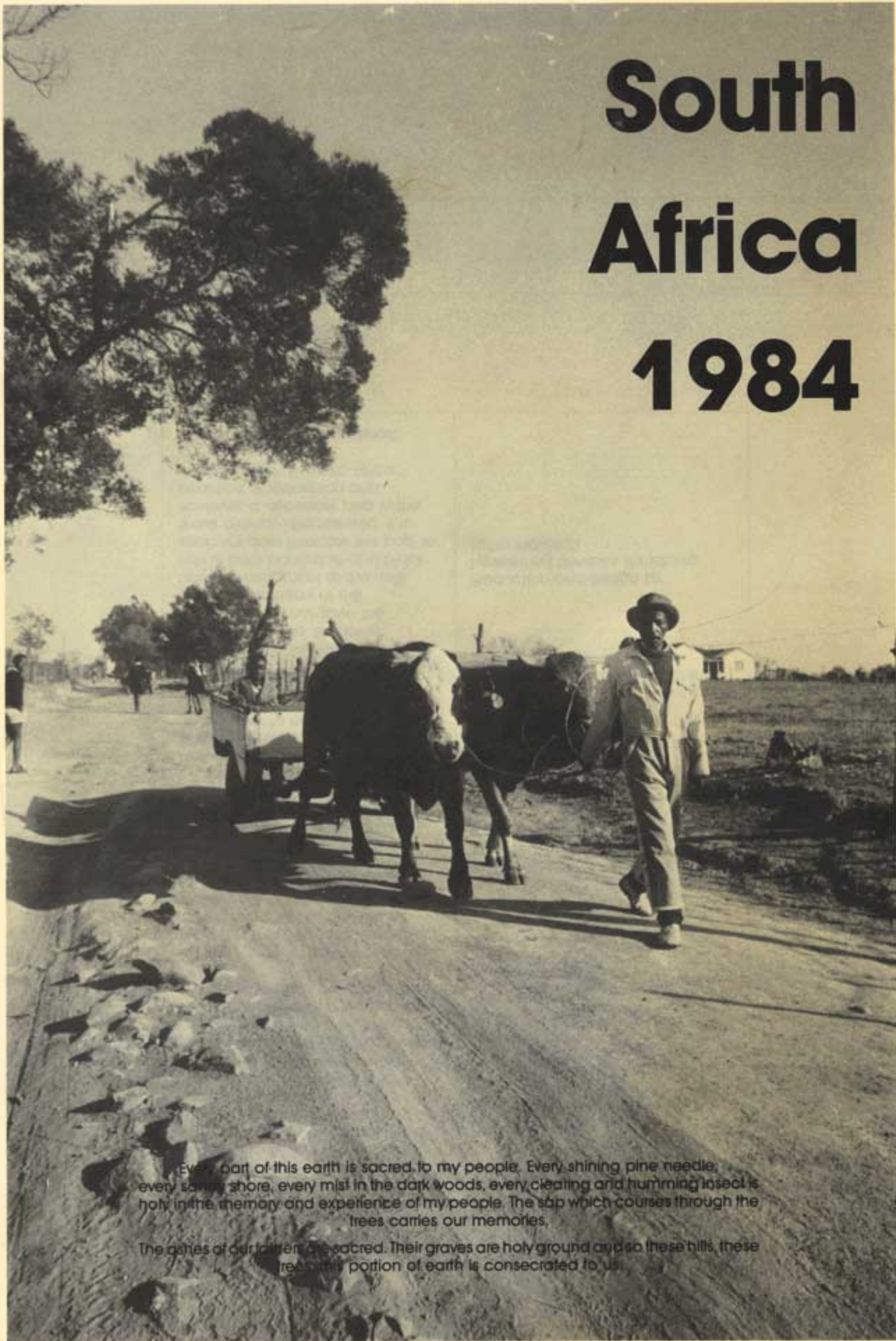


South Africa 1984



Every part of this earth is sacred to my people. Every shining pine needle, every sandy shore, every mist in the dark woods, every clearing and humming insect is holy in the memory and experience of my people. The sap which courses through the trees carries our memories.

