



SISTER COMMUNITY PROJECT
Seattle-Daliwe

**BRIEFING PACKET ON
DALIWE**

MARCH, 1990

PREPARED BY THE SEATTLE-DALIWE SISTER
COMMUNITY PROJECT



SISTER COMMUNITY PROJECT
Seattle-Daliwe

Dear Friend in Solidarity,

Welcome to the Seattle-Daliwe Sister Community Project. We are a multiracial coalition of community members, representing diverse interests, organizations, peace and justice action groups, and institutions within the Seattle community. Our primary mission is to stop the forced removal or relocation of black South African residents from Daliwe township, near Cathcart, South Africa.

In order to obtain this goal, we have established direct ties with black South Africans in Daliwe, via the Daliwe Residents Association. The course of our resistance to forced removals is guided entirely by the expressed needs and priorities of the residents of Daliwe. We are not working for; we are not providing assistance to; we are working in solidarity WITH black South Africans to destroy an abhorrent tool of apartheid - forced removal. We are not a materials aid campaign. At present, the main purpose of our existence is to apply moral and political pressure on Pretoria and the local black authorities of Cathcart/Katikati so that they will desist from the forced removals of Daliwe residents. Our first steps towards achieving this purpose include letter writing campaigns, as well as educational and community outreach projects. We also are preparing to obtain the public support of mayor Norm Rice and the Seattle City Council. Using these tools, we hope to alert the larger community about the life threatening consequences of forced removal upon Daliwe residents. Your participation is urgently needed.

Sister Community relationships have been established between South African townships and the cities of Atlanta, Berkeley, Louisville, Milwaukee, St. Paul, and Wichita, with the help of the United States-South Africa Sister Community Project, based in San Francisco. These relationships are supported and sanctioned by the democratic movement in South Africa, including the United Democratic Front, South African Council of Churches, and the African National Congress, among others.

The enclosed materials will provide you with some background information about the Sister Community Project, and Daliwe/Cathcart. If you have any questions or concerns, please bring them to our attention. We are all in the process of learning how we can work most effectively against forced removals.

Once again, welcome, in peace and solidarity, to the Seattle-Daliwe Sister Community Project. Together, we can work to crush the hateful system of apartheid at home and abroad.



SISTER COMMUNITY PROJECT
Seattle-Daliwe

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SISTER COMMUNITY PROJECT
Seattle-Daliwe

SECTION 1: BACKGROUND ON DALIWE

REPORT OF THE US-SA SISTER COMMUNITY PROJECT

CATHCART/DALIWE

Contact: Kenneth Sikide, Chair
Daliwe Residents' Committee
c/o Mike Kenyon
Grahamstown Rural Committee
10 Hayton's Building, 94 High Street
Grahamstown 6140, South Africa
Telephone: 011-27-461-28502

Cathcart is situated in the Border Region of the Cape Province, a strip of land some 200km long running between the two "independent" homelands of Ciskei and Transkei. Cathcart was established in the second half of the nineteenth century as white settlers expanded by military conquest further and further up the east coast of South Africa. Today it is the center of a farming community and home to a total population of some 15,000 people, of whom 2000 are white. The majority black population live in the poorest sections of town.

Cathcart has two black townships - Daliwe and Katikati. As Cathcart began to expand, residents of Daliwe, the older township which abuts Cathcart, began to be pressured to move to the new township of Katikati. The new area, located three kilometers from Cathcart, was built to remove black residents from their close proximity the white community. Since 1986, Daliwe has been resisting efforts from both Cathcart and Katikati to force them out of the community they have occupied for the last century.

Quite apart from the injustice of forcing people out of their homes and off their land, Daliwe residents are not willing to move to a community as burdened with problems as is Katikati.

Besides cooperating fully with Cathcart officials and South African government representatives, the Katikati administration is corrupt and brutal. They have been charged with stealing rent receipts, and burning the evidence proving their guilt. Those interested in securing a house must bribe local officials.

