

ASSESSOR

SAAWU O/V CT.

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Lauren

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24/2/88

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UNITED DEMOCRATIC FRONT CONFERENCE AGAINST FORCED REMOVALS.

"There shall be Houses, Security and Comfort."

All people shall have the right to live where they choose, to be decently housed, and to bring up their families in comfort and security; Unused housing space to be made available to the people; Rent and prices shall be lowered, food plentiful and no-one shall go hungry. A preventative health scheme shall be run by the state; Free medical care shall be provided for all, with special care for mothers and young children; Slums shall be demolished and new suburbs built where all shall have transport, roads, lighting, playing fields, creches and social centres; The aged, the orphans, the disabled and the sick shall be cared for by the state; Rest, leisure and recreation shall be the right of all; Fenced locations and ghettos shall be abolished, and laws which break up families shall be repealed.

-Clause nine, Freedom Charter, 1955.

1985 will be the 30th anniversary of the Freedom Charter. This document, drawn up by the Congress of the People on June 25/26 1955, set out the demands of the majority of South Africans. Today, even these basic demands have not been met. People in the Western Cape still live separated by the Group Areas Act, confined to townships, with many forced to carry passes. Housing is grossly inadequate, rents are high and there are few community facilities. In addition, a quarter of a million people are faced with forced removal to Khayalitsha (for "legals") and to the homelands (for "illegals").

The full agenda for the conference follows below. Included are a number of questions intended to provide a basis for discussion. We invite your organisation to consider these questions (and others), to discuss how they affect the members of your organisation, and to suggest demands that can be made around each heading.

AGENDA.

- 1) 8.30 - 9.00 Registration.
- 2) 9.00 - 10.00 Video/Slide tape show on forced removals
- 3) 10.00 - 11.30 FORCED REMOVALS.
 - a) Introduction - UDF
 - b) Guide questions.
 - 1) Why does the government move people?
 - 2) Where have people been moved to in Cape Town?
 - 3) Why is the government building Khayelitsha?
 - 4) What methods does the government use to force people to move?
 - c) Summary
- 4) 11.30 - 1.00 INFLUX CONTROL AND PASS LAWS
 - a) Introduction - Western Cape Civic Association
 - b) guide questions.
 - 1) What does it mean to carry a pass?
 - 2) Why are some people classified "legal" and others "illegal"?
 - 3) Why does the government force all Africans to belong to homelands?
 - 4) Have people always carried passes?
 - c) Summary
- 5) 1.00 - 2.00 Lunch (R1.00 donation if possible.)
- 6) 2.00 - 3.30 HOUSING AND GROUP AREAS.
 - a) Introduction - Cape Areas Housing Action Committee.
 - b) Guide questions
 - 1) Why are there not enough houses for everyone in Cape Town?
 - 2) Why are people forced to live in different areas?
 - 3) How will Botha's "new deal" affect the question of housing?
 - c) Summary
- 7) 3.30 - 5.00 GENERAL DISCUSSION.
 - a) What are our demands?
 - b) -How do we achieve them?

+++ VENUE: Church of the Resurrection, Bonteheuvel.

=== DATE : Saturday, December 1.

+++ TIME : 8.30 (sharp!)

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 - 2) Why are people forced to live in different areas?

X2

THE CRIME OF FORCED REMOVAL

Bar "X"

- On a continent fast losing the race to feed itself, most of our rural communities under threat of removal are self-sufficient — and more.
- In mediaeval England they used to paint white crosses on houses struck by the plague. In mediaeval modern-day South Africa, black people have come to know that a white number painted on a house can also be a sentence of death.
- Once a community like Driefontein has been destroyed and its livelihood taken away, the resettled people seldom have any means of starting peasant agriculture again.
- Mr P W Botha and his cabinet should sit down one day and ask themselves whether they really believe they can continue dumping people on to this land and expect them to stay there. Do they not see the signs that the 'homelands' may be reaching bursting-point?

Behind the little flags on maps

Following the shooting of its leader, the tiny Transvaal village of Driefontein is the focus of a brief blaze in the world's spotlights. JOHN KANE-BERMAN steps behind the facades into the day-to-day realities of Driefontein, and points out that it is just one example of a giant piece of social engineering whose only assured effect is that its intended results backfire.

TWO hundred miles to the south east of Driefontein Consolidated Limited, the world's richest gold mine, is another place called Driefontein — whose owners face removal to the "homelands" because the government thinks they are "poorly situated" and need to be "consolidated".

Every now and then an act of cruelty or violence causes a brief flicker of public attention to what is happening to South Africa's "poorly situated" people.

In October 1979, Mosima Sekole, a father of six who worked in Johannesburg as a gardener, returned home to his village in the northern Transvaal to find his family scattered and his house, built with his life savings, in ruins. It had been demolished in the course of a removal. Saying he now had no future, Sekole went out and hanged himself.

In June last year, a newspaper reported "heartbroken Fingo leader collapses in Parliament". Isaac Tembeni and seven other villagers had travelled through the night from the Ciskei to see Dr Koornhof, the minister responsible for removing "poorly situated" people. They said their community of 500 families had been removed from fertile lands near the Tsitsikama forest to two-roomed huts in a Ciskei location, Elukhanyweni. "I came to see Minister Koornhof's face so that our children should one day know that we were not afraid to go to the highest authority to put our case," Tembeni said.

