

the society will look in a post apartheid South Africa will depend on our struggle.

Mrs Duncan: In response to economic sanctions, the South African Government has recently threatened to repatriate black foreign workers. In fact over the last decade there has been a steady reduction of the number of foreign workers who are permitted to come to, or remain in, South Africa. There were approximately 600 000 registered foreign black workers in South Africa in 1974. By 1984 there were just over 300 000.

Black immigrants to South Africa cannot by law be given permanent residence permits. This means that they can never apply for South African citizenship and also that their children born in South Africa are deemed to be foreigners and have no legal right of residence in South Africa.

What is Cosatu's policy regarding immigration by black foreigners into South Africa?

Mr Barayi: Cosatu has no policy on immigration of black foreign workers as yet. But our attitude is that Lesotho, Botswana and the other neighbouring countries are integrally linked to the South African economy. Our brothers and sisters from these states suffer the same fate as we do when they work in South Africa. They are also migrant workers. They have also contributed to the wealth of this land. We are all workers involved in the same struggle against monopoly capitalism and the apartheid state which dominates and destabilises the other countries in the region.

Mrs Duncan: Cosatu has said it will call upon black people to burn their passes if the pass laws are not repealed by June 1986.

Identity documents are now necessary for everyone in modern societies. In South Africa we (of all races) are

often required to produce our books of life to collect registered parcels, to collect pensions, UIF benefits, to withdraw cash at banks and building societies and so on.

The Black Sash is convinced that the pass laws must go and that the obligation to carry a pass is a violation of fundamental human rights. Does Cosatu intend to make plans in advance to ensure that when passes are rightfully discarded a system of identification is substituted, eg, by people retaining the identity card which is included in the reference book together with the driver's licence and pensions stamp, before burning the rest of the book?

Mr Barayi: The issue of identification cards, books of life etc is not the issue. It is the very structures and institutions of which the pass laws is one aspect which must be uprooted. We want freedom of movement and the right to live where we wish with our families.

The type of identification we have must be decided democratically by the workers and oppressed people of this country. This can only take place in a free South Africa.

Mrs Duncan: Matthew Goniwe, Fort Calata and other political leaders also come from Cradock. What is it about Cradock that it nurtures the growth of such prominent political figures?

Mr Barayi: Cradock is known historically for its proud tradition of struggle. These traditions are passed from one generation to the next. The lessons of the older generation shape the younger generation. But Cradock is one of many areas that has produced political leaders. Many of them are not known because the media do not publicise them. But in their areas they are leaders.

For myself I do not like to talk about individual leaders. I prefer to talk about collective leadership.

Rural people have their say

NCAR, The National Committee Against Removals, collected the following case studies in which rural people speak for themselves.