The Katikati police force is largely made up of "special constables", generally semi-literate individuals who are given six weeks training and sent to work as policemen, armed with semi-automatic weapons. They are part of a broader offensive by the South African government to quell opposition to its apartheid policies by any and every means.

In spite of the fact that all of the housing is new in Katikati, residents complain that it is already falling apart. Indeed, casual observation showed crumbling masonry, large cracks, and very poorly maintained streets. Rents are unreasonably high, consuming more than half of the old age pension of many residents. In fact, some 70% of those living in Katikati observe a rent boycott. Daliwe residents report a great interest on the part of people in Katikati in returning to Daliwe.

Conditions in Daliwe, home to 8000 people, are themselves very poor. In spite of the fact that residents pay a fee to Cathcart for maintenance of Daliwe, there has been a steadfast refusal to provide adequate services. For instance, there is only one water tap for each 50-60 people. All schools have been closed, even private church schools, and reopened in Katikati. Children have to ford a river to get to school. Old age pensions

are no longer paid in Daliwe, forcing old and infirm pensioners to walk the three kilometers to Katikati to receive their payments. Residents have been denied permission to upgrade their own property, and homes have been razed if people die or relocate.

The Daliwe Residents' Committee, speaking for the entire community, has demanded that the township be upgraded rather than removed. They recently marched through Cathcart to press these demands. But the white municipality, taking a "hands off" stance, claims that Daliwe must go to Katiakti for assistance. The Residents' Committee vows that in 1990 they will defy both Cathcart and Katikati, and rebuild and improve their community in spite of the prohibition against it.

The Katikati Town Council hopes to "deproclaim" Daliwe as a black residential area. Crucial to preventing this is bringing moral pressure to bear on the South African government. An American sister community can be a key in helping Daliwe to survive. There is a pressing need to make land available for more housing for black people, rather than demolishing an existing and stable community.

The Daliwe Residents' Committee expressed enthusiasm for the role an American partner could play in their struggle to stay on their land. Activists in the United States could help to expose the the ongoing brutal policies of the "new, enlightened" South African government, and so help build from its own community for the isolation of the apartheid regime.

