a wu fanelanga wu tekela munhu un'wana ni un'wana nhundzu ya yena swi nga fanelanga.*

***IPILRA yi tlhela yi boxa leswaku,***

*Munhu a nga fanelanga a tsoniwa lunghelo leri nga riki ra ximfumo eka misava handle ka mpfumelelo wa yena.*

Hikwalaho ka mhaka leyi nga boxiwa laha henhla, matshalatshala ya nhluvukiso ya Wild Sabi ma tise ku nga tshamiseki eka Muganga wa Dixie hikuva:

1. 'Vayimeri va Muganga wa Dixie' lava nga tihlawula ni Vulawuri bya Xivongo xa Mnisi a va si heta ku vulavurisana ni ku pfumelelana ni vaakatiko va Dixie hinkwavo, hilaha swi nga languteriwa hakona eka IPILRA, naswona hi yona mhaka vaakatiko va Dixie va nga si pfumelaka ximfumo ni nhluvukiso wotano;
2. Swi tikomba onge 'Vayimeri va Muganga wa Dixie' lava nga tihlawula ni Vulawuri bya Xivongo xa Mnisi va teke xiboho va nga xiyangi kahle malunghiselelo ya IPILRA na Vumbiwa;



3. A ku kambisisiwanga hilaha ku heheleke vuyelo lebyi nga ta va kona eka mbango ni laha ndhavuko wa muganga wu nga ta khumbeka hakona ku nga si sunguriwa phorojeke yoleyo;
4. Swi tikomba ku nga ehleketiwanga hi tindlela to tlhantlha timholovo no bula hatona, hiswona leswi nga endla leswaku ku va ni madzolonga lamakulu, mintlawa leyi lwisanaka ni ku fubarherisa.

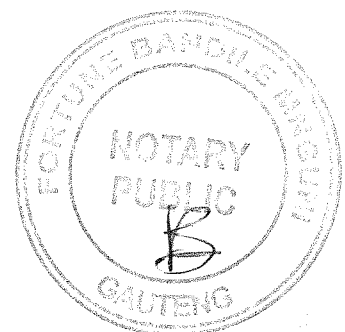
***Goza lerinene ro lulamisa xiyimo no tlhantlha timholovo***

Leswaku ku va ni ntwanano naswona muganga u seketela nhluvukiso, ku fanele ku endleka leswi landzelaka:

1. Vaakatiko va Dixie hinkwavo va fanele va tivisiwa hixitalo timfanelo ta vona ta misava hilaha swi nga boxiwa hakona eka IPILRA ni le ka milawu yin'wana;
2. Matshalatshala ya nhluvukiso lama nga riki enawini ni lama endliwaka hi ntlawa wun'we ma fanele ma yimisiwa naswona ku sunguriwa hi vuntshwa;
3. Vaakatiko va muganga wa Dixie va fanele va papalata hilaha ku heheleke ku lwa hi mintlawa;
4. Ku fanele ku kambisiwa vuyelo lebyi nga ta va kona eka mbango ni laha ndhavuko wa muganga wu nga ta khumbeka hakona ku nga si sunguriwa nhluvukiso wa misava;
5. Ku fanele ku xiyiwa leswaku miganga leyi nga longoloka na Kruger National Park yi xaniseke malembe yo tala hikwalaho ko rhurhisiwa hi nsindziso naswona nhluvukiso lowuntshwa wu fanele wu xiya mintokoto yo tano ya nkarhi lowu hundzeke.

.../Nawu wa Nkarhinyana wa Nsirhelelo wa Timfanelo ta Misava ya Vapfumali

NAWU WA NKARHINYANA WA NSIRHELELO WA TIMFANELO TA MISAVA YA  
VAPFUMALI, WA 31 WA 1996



## DIXIE COMMUNITY LAND RIGHTS AWARENESS INITIATIVE

### **Background**

Over the recent past, Dixie Community has been destabilised by conflict arising from the zoning and fencing of a portion of community land by Wild Sabi with the aim of developing a tourism related enterprise.

Although community investment and development is a welcome thing across the length and breadth of the new South Africa, the Wild Sabi initiative has taken off with a great deal of controversy, conflict and concern.

The Wild Sabi development lacks the support of the majority of the Dixie residents, because they were never properly engaged and consulted about the proposed development.

### **People's constitutional and legislative rights to land**

The Dixie residents' collective and individual rights to land are protected by the **Interim Protection of Informal Land Rights Act 31 of 1996 (IPILRA)** (see attached for further details). In short,

*IPILRA provides protection for all people living on communal land in the former Bantustans, people living on trust land, people who previously had Permissions to Occupy (PTOs) and anyone living on land uninterrupted since 1997 **“as if they were the owner”**.*

Furthermore, in terms of Section 25 of the South African Constitution (1996), *any development proposal cannot unlawfully deprive any person of his or her property.*

### **IPILRA further stipulates that,**

*No person may be deprived of any informal right to land without his or her consent.*

In view of the above, the Wild Sabi development initiative has brought instability to Dixie Community because:

1. The self-designated 'Dixie Community Trust' and the Mnisi Tribal Authority have not conducted a consultation and consensus-building exercise with all Dixie residents, as envisaged in IPILRA, and that is why the majority of the Dixie residents have not formally agreed to such a development;
2. The self-designated 'Dixie Community Trust' and the Mnisi Tribal Authority seem to have acted without properly considering the provisions of IPILRA and the Constitution;
3. No thorough environmental and community cultural impact assessments seem to have been done prior to the initiation of the project;
4. No community conflict resolution strategies seem to have been contemplated and deliberated on, hence the degeneration into serious violence, warring camps and bribery.



***Ideal course correction and conflict resolution***

In order to bring back harmony and community supported development, the following needs to happen:

1. All Dixie residents be made fully aware of their rights to land as stipulated in IPILRA and other legislation;
2. Illegal and unilateral development initiatives be stopped and a fresh start be made;
3. Factionalism by residents of the Dixie community be avoided at all costs;
4. Environmental and community cultural impact assessment be carried out before any land development can be initiated;
5. Note be taken that these communities along the Kruger National Park have suffered years of forced removals, and that new developments should be sensitive to such historical experiences.

.../Interim Protection of Informal Land Rights Act

INTERIM PROTECTION OF INFORMAL LAND RIGHTS ACT 31 OF 1996

