

Our forbears defended this land in the Pondo Revolt and leaders were hanged in Pretoria in 1961. They were accused of attacking the chiefs. And they had indeed attacked chiefs who accepted the Bantustan Act of 1951 and collaborated with the government of apartheid. The chiefs who stood with the people were “demoted” by the apartheid government and continued the struggle.

The TKLA serves to protect this period of new colonialism that we are in. All the wealth that is the basis for our community’s livelihood, food security and income is under threat from a hoard of hungry lions who try to help capitalist corporations buying off and corrupt traditional leaders who want to become business directors and rich.

The TKLA has written into law that the chiefs can make deals about our land. The TKLA means that they don’t need to get permission from their people. This started with colonialism, continued under apartheid and even after 1994. In this way, the TKLA is effectively making community land into the private property of traditional leaders.

Contralesa was cited as a respondent in our case but did not bother to file any papers. They have nothing to say in Court. We were not surprised.

Since colonialism started we have had traditional leaders who believed what the invaders told them: that they were owners of community land and not its custodians. Today such tragic figures can be counted by their hundreds. They want more money and cars from so-called “investors” by signing deals without the consent of their people.

Our history in South Africa is very clear. The majority of traditional leaders opened the doors to colonialism and imperialism, and cooperated with the apartheid government. One example of many is the Pondo Revolt 1959-61.

What the President of the Contralesa argued on TV opened old wounds and scars.

All we want from Contralesa is to see them defending the land of the communities, and not to work against the will of the communities.

Amadiba Crisis Committee

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