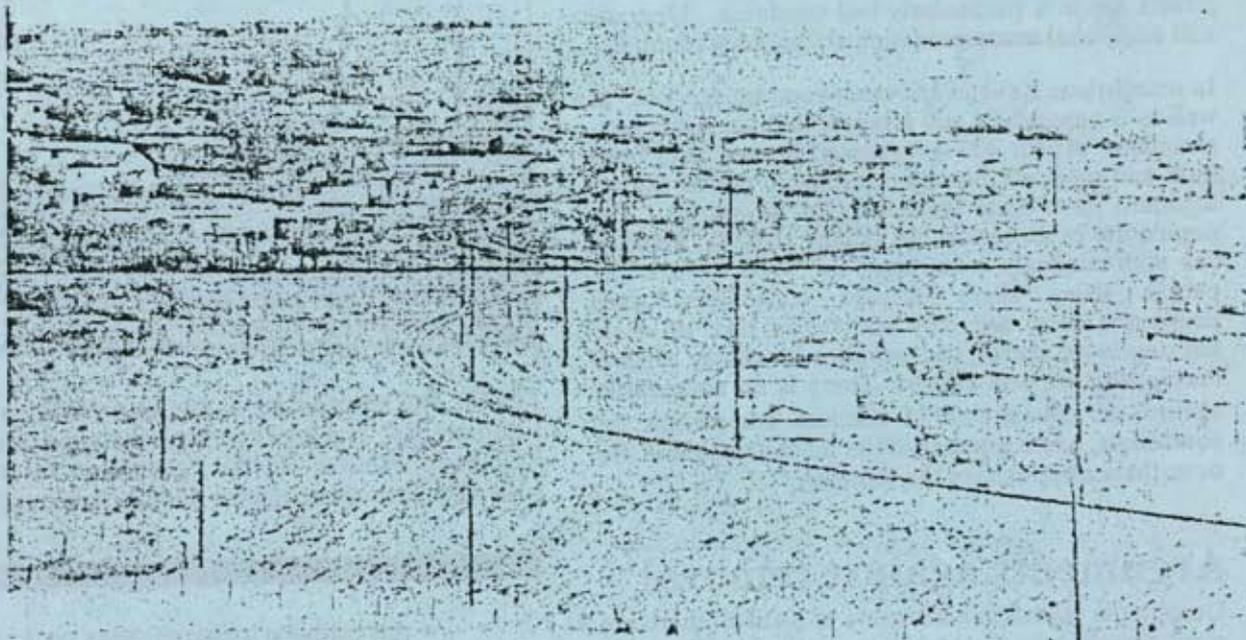


G.R.C. Newsletter

No 9 February 1988

Published by GRAHAMSTOWN RURAL COMMITTEE
10 Hayton's Building, 94 High Street,
Grahamstown 6140. Tel.0461-28502

Cathcart



The small town of Cathcart, in the Border region of the Cape Province, is currently the sight of a low-key but insidious removal. A long established community is slowly being forced out of their chosen home by a range of measures enforced by a black local authority which denies that there is any forced removal at all. However, according to "mayor" Mr Sili, those people who do not "want" to move, would be forced to do so.

Grahamstown Rural Committee

The small town of Cathcart, in the Border region of the Cape Province, is currently the sight of a low-key but insidious removal. A long established community is slowly being forced out of their chosen home by a range of measures enforced by a black local authority which denies that there is any forced removal at all. However, according to "mayor" Mr Sili, those people who do not "want" to move, would be forced to do so. (City Press, 25/6/87).

There are currently two Black townships in Cathcart: the Old Township, home to approximately 8000 inhabitants, and the new township, Katikati. The local authorities have withdrawn virtually all services to the Old Township and are preventing any further development there. As a result, the Old Township, which lies directly adjacent to white Cathcart, is crowded and poorly serviced. It has no school (burnt down in '85 and not rebuilt), nor any community centre or sports fields. The houses are of varying quality, and generally overcrowded. The untarred streets are in a particularly bad condition. Upgrade and additional accommodation are urgently required.

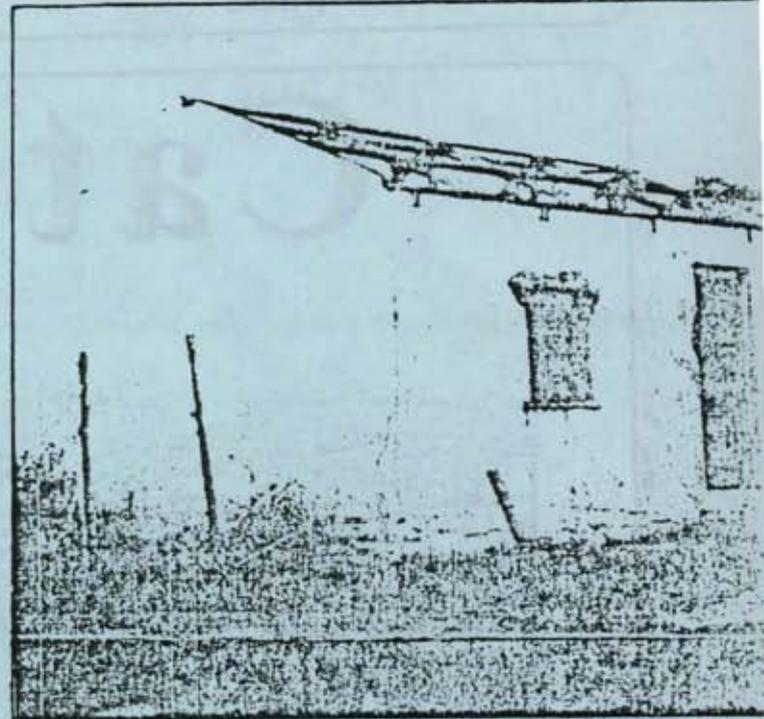
In comparison Katikati has vastly superior services, as well as a new school and a sports stadium under construction. About 400 3-4 roomed houses have been built and most are occupied (although not all the inhabitants have come from the Old Township). The population is perhaps in the vicinity of 2000. Katikati lies approximately 2 km from the white town. The people living there include councillors, state employees (who are only allowed to take up their housing loans there), old people who simply obeyed the authorities, and others. There is no antagonism against the inhabitants of Katikati other than the councillors, and a number of the inhabitants there are nevertheless opposed to the removal.

