

Held in Grahamstown on August 29 and 30, 1980

Present

Rev G. Hawkes : Chairman  
 Rev C. Cook : Recording Secretary  
 Rev W. Ntlole : Recording Secretary

Mr R. Magida	(BRCC)	Mr D. Cloete	(EDA)
Rev G. Fitzsimmons	(Catholic)	Rev J. Parsons	(Congregational)
Rev B. Donaldson	(Presbyterian)	Mrs S. Lind	(Transkei CC)
Rev A. Dlamini	(Anglican)	Rev K. Dale	(Presbyterian)
Bishop B. Evans	(Anglican)	Rev G. Ntolosi	(Methodist)
Rev P. Fox	(Presbyterian)	Ms L. Bekwa	(FOC)
Rev G. Sondiyazi	(Anglican)	Mrs N. Mbadu	(Peddie Social Work)
Mr T. Fletcher	(ABSR)	Rev S. Fourie	(Methodist)
Rev B. Moseke	(J&P Anglican)	Mr W. Jemsana	(Urban Foundation)
Dr W. Kistner	(J&P SACC)	Rev D. Bruno	(Anglican)
Fr J. Gawe	(Anglican)	Rev D. Lupuwana	(Congregational)
Bishop K. Oram	(Anglican)	Ms Helen Abell	(Transkei CC)
Rev P. Fahy	(Catholic)	Miss P. Ramakatsa	(FOC)
Rev G. Cornelius	(Catholic)	Rev Madubedube	(BRCC)
Rev P. Ncaca	(Anglican)	Mrs J. Pennink	(FOC)
Father Clifford	(Catholic)	Rev C. Mzi	(Methodist)
Rev W. Kani	(Anglican)	Ms C. Walker	(Afra)
Dean D. Ntswahlana	(Lutheran)	Mr A. Roux	(SPP)
Fr P. Whooley	(Catholic)	Mr C. Emdon	(RU)
Dr M. Nash	(SACC)	Prof M. Whisson	(RU)
Mr S. Makapele	(SACC)	Prof C. Cook	(RU)
Mr David Cooper	(EDA)	Mr R. Humphreys	(RU)
Mrs I. Stewart	(ISER)	Prof L. Switzer	(RU)
Mr C. de Wet	(RU)	Ms L. Platzky	(SPP)
Ms J. Chunnett	(SPP)	Mr G. Antrobus	(RU)
Mrs M. Archer	(FOC)	Mrs N. Charton	(RU)
Ms J. Cock	(SPP)	Prof S. Bekker	(ISER)
Mr R. de Villiers	(SPP)	Prof G. Stewart	(RU)
Mr C. Manona	(RU)	Ms J. Cole	(Veritas)
Mr D. Forbes	(SPP)	Ms J. Davies	(RU)

BRCC (Border Regional Council of Churches); J&P (Justice and Peace Division); SACC (South African Council of Churches); EDA (Environmental and Development Agency); ISER (Institute of Social and Economic Research); RU (Rhodes University); SPP (Surplus People Project); FOC (Friends of the Ciskei); TCC (Transkei Council of Churches).

Apologies

Western Cape Council of Churches

FIRST DAY

Opening Devotion

The Consultation was opened with devotions in the Diocesan School for Girls' Chapel led by Dr W. Kistner, Director of the Justice and Reconciliation Department of the SACC who gave a short address. ADDENDUM A

Introduction

The Chairman opened the Consultation with a welcome to all delegates on behalf of the initiating bodies: the BRCC, the SACC, the ISER at Rhodes University and Mrs Nancy Charton who had initiated the organisation and setting up of the Consultation on behalf of the BRCC. He noted in appreciation that the J & P Department of the SACC and the CPSA had financed the Consultation and that DSG had provided the venue.

Address by Dr Margaret Nash

The Chairman asked Mrs Nancy Charton to introduce the speaker. Dr Nash's address was entitled "Ciskei Ghetto: Challenge to (White) Christian Conscience".  
ADDENDUM B

During the discussion following the report, the matter of Citizenship was debated, and it was agreed to delete the last sentence of paragraph 3 on page 2 beginning "And of course all children regardless of where they were born..." and that pages 7 and 12 be taken as a basis for the group discussion including Pastoral Action.