Dr Koornhof, as we have come to expect of him, said that his door always stood open to people who wanted his help. However, he added, he could not see these particular people because they were now citizens of a foreign country and must go through diplomatic channels. That too we have come to expect of Dr Koornhof. Exhausted after his long journey and his fruitless wait into the night to see Dr Koornhof, Tembeni collapsed in the corridors of Parliament.

This year, on Saturday 2nd April, a white policeman half his age shot Saul Mkhize dead in the Transvaal Driefontein, where 5 000 people face removal. Once again, the newspapers and (foreign) television showed a modicum of interest in the plight of the "poorly situated". One or two political groups busied themselves in for Mr Mkhize's funeral, and another martyr was proclaimed.

The real tragedy of Saul Mkhize and



Saul Mkhize addressing a group of elderly Driefontein residents.

others like him is that the public shows no interest in them until they are dead. Mkhize the dead martyr attracted a thousand times more attention in and outside South Africa than Mkhize the living hero was able to. The continuing tragedy of Driefontein is that when the television cameras and the clenched fists have been put away, Mkhize's people will again find themselves almost completely alone in their battle to be left in peace. A lawyer and an MP or two, a handful of advice office workers, and perhaps a few friends will be the only people retaining any interest.

Political commentators may earnestly point out how much damage the government does itself internationally every time it creates another martyr, but the fact remains that the killing of Saul Mkhize has removed the main obstacle to the destruction of his community. That fact is not altered when the "Congress of South African Students" or the "Workers' Support Committee" makes use of his funeral for a piece of political theatre that is simply irrelevant to the plight facing the people he has left behind.

One needs no ideological perspective to appreciate the absolute wickedness of what the government has in store for Driefontein. One has only to stand at Saul Mkhize's house on a hillside and look down at the rest of Driefontein stretching away below to wonder at what kind of a country South Africa is that it allows its rulers to do something so utterly destructive.

Yes, a dam is to be built nearby, and

yes, it will flood some of the Driefontein properties. But more than two-thirds of them will not be flooded — and the Driefontein people have shown themselves enterprising enough to turn the dam to advantage by putting fish into it. They could fish not only for their own consumption but also for sale to others in the area — the kind of initiative one would have thought the Small Business Development Corporation would encourage.

Driefontein is not a wealthy village. But on a continent fast losing the race to feed itself, it is self-sufficient — and more. The peasants and their tenants rear cattle, goats, and chickens. They grow maize, pumpkins, potatoes, and peach trees. Drought has hurt them this year, but when the rains are good they produce a food surplus to sell in neighbouring white towns, including Wakkerstroom. Several of the plotowners own tractors.

White South Africans like to claim that black people are clueless when it comes to farming. Driefontein is not only proof of the opposite but one of the vestiges of a bygone age that has so far escaped destruction. Around the turn of the century black people were forming companies to buy land from white farmers and profitably marketing their produce in the towns. But the infant mines and industries suffered a severe labour shortage in the years after the Boer War. An independent peasantry posed an obvious threat. So measures were devised to stop further land purchas-



Houseproud Driefontein mothers.

es and thereby create a landless proletariat that had no choice but to work for low pay.

The Natives Land Act of 1913 not only began carving up the country into what are now the "white" areas and the "homelands", but also prohibited further land transactions between black and white. Driefontein escaped by one year, having been bought in 1912 on behalf of the Native Farmers' Association of Africa Ltd by P. ka Seme, a Johannesburg attorney who later became president-general of the African National Congress.

Seme's plan was to subdivide Driefontein into plots for individual stand-owners, of whom there are now about 300. Some of them lease out part of their small acreage to tenants with whom they practise sharecropping. They have sunk boreholes and dug wells, and built small shops, schools, churches, and sturdy homes.

The houses are not the kind of tin shanties that one sees in old Crossroads in Cape Town or in Soweto backyards. Many are solid traditional stone structures. Others, built of stock brick and painted white, would not look out of place in many a Johannesburg suburb.

Another striking feature of Driefontein is the piles of firewood to be seen. One does not see much firewood in the "homeland" areas into which "poorly situated" people are deposited. These areas become overpopulated so rapidly that vegetation is progressively destroyed as displaced people chop down all the trees in their forage further and further afield for fuel.

In mediaeval England they used to paint white crosses on houses struck by the plague. In mediaeval modern-day South Africa, black people have come to know that a white number painted on a

house can also be a sentence of death. In Driefontein, in November last year, numbers suddenly appeared on gravestones as well.

At first, the Driefontein people joked about the numbers on the houses. Government officials, they say, told them the numbers would help the post office deliver their letters. They laugh when they tell you this because they know that the officials know that they know what the real purpose is. But the numbers on the gravestones caused outrage. "When we bury our dead," Saul Mkhize wrote, "we expect them, as all people do, to rest in peace." Two days after he had complained, the numbers — which the Department of Co-operation and Development said had been painted by the Department of Environment Affairs and Fisheries — were suddenly removed.

Numbering is part of the pre-removal ritual. To entreaties from the people of Driefontein to be allowed to stay on the land they had inherited from their forefathers, the government replied: "Everyone of us has to make sacrifices in some way or other to further peace and prosperity in this beautiful country of ours. Although the government therefore appreciates and respects your feelings the relocation and resettlement of your people will have to be carried out in the interest of all concerned."