Arguments against removal

Despite the superficial attraction of Katikati there are good reasons why the residents of the Old Township do not wish to be forced to move:

- they have lived in the Old Township for many years, and are a close and supportive community;
- the cost of houses in Katikati is more than many of the residents can afford. Houses cost approximately R7000. The only available payment scheme is a loan which must be paid off over a period of 30 years, the installments tied to income but starting at R22 (income less than R150 per month) and rising to more than R100. Added to service charges of R16 per month this forms a monthly outlay which many residents will find difficult to pay. Even those who can afford it now are unsure what will happen should they lose their jobs or suffer some other financial misfortune during the lengthy period of time over which they must pay off;

"NO FORCED REMOVAL forced



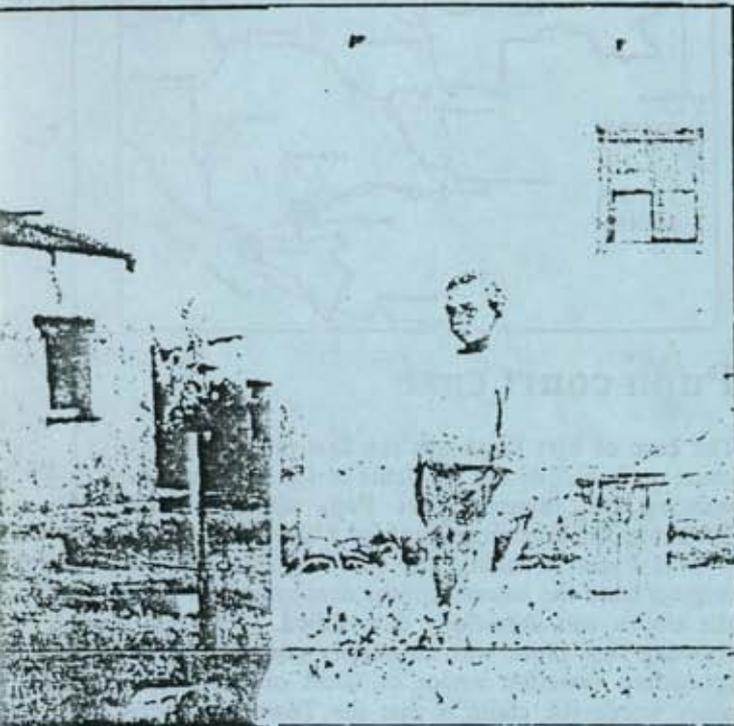
LEFT: The empty shell of the house that was occupied by Mrs Court application. RIGHT: Facilities in the Old Township are virtually non-existent. In the foreground, a lower primary, which operates from a local

- this problem is compounded by the fact that the sites in the new township are small, and building regulations more strictly applied, so there is little scope for the accommodation of lodgers in out-buildings, which is currently the only way in which many people can afford a place to stay at all;
- the Old Township is very close to places of work and to shopping areas, so residents have no transport costs. It is particularly convenient for older residents;
- all the churches are in the old township, as well as a clinic;
- the residents reject being forced to move. They wish to do so only when they are confident that it will be in their interests to do so.

