

in this issue . . .

	Page
EDITORIAL: Ezakheni	2
EDGAR BROOKES MEMORIAL LECTURE by Peter Brown	3
WHAT IS A MAN Review by Tony Voss	7
THE WINTERVELD SQUATTER AREA by Baldwin Moseki	8
MIGRANT KINGDOM Review by Peter Colenbrander	10
THE CONSTITUTIONAL PROPOSALS AND S.A. STABILITY by Terence Beard	11
GLENMORE by Michael Whisson	12
THE ROLE OF FUBA IN THE COUNTRY by Siphso Sempamla	14
REVIEW OF DIE VINGER VAN GOD by Martin Prozesky	15
THE CHURCH STRUGGLE IN SOUTH AFRICA Review by Bob Clarke	16
MOVED OUT AFTER 100 YEARS by Peter Kerchhoff	19
NEW LIGHT? by Vortex	20
COVER DESIGN: THE YEAR OF THE CHILD: Water Carrier by Judas Ngwenya	

Articles printed in Reality do not necessarily reflect the opinion of the Editorial Board.

EDITORIAL

EZAKHENI

EZAKHENI is a true child of apartheid.

It is a town where normal economic and social forces would certainly never have called for a town to be. Only ideology could have wanted it where it is.

It is an all-black town situated more than 20 kilometres from the "white" town of Ladysmith which its residents are supposed to serve. It is a soulless monstrosity created by the dreamers who dream up the nightmares of apartheid, a place where nobody would live by choice. Some of its people went to live there because there was nowhere else for them to go. A great many went when they were driven out of homes in which they had lived in freehold for generations. Those homes were classified by apartheid's dreamers as blackspots in white South Africa, and therefore offensive to their dream.

The blackspots people left behind them the comparative freedom and spaciousness of an environment in which many owned their own land, gardens and livestock, where they ran their own affairs, and had built up strong community ties. Many lived quite close to where they worked. The apartheid dreamers have forced thousands of families to abandon this relatively free and relaxed way of life. In its place they have given them the harsh uniformity of the cheek-by-jowl commuter-living of places like EZAKHENI, where livestock are forbidden and the plots are so small that it would be quite impossible to grow anything of any consequence on them.

If you are a blackspot person who rejects the idea of living in the kind of match-box house the government offers at places like EZAKHENI, you will be given a

corrugated-iron hut, without a floor or a ceiling, as temporary accommodation. The apartheid dream proposes that, while living in it, you should build your own new home. If you were to visit EZAKHENI today you would find that many of those temporary huts have become permanent homes because the move there has left people who live in them either without the will or the resources to build anything else.

EZAKHENI was sited well away from Ladysmith, perhaps on the principle that if it was out of sight of that town's white citizens, it needn't be on their minds. And most of those citizens probably didn't even know exactly where the place was until, on September 10th, its bus fares were raised and EZAKHENI was brought dramatically into the minds not only of white Ladysmith but of white South Africa as a whole. For on that day the people of EZAKHENI refused to use the buses, many walking more than 40 kilometres a day rather than do so. And so they continued, without a single person using a bus and without a single reported case of intimidation, for three weeks.

At the end of that three weeks the bus company (a joint South African-Kwa-Zulu Government enterprise) put its fares back to where they had been. But the people of Ezakheni still refused to use the buses. They said they had suffered enough from the incompetence of the company and the impertinence and inconsiderateness of its officials, and wanted something in its place which would pay proper attention to their needs.

We hope they get it. Their marvellous example of non-violent protest deserves at least that. □