One wonders in what way it furthers peace and prosperity or serves the interests even of the whites in whose name it is carried out.

Five years ago cholera was virtually unknown in South Africa — or at least not a single case was reflected in official health statistics between 1974 and 1978. In 1979, however, there were three notified cases, with 648 the following year and 3 874 in 1981. Since then the

numbers have risen steadily — to the extent that it now looks as if the disease has become endemic.

Dr Nak van der Merwe, the Minister of Health, blames Frelimo. His colleagues and his supporters no doubt expect him to do that. But the epidemic actually appears to have broken out in parts of the KaNgwane "homeland" that had been packed with resettled people, as the *Sunday Express* reported in November 1980. As is the case in many of the relocation areas that dot the face of South Africa, KaNgwane's resettlement camps lacked pure water supplies and proper sewerage arrangements — exactly the situation in which cholera is likely to break out. The Health Department put out some genteel leaflets urging people to wash their hands after going to the "toilet" — advice which in the circumstances belongs in the "Let-them-eat-cake" category.

In 1980 cholera was KaNgwane's problem. If Dr Koornhof and his colleagues had had their way, the area would now no doubt be part of Swaziland, and anyone complaining about disease there be told to go through the proper diplomatic channels. But cholera of course knows no racial or other man-made barriers, and by the end of last year the Health Department was busy with another statement — this one urging the public at large "not to eat any raw shellfish" because cholera had been found in oysters in the Knysna area. In January this year we were told that an 86-year-old farmer had become the "first white person to have contracted cholera in South Africa during the latest outbreak" and was being treated in the Newcastle provincial hospital.

Is there some terrible poetic justice in

PLEASE TURN OVER

CONTINUED

store for white South Africa? Are the cholera-free people of Driefontein to be uprooted and dumped in conditions that will cause yet another part of South Africa's water supply to become contaminated? Is there an angry God who is even now preparing for us a mighty demonstration of the puniness of our attempts to erect racial barriers?

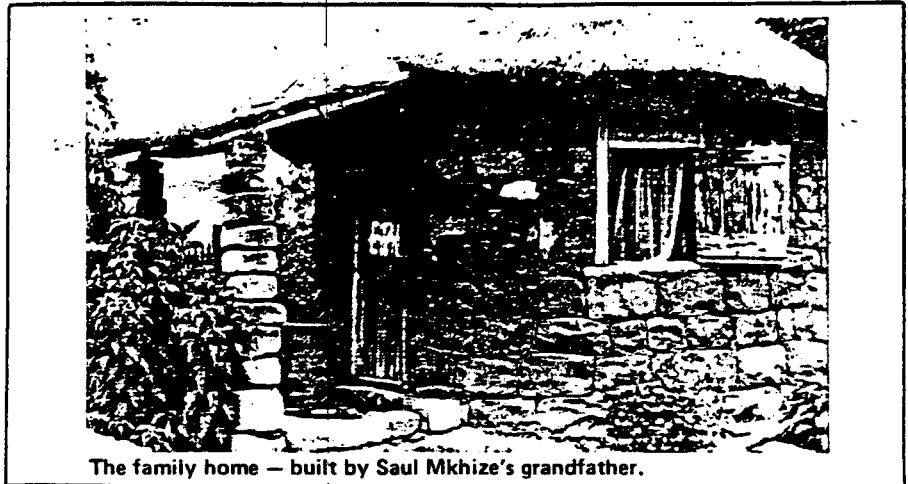
Already predictions are being made of the effects of elemental forces on key aspects of apartheid policy. The drought, says Dr Van Zyl Slabbert, will force the pace of black urbanisation and overtake all the government's calculations in this regard. Angry farmers, bitter about the relatively low increase in the maize price, are already threatening to cut back production next year, which they say will cause tens of thousands of blacks to stream to the cities in search of work outside agriculture.

Destroying communities like Driefontein, as hundreds of other such communities have been destroyed before, no doubt satisfied the planners of grand apartheid, who are then able to wipe yet another "black spot" or "poorly situated" area off the big maps on their office walls. They probably feel like admirals moving little flags around as they pick off enemy ships in some great naval conflict.

Do they stop to think for a moment that in the very process of purging black people from the rural areas of "white" South Africa they are probably increasing the urbanisation thrust? Once a community like Driefontein has been destroyed and its livelihood taken away, the resettled people seldom have any means of starting peasant agriculture again. Instead, they swell the numbers of the jobless in the overcrowded "homelands" and so contribute to the pressures forcing people out of the "homelands" and into the urban areas — passes or no passes. Thus are people who were once making an economic contribution to the community at large suddenly turned into fugitives from the pass laws, illegal work-seekers, and burdens upon the rest of the community.

"Is the KaNgwane government going to look after us, ensure our pension and provident funds, and, most of all, take care of our welfare? Schools, roads, water sewerage, hospitals. Will all these be there when and if we have to move? This is a big responsibility they take on. Are they prepared for these costs? I think not," said Saul Mkhize in a meeting with representatives of that government.