REGIONAL REPORTS

1. Western Cape

Ms Josette Cole, social worker with Veritas, presented a report on behalf of the Western Cape Council of Churches ADDENDUM C

2. Port Elizabeth

The following report was presented by Bishop B. Evans.

There has been very little export from Port Elizabeth (as distinct from areas 100 kms from Port Elizabeth, eg Tsitsikama where about 3 000 people have been moved). From Greenbushes in Port Elizabeth an estimated 200 families have been and are being moved. This is a farming area within the Port Elizabeth area and the exportation is to Glenmore (officials say 'Ciskei').

3. Transkei

The following report was presented by Mrs Suzanne Lind of the Transkei Council of Churches.

The Transkei government does not permit resettlement camps to be established along its borders and has vigorously objected to South Africa's attempts to create such townships.

There are no specifically relocated (i. e. returned from South Africa) communities in Transkei. People returning due to endorsement out are for the most part integrated into local villages/towns. It is believed that many who are endorsed out of South Africa to Transkei prefer to filter back into the Republic (eg fired Johannesburg Municipal Workers and faction fighters from the mines) especially as many of them have no families in Transkei. I was not able to find accurate figures on the number of people endorsed out of South Africa and returning to Transkei.

Internally the rehabilitation/betterment scheme continues, though not at a very fast or aggressive pace. This process has been going on for over 20 years, so many Transkei villages have been "bettered". Thus it is said that "resettlement in Transkei has succeeded but rehabilitation has failed abysmally". That is, agricultural development and community development have not progressed according to plan, and most rural people are dissatisfied with the forms and effects of betterment. Many people feel that things are getting steadily worse for rural people, largely because of betterment activities.

Two recent papers relating to resettlement in the Transkei are:

1. Agricultural Resettlement in Transkei: A report by D. C. Moll, prepared in 1979 for the Transkei government planning committee. An historical overview and brief evaluation of the betterment schemes in Transkei.
2. Some Social and Cultural Repercussions of the Betterment Scheme in a Transkeian Community: by M. C. O'Connell, professor of Anthropology at the University of Transkei, 1980.

This paper documents the "general discontent, decline in morality, and other social problems which indicate a decline in the quality of life [due to betterment]... not in the economic sense but in the spiritual sense". The author asks: "Are the sacrifices which we expect people to make worth the cost of health? Even if Betterment had produced some identifiable signs of economic progress, are the long term social problems which Betterment creates worth the price of such elusive economic returns?"

Resettlement in the form of control of political prisoners, etc: Between 150 and 200 individuals are restricted in some way in Transkei because of being "rehabilitated" following imprisonment for political reasons, for banishment, or in other forms of restriction.

4. Border Council of Churches

Mr R. Magida, Community Worker of the Border Council of Churches, presented two reports. ADDENDUM D & ADDENDUM E

5. Port Elizabeth: Urban Removals

A report on urban removals in Port Elizabeth was presented by Bishop Bruce Evans as follows:

There have been a great many urban removals in Port Elizabeth. (I understand more than in any city in South Africa).

Such removals have affected black and so-called coloured areas, but primarily the latter. Also Chinese and Indian removals have taken place from: South End, Kraggakamma, Fairview, Wilflowdene, Korsten (11 500 houses vacated), Missionvale, Sidwell, Mount Road, Walmer and have been resettled in Gelvandale, Salt Lake, Salsonville, Bradin, Chatty, Kwazakele (50 000 or 60 000), Veeplaas, Zwide, Kabega.

The total number must be about 350 000 and more. At present Walmer Township is under threat. ADDENDUM F

6. East London: Urban Removals

A report on urban removals in East London was presented by the Venerable James Gawe as follows:

The removal of Indian, Coloured and Black people in the district of East London started in 1966. The Indian community has been moved from the business area of North End together with Coloureds to Duncan Village and Buffalo Flats. A new township has been built for Coloureds beyond Duncan Village and Blacks from Duncan have been moved in thousands to Mdantsane.

The Mdantsane township which is in the Ciskei homeland is the second biggest to Soweto. People are encouraged to buy houses while the rents have increased in Duncan Village as well as in Mdantsane.