Pressures to move

The town committee, an un-elected Black Local Authority, denies that there will be a "forced removal"

BUT PEOPLE WILL BE TO move



Pupa and her family of 11. The outbuildings were completely demolished, pending the outcome of a Grahamstown Supreme Court case. The outbuildings are virtually non-existent. This child has to attend the only school in the area.

in the sense of deproclamation and bulldozers. Nevertheless they have adopted a number of strategies in order to force people to move:

- they tell the residents that it is a forced removal and that if they do not move now while compensation is being offered they will lose everything when the bulldozers come;
- virtually nothing is being done in the way of services for the Old Township other than night-soil collection, although the residents are paying service charges of R15.59 per month;
- no building whatsoever is permitted in the Old Township, no extensions to houses, no new houses, etc;
- when a resident (site-permit holder) moves (or dies) they must sell to the Town Committee and their house is immediately demolished, along with outbuildings even if the tenants do not wish to move. No selling is allowed from one resident to another, and no building is allowed

- on the vacated sites;
- housing loans and subsidies made available by Govt and private employers may only be taken up in Katikati;
- regular attempts are made to get residents to sign agreements to move or agreements of sale. In situations where residents are unclear of the implications of their signing, or feel threatened and intimidated, many have signed;
- harassment of those opposing removal and especially of any organization against the removal. One of the community leaders originally opposed to the removal, Mr Nkwentsha, is still in detention under the state of emergency after more than a year.

Residents also complain that those who have sold their houses back to the Town Committee have been inadequately compensated.

Explanation required

Presumably the authorities have a number of reasons for desiring the move (eg security: the new township is further from the white town and far more accessible for police vehicles). However if they claim, as they do, that it is in the residents' interest then they must explain why they are doing it in such a way that:

- residents are being left homeless when their houses are demolished (how can the demolishing of houses be in any way in the interests of residents?);
- residents feel pressurized to move (indeed some have moved) when they cannot afford it financially;
- the Old Township is being left to run down, providing an increasingly poorer quality of life when there is no way, unless bulldozers are used, that the old township will not be there for many years still;

Community response

Residents have very little communication with the authorities, and no support from any sectors of white Cathcart. Although the civic and other organizations were smashed by the State of Emergency, the urgency of the issues has forced residents to seek legal assistance in fighting for their right to remain in the old township should they so desire, and to have the old township properly serviced. Approximately 100 heads of households signed a document requesting legal assistance. At a community meeting held in Cathcart in January, 1988, attended by a lawyer from the Port Elizabeth Legal Resources Centre, and representatives from GRC, some 250-300 senior residents vowed to fight the removal and requested advice, assistance and publicity for their struggle. The residents fear that those leading the opposition will be detained and that force will be used ultimately to ensure their removal. However, since the consequences of a forced removal would be disastrous for the majority of the inhabitants who could not afford the new housing, they are united in their opposition. Community leaders recently called on the community to support and shelter those made homeless by the destruction of houses.

Family loses their home

"I had nowhere to go, so I had to sleep with friends and some of my children had to sleep in the yard to protect our belongings. I have been living in the house for over 16 months and I always paid my site and service charges".

These were the words of a Cathcart resident, Ms Pupa, in papers before the Grahamstown Supreme Court, after her house in the Old Township was demolished by authorities. Ms Pupa, who lived with her 11 children and grandchildren, said that the Township Deputy Superintendent, Mr Oosthuizen, arrived at her house with four labourers and a tractor with a trailer on 22nd of January.

"He told me he had to demolish my house. I protested, but he was not interested and only told me to remove all my possessions from the house. Even after I said that I had nowhere else to put them, he proceeded to remove them from the house. While they were doing this, they broke a wardrobe mirror, a leg of the stove and the glass of a paraffine lamp. My belongings were then placed in the yard".