The "homeland" authorities, it seems, have no say in the matter, however. Pretoria's plan is to move half the Driefontein people to the Lochiel area near KaNgwane, and the other half to the Babanango area near KwaZulu. The land on to which they are due to be moved is not yet part of either "homeland", however. It belongs to the South African Development (formerly Bantu) Trust, whose trustee is the State President and which is controlled by Dr Koornhof. The



The family home — built by Saul Mkhize's grandfather.

land will be incorporated into the "homelands" only after it has been packed full of people that Pretoria no longer wants on its map of "white" South Africa.

The "homeland" administrations have no choice but to do what they can to help resettled people. Dr Oscar Dhlomo, secretary general of Inkatha and minister of education in KwaZulu, noted after an investigation of 26 concentrations of removed people that resettlement on KwaZulu's borders "wreaks havoc" with education planning. Children and their parents arrive at neighbouring KwaZulu schools begging for admission and the KwaZulu authorities feel they cannot justify refusing them just because they are victims of the "ruthless implementation of apartheid policy".

Dhlomo continued: "Severe malnutrition amongst children often follows the resettlement experience as people have been forced to dispose of their livestock, which at least ensured a sporadic supply of fresh milk in their children's diet. The resettlement experience is extremely traumatic. It must be borne in mind that the people being resettled are generally uneducated and illiterate. Whatever degree of mastery they have over their environment, they have acquired as a result of experience and tradition. For these people to be uprooted, bundled on a truck and driven to a new environment of which they have no experience, for most, if not all, precipitates extreme stress. This stress takes its toll on people's health and ability to mobilise themselves to cope in their new environment. Extreme depression, sometimes even complete mental breakdown, and a high incidence of stress-related illness are also common features of the health profile in resettlement areas."

The grand apartheid planners in Pretoria have mostly had quite an easy time dumping people in the "homelands". Whether they will be able to keep them there is another question, however. In 1978 the average population density of the "white" areas was 20,5 people per square kilometre. BophuthaTswana had a density of 31,75, and the Transkei 55,1. All the rest of the "homelands" were at least three times as densely populated as

the "white" areas, with the figure for KwaZulu — into which several hundred thousand more people are to be dumped — standing at 98,9 per square kilometre. Tiny Qwaqwa, whose population grew by 756 per cent between 1970 and 1980, thanks mainly to removals, now has to accommodate 374,5 people on each square kilometre of land.

Mr P.W. Botha and his cabinet should sit down one day and ask themselves whether they really believe they can continue dumping people on to this land and expect them to stay there. Do they not see the signs that the "homelands" may be reaching bursting-point? In August 1981 Dr Koornhof launched a total onslaught to drive "squatters" out of Cape Town to the Transkei. Most of them are back on the dunes near D.F. Malan Airport. In the same year, delegates from rural areas at the Transvaal National Party congress complained of stock theft committed by blacks streaming out of nearby "homeland" areas. The Eastern Cape Agricultural Union, its members facing similar problems, asked for national servicemen to patrol the borders — not with Angola or Mozambique, but with the Ciskei. A Nat MP from the area said footpaths out of the Ciskei should be blocked off. Farmers in Natal complained of stock theft, but said one of the reasons for it was hunger in the "homelands". A spokesman for the Natal Agricultural Union said: "The policy of forced removals is partly to blame. The Department (of Co-operation and Development) is guilty of causing problems by establishing communities removed from other areas right on the border — often with no employment opportunities."

The government's answer to these problems is apparently to erect fences between the "white" areas and the "independent" homelands, "depending on the availability of funds," according to the Minister of Community Development.

Perhaps the Minister of Foreign Affairs, Mr Pik Botha, should have the last word. "Wherever you have borders you are going to have problems," he said. He never spoke a truer word. ●

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Baw "X3"

KENNEDY VISIT - 9 January 1985

The rumours that the UDF plans to demonstrate against the Kennedy visit when he arrives in Cape Town today are not true. We believe that these rumours are being spread by state agents who see the visit as a set-back for constructive engagement in the US and Apartheid at home.

The UDF would not do anything to dent the credibility of Dr Allan Boesak, Arch-Bishop Hurley, Bishop Tutu and the S A C C because these are well-known opponents of Apartheid.

Rather than demonstrate against them we would take buses and go to resettlement areas to protest forced removals schemes and influx control measures.

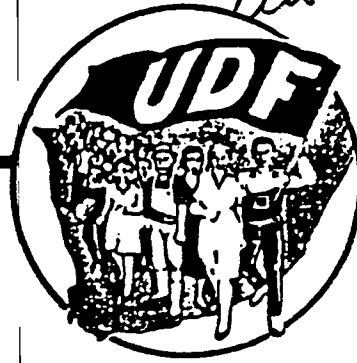
The UDF Western Cape has, in fact, given the green light to our affiliates and activists to make Dr Boesak's part of the itinerary a success.

P LEKOTA

X4

UNITED DEMOCRATIC FRONT

JDF UNITES! APARTHEID DIVIDES!



NATIONAL OFFICE

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P.O. BOX 10366
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14 January 1985

Mr Jackson Fuzile
c/o UDF Border
P O Box 7202
EAST LONDON
5200

Dear Comrade M J

The issue of removals and relocations in our country is today one of the major centres of manifest repression. Yet up until now the UDF has not taken advantage of the limited resistance in these areas to organise the people and instil a greater political consciousness. We cannot continue shirking this responsibility for ever, especially if we must mean anything to the uprooted communities. In the year 1985 we must provide an answer to the issue of removals.