The government policy of keeping the Blacks away from industries causes a loss financially because of bus fares. Unemployment is high in Mdantsane and the crime rate has increased tremendously.

Some people have preferred to stay in the resettlement area of Potsdam (from Duncan) which is about 10 kilometres from Mdantsane. They avoid rising costs of rents. Many people from Duncan who cannot afford the transport fares build shacks to stay in, then go to Mdantsane.

#### 7. Grahamstown Diocesan Council

A draft report on resettlement in the Ciskei prepared by the Grahamstown Diocesan Council was circulated to all delegates before the consultation. The report was presented to the consultation by Mrs Nancy Charton.  
ADDENDUM G

#### Report Back on Questionnaires    ADDENDUM G+

Mr Richard de Villiers reported that 11 questionnaires had been completed and handed in for processing. The following points emerged:

1. the matter of unemployment was common to all
2. clinics and schools had been established in all places
3. churches had helped with rations when people arrived but little had been done since
4. communities were not organised, and had been fragmented by the relocation.

#### Group Discussions

Participants were divided into the following groups:

1. The Pastoral Challenge
2. The Social Challenge
3. The Political Challenge
4. The Research Challenge

#### Evening Session

The SACC slide-tape presentation: "The Promised Land" was shown to the participants.

SECOND DAY

Plenary Session: Group Reports

1. THE PASTORAL CHALLENGE - GROUP 1

In identifying the problems the following points were made:

What the people experience

1. Extreme isolation
2. No community adhesion
3. Culture shock
4. Lack of finances
5. Unemployment
6. Transport difficulties
7. No community or church centres

Who ministers to the people

1. Denominational visitations from ministers
2. Difficulty in organising a unified response to the needs of the people for interdenominational action.

What action can be taken

1. Need for church co-operation from the top to local level in consultation, planning, ministers, protest, research and exposure.
2. Areas should be visited.
3. Contact should be created between the local community and the "moved" people on individual and family basis and worship.

2. THE PASTORAL CHALLENGE - GROUP 2

No report handed in

3. THE SOCIO-ECONOMIC CHALLENGE - GROUP 1

The group first endeavoured to identify the problem:

1. Unemployment
2. Land shortage or bad pastorage
3. No community centre
4. Schools: Shortage of teachers, with large classes and double sessions. School uniforms were enforced by principles upon people who could not afford them.
5. Water: Shortage in some places, and causing gastro-enteritis.
6. Medical Facilities: Although not adequate, was usually available.
7. Pensions: When they were available, distance to fetch them became expensive.

What action can be taken

1. Encourage communities to realise their ability to help themselves.
2. Channel aid to resettlement areas from churches.
3. Sponsor community workers.
4. Develop home industries.
5. Investigate the possibility of setting up shops or agencies for bulk buying.

4. THE SOCIO-ECONOMIC CHALLENGE - GROUP 2

The problem should be seen as operating on two different levels:

1. A national problem which emphasises that the economic development of white South Africa historically has been dependant on the economic underdevelopment of black South Africans and this has had several implications e.g. the less employable forced out of employment areas; homelands used as labour pools.
2. Rapid mechanisation in recent years creates even more unemployment and this is compounded by the unwillingness of whites to train blacks for skilled jobs and the devastating effects of Bantu education which among other things has not prepared blacks for entering the economy at the same level as whites. The Black middle class is being co-opted by the government as part of its total strategy programme resulting in the subordinate classes, including people housed in resettlement camps, being left out in the cold.

Local (Ciskei) problems :

A Short-term

- Lack of housing and/or materials to build houses.
- Lack of fuel (warmth, cooking), transport, public health, education, access to low cost stores.
- Lack of recreational facilities

B Long-term

- Culture shock in the move from open rural to overcrowded urban setting resulting in a breakdown in family/community relationship
- Lack of land and land too poor for farming
- Lack of indigenous organisation
- Lack of communications infrastructure enabling residents to voice their grievances and aspirations, interests and needs.