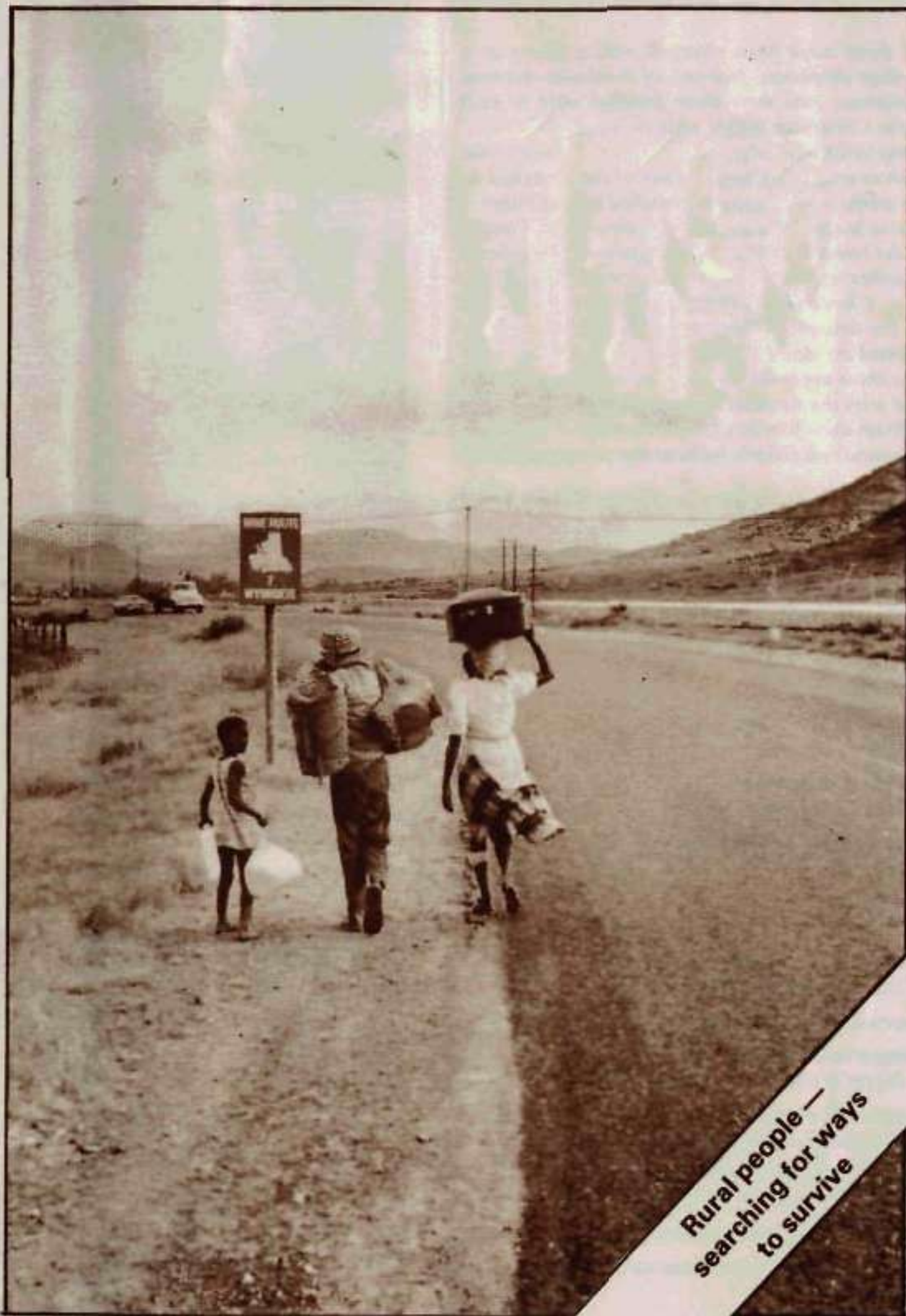
- they tell what happens when people are dismissed from white farms;
- they show how rural people, without the legal rights to live in white areas, become 'surplus' people;
- they show that rural people go without legal protection, redress against injustice, compensation for loss or injury, reliable access to medical care, and a decent living wage;
- they show how the need for housing controls the movement of people or turns them into 'surplus' people.

- Mr B M (aged 44) worked 24 years on the same farm. He had never worked for anyone other than this farmer. He earned R30 pm, lived with his wife and one child. He had no cattle on the farm. On June 6 1985 he was evicted without written notice, notice pay, leave or leave pay.
- Mr D M had lived on the farm for 52 years. He had built himself a substantial six-roomed house and two

rondavels. He had paid for them himself. On October 16 1985 he was given a written eviction order to leave the farm by October 31. Despite a letter from the previous owner of the farm to say that he had paid for his house himself, the new owner of nine months standing, for whom D M's wife worked as a domestic, angrily claimed that he had bought the farm with all its buildings and that D M could not even take the windows, doors or roof. Earlier in the year the owner had forced D M to sell his three cattle. When D M approached an advice office for help, the owner threatened to charge him for grazing fees retrospectively. Lawyers managed to persuade him to let D M take the material and not charge grazing fees.

- Mr A B had to move to Dimbaza (a relocation area in the 'independent' Ciskei homeland) in December 1969 from Great Brak River in the eastern Cape. He was told that he had been living in a 'coloured area' where he had no rights to live. He had already bought his own house in the area. He was given a rail warrant to Dimbaza but was not compensated for the loss of his house.
- Mrs S B was born in the Burgersdorp location. Her husband was born on a nearby farm, but neither could get a house in Burgersdorp location — she because houses are only allocated to men and he because he was not born in a white urban area. The location superintendent told them they could get a house in Dimbaza, so they went there but on arrival no houses were available.

Sash



Rural people —
searching for ways
to survive

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