But to do this we need facts about the precise situation in the removals and relocations areas. Above all, we need to give a political content to resistance and the general work taking place there.

We would like to request you to make an analysis of the situations in these areas and workout proposals for a political intervention. Your proposals must take into account other regions in the country. Specifically the proposals must make suggestions regarding the type of structures possible, type of media required, the profile of structures operating therein.

If a full-time UDF person is required what specific tasks and responsibilities can be worked out.

We do not imagine that you would travel to all the regions to make assessment. This may be done through consultation with groupings operating in these regions e.g S.P.P., TRAC, etc.

The Head Office shall appreciate it if this matter can receive urgent attention from you.

Yours in the struggle,

POPO MOLEFE
GENERAL SECRETARY

X5

COMMISSION

REPORT ON RELOCATION, REMOVALS AND RURAL AREAS -- UDF EASTERN CAPE REGION

Ben X S

We looked at urban and rural removals, dividing rural removals into forced collective removals of communities and the removal of individuals.

URBAN REMOVALS

In Port Elizabeth, communities in Veeplaas, Soweto, White and Red Villages ~~are~~ are in the process of being re-located in Motherwell.

The Administration Board, with the aim of "upgrading" the areas, demolishes existing houses and residents are given a temporary site to build a shack until they get a house in the new area. Crosses are placed on the doomed houses and if the owners don't demolish them themselves, officials arrive with bulldozers and after placing the belongings outside, demolish the shacks. If residents rebuild them they are evicted by force -- police with rifles and dogs.

Once in Motherwell their problems increase:

- * A deposit on a shell house in Motherwell is R4 000.
- * The new houses are usually "economic" houses, whereas the houses from which they were moved were probably in the sub-economic group, and residents will have to pay four or five times as much rent.
- * Transport costs to town are double those from Zwide to town, for example.

Civic organisations have not, to date, developed a presence among the shack dwellers, nor suggested strategies for those facing relocation to adopt. However, since Pebco has taken up the rent increase issue, such a presence could develop.

It was also suggested that contact be made with the FCA + Canning + General Workers Unions - whose members live in the shack areas.

We felt the relocations issue should be discussed with Pebco, as it was primarily a civic organisations responsibility, although one which UDF could support.

While we are not saying this should be Pebco's sole objective, we felt as it has already acted to the rent increase, by incorporating on-going issues connected with relocations, the rent issue could be taken up as a long or medium term programme.

✦ URBAN REMOVALS SHOULD BE TAKEN UP BY THE HOUSING COMMISSION.

FORCED COLLECTIVE RURAL REMOVALS

In the Eastern Cape people in areas such as Mgwali, Mooiplaas and Glenmore face removal into a homeland, or further into a homeland. (However, ^{organisations and people monitoring the situation} many feel imminent removal is unlikely because of the financial demands on the South African government.)

As these areas all fall within the UDF's Border region, we felt we must speak to the Border UDF before making any major commitment.

One suggestion was to supply information on these removals to our organisations, as we often tend to overlook this issue.

FORCED REMOVALS OF INDIVIDUALS IN RURAL AREAS

Humansdorp was given as an example of this. Many farmers are selling their farms to people from the Transvaal, when the new owners arrive, previous workers are sacked. The evicted labourers stream to urban areas only to be hounded by the pass laws.

According to people in Cape Town who have worked with workers forced off farms, these people are very apathetic and very unlikely to risk what little comfort they have. Around Grahamstown it has also been difficult to persuade farm workers to unite. In addition, those remaining behind on the farm are eager to seize the vacated positions.

We felt this issue could be partly addressed by:

- * focussing on influx control, the pass laws, homelands, jobs, housing and squatting.
- * pushing for rural workers to have the same right to live and work in the city as urban people.

THE UDF'S ROLE IN RURAL AREAS

Some ground was covered in this field during the anti-election campaign, particularly at Jeffrey's Bay and Humansdorp. Contacts were made with teachers in the communities, and it was also felt that Dower students from rural towns would provide important links. *Contact should also be made with sports bodies, church groups, etc.*

In addition, UDF has a strong presence among affiliated organisations in Graaff-Reinet and Cradock, *who keep in* contact with the publicity secretary. Various organisations in Queenstown have affiliated, and Kirkwood's sports club has asked to affiliate.

~~We felt once the Front had established itself in small towns it~~ would be able to reach people on farms. It would also be possible to organise in rural industries such as saw mills.

The major problem with reaching rural areas are manpower and funds. We felt it would be preferable to begin closer to home, perhaps in Humansdorp. A workshop run by headquarters, was one suggestion.

Because of the size of the area, each town/would have to be treated according to local demands.

We recommend that the UDF establish a committee, with a lifespan of about three months, to ascertain the need for a rural organiser, and to collect as much information on the issue as possible.

(Stone said the question of a rural organiser had already been raised by the E Cape region. National office had asked for a budget. It was estimated ^{costs for} two organisers and a car and office allowance would amount to R54 000. ^{Cost R10 000 - assumed by anti-election campaign.} No reply on the matter has been received.)