Action:

1. Establish indigenous community organisations which will:
  - a. train locals to deal with problems that can be resolved by local communities;
  - b. contact outside organisations for specific temporary or permanent aid programmes e.g. EDA, World Vision, ICA.
2. Churches to play a major role in helping to establish local community organisations.
3. Locate all resettlement camps in the Ciskei and publicise information.
4. Surveys to be conducted on each affected locality dealing specifically with the financial position, work prospects etc.
5. Establish a directory of relevant useful organisations that could be supplied to the communities that are involved in community development in these areas.

5. THE SOCIO-ECONOMIC CHALLENGE - GROUP 3

The Problem

Lack of hard facts relating to:

- a. Numbers of people
- b. the effects on the people moved

What action can be taken

- A
  1. Leadership is needed that is responsible to the people.
  2. Create projects that are relevant to the needs of the people.
  3. Make a survey of immediate needs.
  4. Church and voluntary organisations have a definite role to play in leadership and surveying needs.
- B
  1. Food and water are basic and continuous needs. These must be provided by the government. They are the long-term responsibility of the community.
  2. Church and voluntary organisations can facilitate maintenance.
- C
  1. Skills are needed and a survey of available skills in the community should be made.
  2. Investigation into creating labour intensive job opportunities.
  3. Pressure group activities to stress the needs of the people.
  4. Educate people to the problems and needs through preaching and teaching.

Two reports were tabled for the information of the Socio-Economic Challenge Groups:

Research Report by C. W. Manona ADDENDUM H

Perceptions of Change and Changes of Perception in a Ciskei Village by Chris de Wet ADDENDUM I

6. THE POLITICAL CHALLENGE - GROUP 1

ADDENDUM J

7. THE POLITICAL CHALLENGE - GROUP 2

We have noted with dismay:

1. The dramatic increase in Ciskei population - from 265 000 to 660 000 in 30 years - making it one of the most densely populated and impoverished areas in South Africa;
2. The inability of the Ciskei government to prevent the uprooting from 'white' South Africa of nearly one million Xhosa - speaking people, and the dumping of them on SA Development Trust Land earmarked for consolidation into Ciskei;
3. The fact of similar removals and concentrations of people in "homelands" throughout South Africa, and the declared intention of the Botha Administration to implement the policy of removing all "superfluous" blacks from "white" South Africa.

We have heard and felt the anger with which black members present here have described the impact of the 1970 Homelands Citizenship Act, the fact that already they - and all other black South Africans - are legally foreigners in the land of their birth.

In seeking the causes of the massive and continuing black population removals, into Ciskei and elsewhere, we have had to set aside the rationalisations offered ("slum clearance", building of freeways, prevention of friction) and concentrate on fundamental issues.

These are:

- a. racism The white power group has defined most of South Africa and especially the urban industrial areas as "non-black", to be exclusively occupied by whites and occupied by other race groups only on the terms of whites.
- b. exploitation The white power group is able to use the labour of the black rural poor in order to generate wealth in the "core" economy and to retain most of it there (20 percent of South Africa's population gets 75 percent of the national income).
- c. control The concentration of blacks in restricted areas which are "economic hostages" of white South Africa facilitates control both of labour supply and of black sociopolitical activity.
- d. containment With an economy becoming more capital intensive, workseekers are coming onto the labour market more rapidly than jobs are being created. The excess has to be kept on the edge of the economy, to be drawn on if necessary but otherwise kept out of circulation.

In the light of this we cannot accept concessions and promises as effective signs of a change of direction on the part of the authorities.

We believe the State is acting unjustly and destructively, and that in such a situation the Church is called to follow three lines of action indicated by Bonhoeffer in 1933-4:

- a. to witness to and against a State acting illegitimately;
- b. to bind up the wounds of the victims of State action;
- c. to offer resistance to illegitimate State action.

Consequently we believe this consultation should promote two thrusts:

- a. Representations to the authorities (in various spheres) presenting our analysis of what is wrong and the essentials of a just and acceptable alternative, and calling for measurable meaningful change within e. g. twelve months.

b. Grassroots Mobilisation

Simultaneously, redeploy church resources for community-building in areas of relocation or threatened with relocation. This should be done through projects and activities that foster unity (also between churches), people's participation and self-reliance in meeting actual felt needs, and thereby strengthen their capacity to resist and to co-operate with others in resisting the apartheid system which is "robbery under the form of law".