

a European farm. In the 1920s a European farmer wanted that good land and they were evicted once again. In fact, the history of my father's family mirrors the saga of so many thousands of Zimbabweans under white rule in Southern Rhodesia who became displaced persons in the land of their birth. This helps to explain my own father's drive in life to have land to call his own.'

Bishop Abel Muzorewa: 'Rise Up and Walk'.

A POLICY OF HUMAN DISLOCATION

By Sheena Duncan

townships and small-holdings next to towns where people have been able to supplement the food they grow with earnings from casual daily work and one-man enterprises in the informal sector.

Both these last groups find themselves quite literally moved from their means of survival into totally hostile environments. They are resented by the established agri-

cultural community in the new area who seek the land they used as common grazing cut off by the mushrooming of hundreds of small dwellings on small stands.

The new arrivals cast envious eyes on the woodpiles, livestock and crops of the tribal farmers and, having no other way to live, many steal sustenance. If they don't steal they starve. Conflict and disorder,

sometimes bordering on anarchy, become a way of life.

The chances of the landless being offered work elsewhere become less and less as, in the aftermath of Riekert and in pursuit of the total strategy, recruitment is cut back and available jobs in the cities must be given to city people.

Sources of illegal employment, which in the past enabled many thousands of children to eat at least once a day, have now been cut off by the imposition of a possible R500 fine on the employers of unregistered workers.

It is beyond belief that at a time of officially acknowledged massive unemployment the resettlement programme should continue to be prosecuted with such zeal, removing people into total dependency on jobs which don't exist.

The cries of the hungry from beyond the hills are evidently not heard in Pretoria or Cape Town. Rivers of crocodile tears and pages of newsprint promises do not feed one single empty-bellied child. The simple act of stopping all further resettlement forthwith could at least allow those who now have food to continue to eat.

Other removals affect stable family units in stable communities when black urban townships are abolished and families are moved into the homelands. The men are allowed to come back to their jobs as migrants, to live in single-sex hostels and to commute to visit their wives and children from time to time as distance and expense allows. Here again people are cut off from valuable sources of supplementary income through casual work.

Then there are the urban people who are removed across town from long-established townships into new towns which lie within the homeland boundaries on the other side of the tracks. This automatically cancels those Section 10 rights which 'qualified' them for the newly-promised privileges and removes from them the opportunity of taking advantage of the increased freedom of movement which is to be allowed by people who have Section 10 qualifications.

To all these must be added the hundreds of thousands of people who have been relocated into racial ghettos under the Group Areas Act, together with the old, redundant and superfluous who have been removed individually from so-called white areas and the people who are pushed off farms by new owners but are not sent anywhere in particular so join the wandering displaced who are endlessly and hopelessly on the move seeking refuge and permanency.

Many who have been removed once have been moved again. The first time was to 'clear' white land, the second time to sort them into ethnic bundles. Others have moved themselves the second time — shut up the new zinc or block houses — and trekked back into the restless settlements at Winterveldt; around Durban; around any town where there is hope of work and where there are homeland borders behind which to shelter from the efficient destructiveness of white authority.

The vast scale of the demographic engineering carried out in South Africa cannot easily be comprehended nor can the resulting destruction of family, community and society.

Chaos, disorder, confusion and disintegration are the marks of the environment in which generations of South Africans have grown and are growing up but it is not only upon black people that the human costs will be levied.

Later in his autobiography, Bishop Muzerewa writes: 'the gross imbalance in land distribution was one of the fundamental and original evils of minority rule . . . It was a similar situation which caused the bloody Mau Mau explosion in Kenya and in our situation, the frustrations and injustices inherent in the land problem were major contributors to the war which broke out in the early seventies.'

The greedy annexation of the land on one side and the hunger for land on the other is propelling us all, as happened in Zimbabwe, in the direction of violent conflict with one another and towards the devastation of civil war.