GENERAL - OBJECTIVES FOR THE FRONT AND HOW TO ACHIEVE THEM

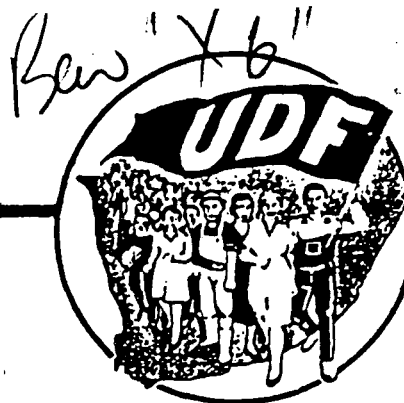
The UDF must continue to exist as the real opposition to the Government.

In order to enhance our position as the major opposition to local governments, the UDF must develop strength in civic structures.

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UNITED DEMOCRATIC FRONT

UDF UNITES! APARTHEID DIVIDES!



NATIONAL O

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5 October 1984

MESSAGE OF SUPPORT TO THE WESTERN CAPE SOLIDARITY MEETING

Comrades,

Warmest greetings from the UDF Head Office. For us, this solidarity meeting is an important occasion for two reasons. Firstly, it provides a context for the courageous struggles being waged in the Transvaal and elsewhere. This meeting bridges the struggles in the Western Cape like anti-forced removals with those in the Transvaal, like anti-Bantu education. It simultaneously links different parts of our country.

Secondly, it is significant that the youth is at the forefront of this linkage. In the advent of International Youth Year, such initiatives must assume increasing importance.

We know that the solidarity displayed at this meeting is highly appreciated by comrades in the Vaal, Soweto, East Rand, the OFS and the Eastern Cape. We understand too that this solidarity is more than a mere gesture.

This meeting places national struggle firmly on the agenda. The spark has lit the prairie fire.

A Luta! Continua!
AMANDLA! NGAWETHU!


PP GENERAL SECRETARY

X7



Box "X7"

UNITED DEMOCRATIC FRONT

BORDER

P.O. Box 7087
East London
5200
22 - 1 - 85

TO ALL UNIT SECRETARIES OF THE BORDER REGION OF THE U D F :

Comrades,

As we are beginning a new year there is still no hope that the govt. in S A is about to have a change of heart. The engineers of untold suffering to so many are still determined to forcefully remove people from their areas of birth, growth and eternal rest for their forefathers. Despite all the promises by govt. officialdom, our experience is that such people are dumped on foreign, barren lands where there is neither possibility for peasant life nor job opportunities.

For this reason we cannot enter the new year with complacency. We must step up our vigilance and resistance against these inhuman machinations of evil people. We must publicise the govt. ploys and actions locally, nationally and internationally. But above all, we must RESIST, RESIST AND RESIST!

For our resistance to be viable, more contact, understanding and solidarity has to be built among our people. Our human dignity, pride and courage (which the govt. is bent on destroying at all costs) will then be nurtured by a resolve to fight for what is rightfully ours. No one can fight alone and win. We must fight side by side, all those who are opposed to apartheid and exploitation.

To be able to exert the necessary international pressure on our oppressors, we need to update ourselves as well as the international community about all the details pertaining to forced removals in our areas and neighbourhood. This will also help us embark on more meaningful programmes of resistance.

We appeal, therefore, to all unit secretaries to :

1. compile a detailed information of past, present removals as well as planned removals in their areas,
2. to keep this office informed of all developments regarding removals or threats to communities.

This information is needed by the end of February, 1985.
The struggle continues!

.....
general secretary.

X8

NO to forced removals!

YES to unity!

The African people of the W.Cape are not the only people who are being forced to move. All around the country, other communities such as Mgwali, Wartberg, Driefontein and Kwa Ngema live in daily fear of being moved.

SINCE 1960, 3,5 MILLION SOUTH AFRICANS HAVE BEEN FORCEABLY REMOVED. This has meant massive hardships, suffering, illness, poverty and even death.

When Mr P.W. Botha was overseas, he said that people are not forced to move they are "persuaded" to move. What sort of choice have we had when faced by guns, dogs, teargas and bulldozers?

Now is the time to unite against removals under the banner of the United Democratic Front, not just here in the W. Cape, but over the whole of South Africa.

Let us support the organisations that belong to the UDF, such as the Western Cape Civic Association, and the Cape Areas Housing Action Committee, (CAHAC) that are saying NO to forced removals. It is only when our organisations are strong that removals will be stopped.



The united Democratic Front supports the call of the Western Province Council of Churches (WPCC) for a church service against removals. Speakers will be Bishop Serote and Dr Boesak.

Church service ~ Sunday 24 June
2.30pm, Lutheran Church, Philippi
Eisleben Rd, near cement factory, opposite Shell

**What is
happening**

at Khayelitsha ?



This week, foundation holes for the first houses at Khayelitsha were dug. By the end of this year, 5000 houses will have been built. This is part of the government's plan to resettle ALL Africans in the Western Cape 40km outside of Cape Town.

Removals in Cape Town are nothing new. The scars of District 6 are a constant reminder of the thousands of our people uprooted from settled homes and forced and communities from each other for many years.

Let us show our support to our African brothers and sisters in their struggle against removals to Khayelitsha.