The ashes of our fathers are sacred. Their graves are holy ground and so these hills, these trees, this portion of earth is consecrated to us.

"The massive, State-sponsored population removals of the past twenty-five years have been an intrinsic feature of the apartheid state. Removals have served as a major form of control of the black majority, and have constituted one of the main ways by which the white minority government has aimed to dispossess african South Africans of their citizenship and to deny them access to political and economic rights in a common South Africa. Thus far this relocation strategy has been very successful — some three and a half million black people have already been removed, some of them more than once.

Even if population removals were suddenly to come to an end, that would not alter the position for the millions of people already relocated, nor undermine, substantially, the major restructuring of South Africa, already far advanced, into a "White" core and ten ethnic bantustans on the periphery.

Opposition to removals has played an important part in preventing removals in the past and is likely to be very important in this regard in the future. However, in fighting against removals, it is necessary to remember that one is simply fighting for the preservation of the *status quo*. Stopping removals does not solve the ongoing problems of the underdevelopment of the rural areas, both bantustan and black spot, nor does it restore the past to those already dispossessed. It is, however, a necessary step in the direction of restoration and reconstruction in South Africa."

Surplus People Project Report.

Cover: Driefontein. The quotation is from a speech by Chief Seattle, leader of the Suquamish Tribe, U.S.A., 1854.

Pictures by Afrapix

Published by:



The Black Sash



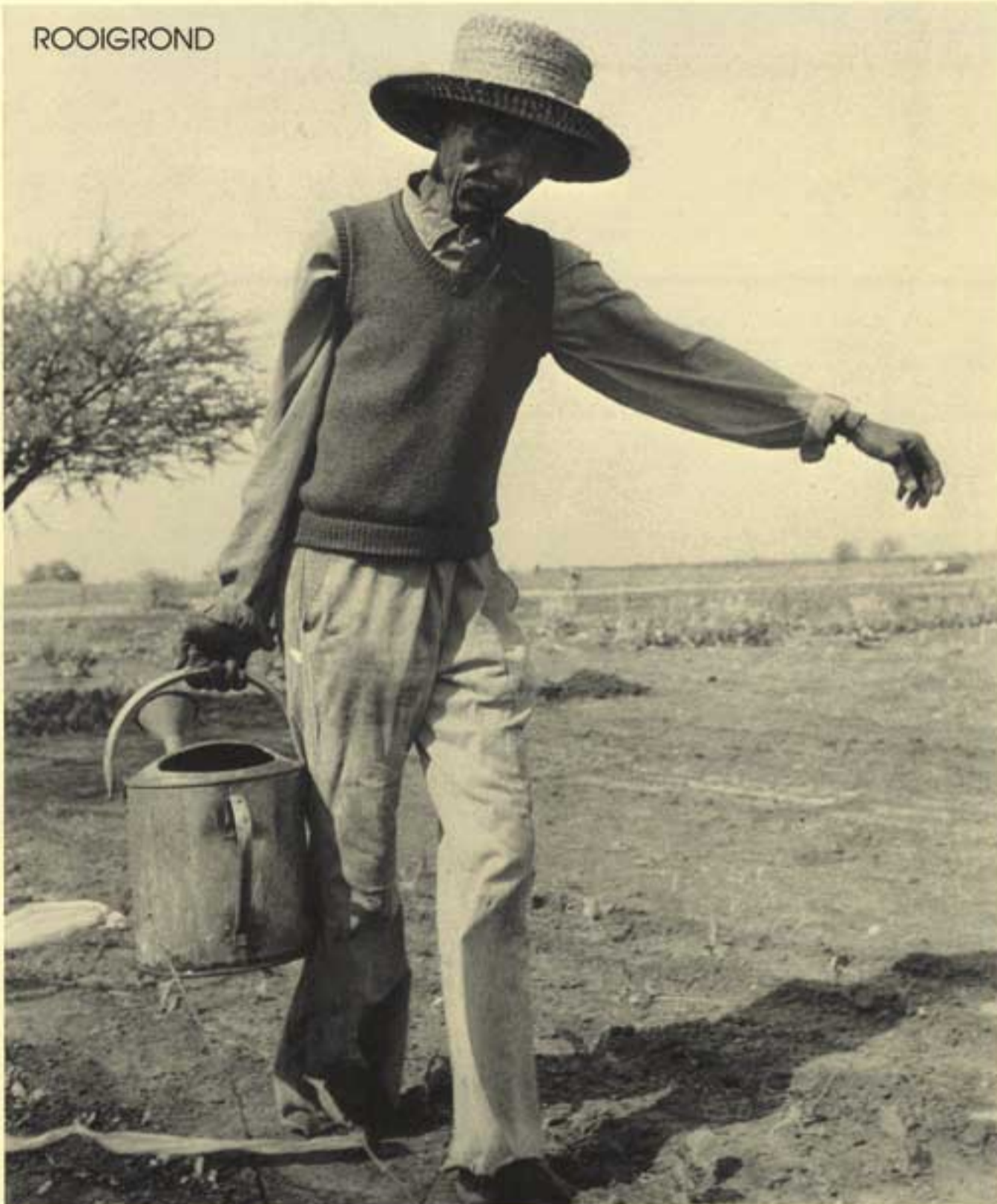
The Commission for Justice and Reconciliation of the Southern African Catholic Bishops' Conference