Let us say together that our demands are the same : HOUSES FOR ALL AT RENTS WE CAN AFFORD !

On August 22 and 28, the government and their allies, the Labour Party, are holding Jummy elections for so-called coloureds and indians.

LET US SHOW OUR REJECTION OF REMOVALS AND ALL THE OTHER EVILS OF APARTHEID BY BOYCOTTING THESE ELECTIONS.

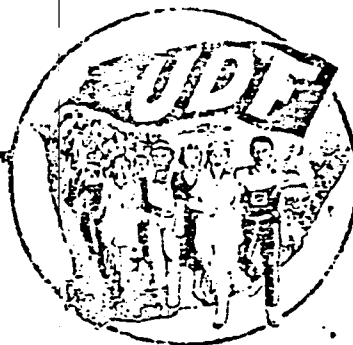


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X9

UNITED DEMOCRATIC FRONT

UDF UNITES! APARTHEID DIVIDES!



Bev "X9"
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JOHANNESBURG
P.O. BOX 10366
TEL: 29-1916
29-1917

3 September 1984

CIRCULAR TO ALL REGIONS

Dear Comrades

The United Democratic Front has just come out of an intensive anti-election campaign marked by glorious victories. We have also just completed one year of hard work. During both the one year of the UDF and its anti-election campaign definite experiences were accumulated and certain lessons drawn.

We are now faced with the task of extracting from our past campaigns, these experiences and lessons and to use them effectively to define the way forward of the UDF. The National Office can definitely not do anything in this respect unless a feedback is received from Regions.

As a starting point, I suggest that Regions do the following:-

1. forward to the National Office update on regional reports. This should include the latest MSC figures, latest lists of affiliates and their addresses, dates of last R.G.C meetings. If any elections for new executive committees dates thereof, list of names of new executive members, their addresses and telephone numbers. All anti-election meetings dates and attendance figures.
2. forward to the National Office regional programmes in respect of Removals. If nothing has been worked out yet, I suggest that serious discussion must go into this matter (a workshop if possible). We cannot afford to shelve it any longer. We must come out with practical proposals. The National Office can only act on the basis of guidelines provided by Regions. I believe that Removals must now constitute one of our major focuses in the post election period.
3. organise workshops to evaluate the work of the UDF so far pinpointing gains and failures/setbacks, and finally working out proposals on how to improve on work. Affiliates must participate in this regard.

2/.....

Presidents: Othman Mpetshu, Albertina Sisulu, Archie Gumane
Taslim Cape President: Edgar Mgozi
Border President: Steve Tjwala

National Treasurers: Chris Sisonke, Mewa Ramogob
National Publicity Secretary: Mosekoa Tloro Lekota
National Secretary: Popo Molele

4. look seriously into the question of the housing conference. (refer to earlier circular(s)). Please note that Comrade Yunus of Natal is the co-ordinator. All suggestions must be forwarded to him.
5. discuss and forward to the National Office proposals on criteria for co-operation of new regions.

Please forward feedback to the National Office not later than Wednesday September 26, 1984.

Looking forward to greater success in the post election period.

Yours in struggle,

P. Molefe.

POPO MOLEFE
GENERAL SECRETARY

X10

stop
forced
removals

FOCUS ON KHAYELITSHA

Baw "X10"

ABOUT 300 000 PEOPLE ARE TO BE MOVED FROM THE CAPE PENINSULA TO A NEW BLACK TOWNSHIP, CALLED KHAYELITSHA, ABOUT 35 KM FROM CAPE TOWN. THOSE CLASSIFIED "ILLEGALS" WILL BE REMOVED TO THE TRANSKEI AND CISKEI. THIS IS THE BEGINNING OF YET ANOTHER SERIES OF SOCIAL DISASTERS..



VENUE: CENTRAL METHODIST CHURCH

DATE: SATURDAY 21 ST JULY 1984.

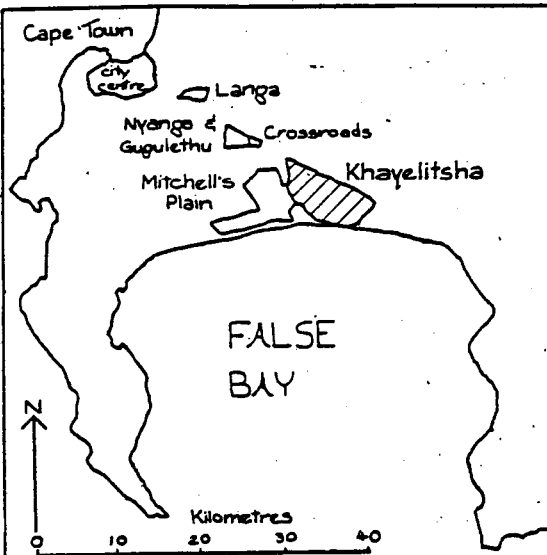
TIME: 2.00 - 4.00 P.M.

SPEAKERS

REV. DAVID RUSSELL - ANGLICAN MINISTER, CAPE TOWN.

REV. WESLEY MABUZA - CHAIRPERSON DIAKONIA

IAN DONALD - EX-A.F.R.A. (ASSOCIATION FOR RURAL
ADVANCEMENT)



REMOVALS

Since 1960 over 3 million people have been uprooted from settled communities. By far, the majority of these people have been dumped into poverty stricken homelands or Bantustans to face starvation, unemployment, inadequate housing and education etc.

CAPE PENINSULA REMOVALS

The government intends moving about 300 000 people from the Cape Peninsula area - in existing townships of Langa, Nyanga, Gugulethu, New Crossroads, Mfuleni and Kaya Mandi - to a new township called Khayelitsha, which means "our new home".

Khayelitsha is bounded by the sea to the South, the SADF to the North and West and by artificial barriers to the East. The first families were moved in on JUNE 6, 1983 and are housed in zinc huts situated on 170m² plots. There are gravel roads and one tap per four plots. Workers commute to Cape Town and face a transport cost of R3.00 per day.

Dr. Piet Koornhof, Minister of Cooperation and Development

"the uncontrolled influx of Black people to the Cape Metropolitan area must be countered as far as possible by means of creating significant avenues for employment in development region D, in which Transkei, Ciskei and the Eastern part of the Cape Province are included It is the governments conviction that the Western Cape as the traditional place of residence and employment of the White and Coloured communities should be retained as such.."

Hansard, 3rd March, 1983

SCREENING AND HARASSMENT

In allocating houses in Khayelitsha, the government intends to screen the "legals" from the "illegals". Those labelled as "illegals" will be sent to the Transkei and Ciskei. Through this selective process, the labour needs in the Cape Peninsula area will be satisfied; and it will help to provide a stable black labour force and control the influx of Blacks to the cities.

As a result of a national and international campaign the government granted the people of Crossroads a reprieve and moved the "legal residents to a township called New Crossroads. Now even these people will be moved to Khayelitsha because the government has changed its mind again.

Squatter families at Crossroads and KTC face daily harassment by the Western Cape Administration Board (WCAB) inspectors. Their shelters are burnt and families are forced to sleep out in the open - in cold and miserable conditions. Teargas is fired to disperse the residents, and the area is then fenced off with barbed wire.

"Crossroads is a symbol of provocation and blackmail of the government, and we want to destroy that symbolism at all costs We want to destroy that unlawful philosophy by dispersing them to Khayelitsha." Dr. Morrison Deputy Minister of Cooperation and Development.

Cape Times 28 September 1983

DID YOU KNOW?

In Natal 622 000 people face removals. In particular the Ladysmith district where 100 000 people are to be moved.

Churches Report on forced Removals
(S.A.C.C. and S.A.C.B.C.)
A.F.R.A. Report 23 - November 1983



Residents piece together their belongings at Old Crossroads

A CHRISTIAN RESPONSE

"Motivated by the love of Christ and its corollary, love of neighbour, the church, all Christians and indeed all people of goodwill are under a moral obligation to do whatever they can to stop the policy and practice of forced removals.

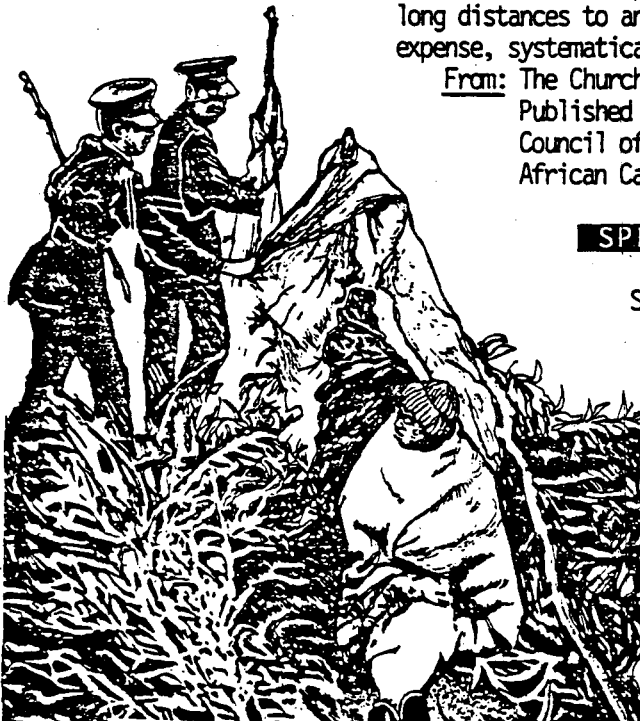
"We therefore pledge ourselves to resist forced removals and to support those who do not wish to be compulsorily relocated or who have suffered because of forced removal. We call on all Christians and other people of goodwill to join us in so doing.....

".....We deplore this evil and demand, in the name of Christ in whom we profess our faith, that the government cancel immediately further plans for removals or relocations."

THE DESTRUCTION OF MARRIAGE AND FAMILY LIFE

"The establishment of Bantustans and the forced relocation of black people in them makes it increasingly impossible for them to live as families near their places of work. Not only the migratory labour system but also the need for breadwinners to spend many hours commuting long distances to and from work, at considerable expense, systematically destroys family life."

From: The Churches Report on Forced Removals
Published by the South African
Council of Churches and the Southern
African Catholic Bishops Conference.



SPECIAL SERVICES

Special services and meetings are being held throughout the country to show support and solidarity with people of Khayelitsha. A service is being held in Durban. As compassionate Christians we need to come together to give prayerful support to the people who have been moved and those still to be moved to Khayelitsha.

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