The Justice and Society Cluster of the South African Council of Churches

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ROOIGROND



"Yona qobo — Itayitela — Ngesikhathi obaba bethu bethenga indawo, banikwa lezizincwadi ezazibanika ilungelo lokuba abanini bendawo leyo nini nanini, kuze kube phakode. Amen."
— Elliot Mngodi

"A proper thing — a freehold titled deed — and when our fathers bought the land, they were given these documents which gave them the right to own the place for ever and ever, amen." — Elliot Mngodi

1984

January

1984

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ST WENDOLIN'S



"This sordid threat has been hovering over us for years. You are going next year. That puts a man in a quandary for he never knows what the future holds for him." — G.D. Twala.

"Kotsi ena e tshosang ke dilemo e re okametse. O ya tsamaya lemong se tlang mme hona ho emisa motho hloho hobane a sa tsebe hore bokamoso bo mo kgwaetseng." — G.D. Twala.

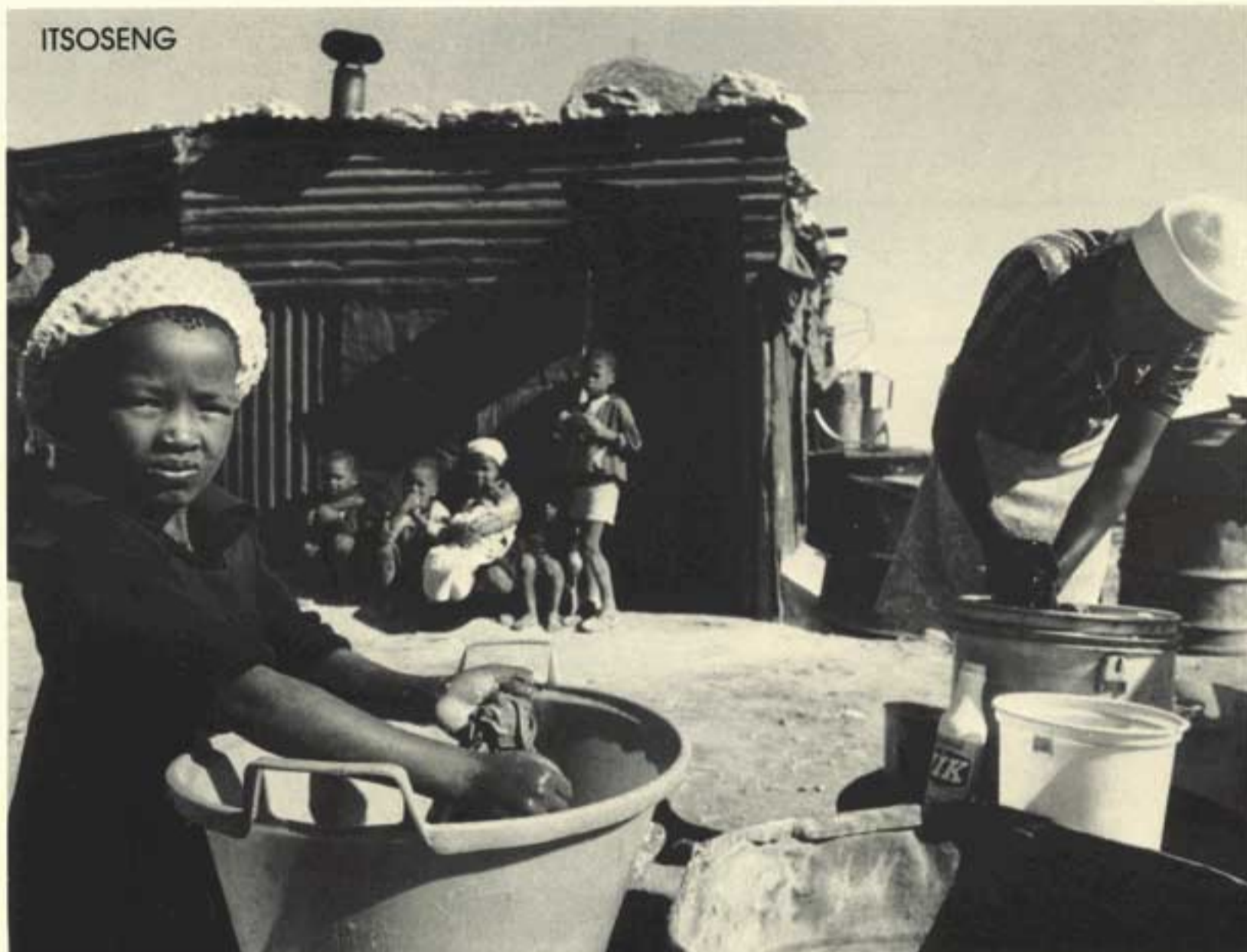
1984

February

1984

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ITSOSENG



"Saghamuka emakhaya ethsu lapho bomakhelwane babekhelene edvutane; kodva namhla yilwanalawo sewuhlala etulu kwalomunye." — Ntombi Khumalo.

"We came from homes where the nearest neighbour was half a mile away. Now we are all living right on top of each other." — Ntombi Khumalo.

1984

March

1984

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MAGOPA



"They are to remember the fatherless and the widows, not expelling them to lands they have never seen." — Churches Report.

"Ba go hloka bontata wa bona le bahlolo ba swanetse gore ba gopolwe, ba se ke ba rakelwa mafelong (mafaseng) ao ba se tsebego, e bile ba se ba ka ba a bona." — Ye Ke Rephote Ya Dikereke.

1984

April

1984

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KLIPTOWN



"Arali na bvisa khovhe madini ayo na i vhea duvhani, i do fa."

"If you take a fish out of its water and put it in the sun, it will die." — Sokhulu chief.

1984

May

1984

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"Most of our maize is rated number one. So that's why really we find it very difficult to be removed to areas where we are going to struggle." — Sam Mathopi.

"Meeste van ons mielies word geklassifiseer as eerste graad. Daarom vind ons dit baie moeilik om na plekke uitgeskuif te word waar ons gaan sukkel." — Sam Mathopi.

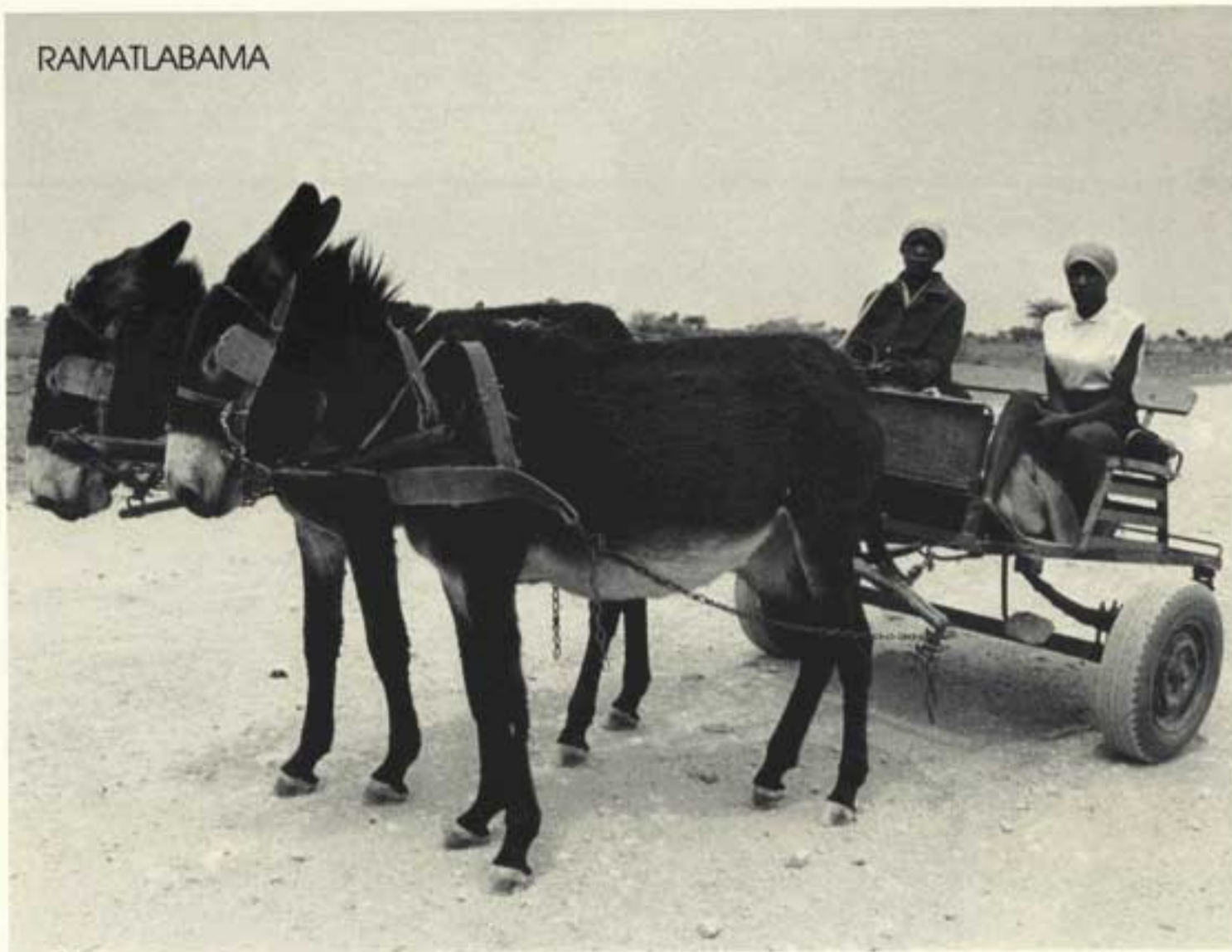
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June

1984

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RAMATLABAMA



"Ons het vrugbare grond, goeie oeste en vet beeste gehad. Toe het hulle gekom en ons oorboord gegooi en ons het op klippe geland." — Josiah Ndhlovu.

"We had good land, nice crops, fat cattle. And they came and took us and threw us over the hill and we landed on the stones." — Josiah Ndhlovu.

1984

July

1984

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KWANDEBELE



"All the land in South Africa should be shared for the greatest benefit of all the people." — Churches' Report.

"Re ikemisedifse go dula fa le go lwela ditshwanelo fša rena. A ekare Modimo, goba, mang kapa mang yo a nago le maatia, a re ahlole." — Churches' Report.

1984

August

1984

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NYANGA



"Fela ka nttha ya ditshwanelo tse e leng tsa rona, re ikaeletse go emela bonnete jo ka tshwanelo e leng jwa rona." — G.D. Twala.

"But for our sole rights we are willing to stand our rightful ground. Let God, or perhaps whoever has power decide over us." — G.D. Twala.

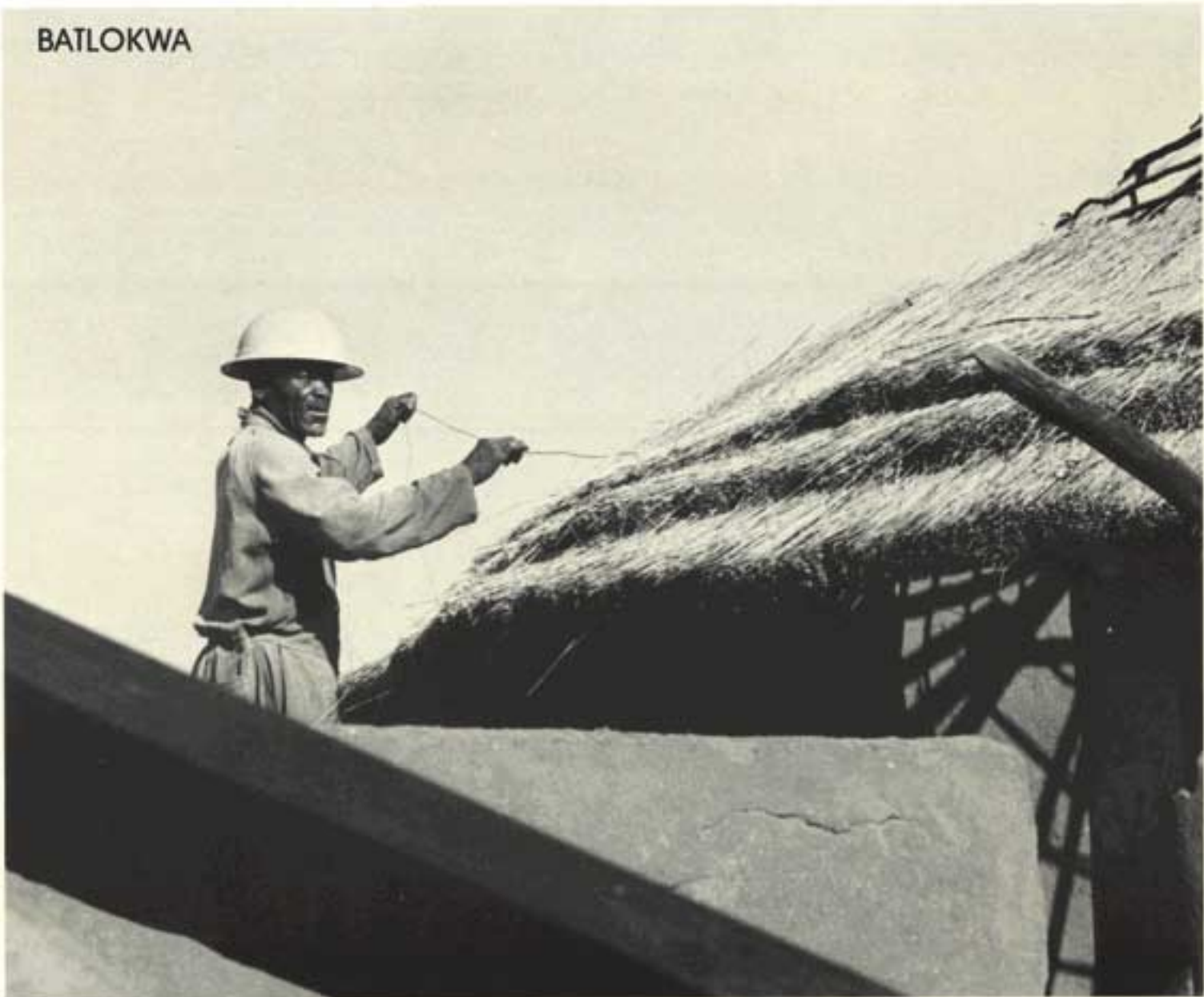
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September

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BATLOKWA



"Why should we consider leaving our land at all?" —
Saul Mkhize.

"Singathi silshiyela ntoni ke ilizwe lethu?" — Saul Mkhize.

1984

October

1984

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NYANGA



"Maipfi ayo a kuvhangana sa makole a mvula shangoni, a tea u dzhiululwa." — Keorapetse Kgotsi.

"These voices gather like rain clouds over the land we must reclaim." — Keorapetse Kgotsi.

1984

November

1984

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