"During this time four municipal policemen arrived. They assisted the workers to remove the corrugated iron roof of the house which, together with the windows and doors and other removable wood, was loaded onto the trailer".

Ms Pupa has now applied to the Grahamstown Supreme Court to have her house rebuilt and for her family to be allowed to return there. At the time of going to press, the case had not been finalised.

Other grievances

Though this might be an extreme case of harassment against residents in the Old Township, numerous people have complained that they are being victimised by the police.

Last year the community issued a statement in which they said that armed policemen patrolled the township looking for residents holding liquor bottles, or whose breath smelled of alcohol. These people were then arrested, regardless of whether or not they were drunk, and fined. If they were unable to pay the admission of guilt fine, they were sent to jail.

Police have also acted against residents who are refusing to move to the new township. Earlier this year, an old age pensioner was arrested near the municipal police station by security police and asked why he refused to move from the Old Township. He told them that he had no money and could not afford to move.

This story has been repeated by many of the people living in the Old Township. They are complaining that they lack money to move, yet, though not officially being forced, they are being pressurised to do so.



Pupa court case

The case of Mrs Pupa was the first matter to go to court on behalf of the residents of Cathcart who are resisting the removal. Mrs Pupa applied to the Grahamstown Supreme Court for a "spoliation order".

Mrs Pupa is asking the court to restore to its original state the house she was occupying and which she claims was unlawfully demolished. Mrs Pupa is claiming that there was no proper compliance with procedure (eviction notice or court order etc.). In other words the claim is that the Town Committee acted unlawfully in demolishing the house in that it took the law into its own hands.

In their reply the Town Committee claim that they own the land. This they claim entitles them to summarily demolish the house in terms of the Prevention of Illegal Squatting Act.

However Mrs Pupa claims she had been paying site and service charges to the Town Committee for the entire time during which she occupied the house. Furthermore, receipts for this payment were made out in her name. She argued that in so doing the Town Committee had acknowledged her lawful occupation of the house. Therefore she could not be said to be a squatter and so the provisions of the Prevention of Illegal Squatting Act could not apply to her.

In addition Mrs Pupa's affidavits disputes the Committee's claim to ownership of the land. The lawyers for Mrs Pupa put before the court evidence that the Committee was not the owner of the land. The court decided that the question of ownership of the land might be central to the outcome of the case and postponed the hearing until adequate evidence on the matter could be brought before the court.

In the meantime the Town Committee agreed to replace the roof of Mrs Pupa's house but without admitting any liability.

The outcome of the case could affect the position of other residents. If the Katikati Town Committee do not own the land then their powers may be considerably less than their actions have indicated.



SISTER COMMUNITY PROJECT
Seattle-Daliwe

**SECTION 2: US-SOUTH AFRICA SISTER
COMMUNITY PROJECT**

HOW CAN I INVOLVE MY COMMUNITY?

1. Establish a local support committee.

This is the most important first step in establishing a sister community relationship. The group should ideally consist of representatives of anti-apartheid and civil rights groups, peace organizations, churches, key elected officials, and other members of the community.

2. Get a resolution passed by your city council.

The next essential part of your strategy is to work with elected officials to pass a resolution establishing the sister community relationship. The council authorizes the mayor to extend an invitation to a prospective South African community. A resolution establishing the linkage can then be passed. A press conference and live telephone linkup to South Africa to announce passage of the resolution, held either in council chambers or the mayor's office, has generated considerable publicity in participating cities.

3. Develop the linkage through a series of activities.

The best activities vary according to interest in your own community, and the needs of your South African sister community. Remember that our major purpose is *not* to provide material aid, but rather to put pressure on Pretoria and to help save threatened communities.

Some activities that have worked particularly well in participating cities include:

- ▼ A letter writing campaign directed against the South African government
- ▼ Producing a videotape on your sister community
- ▼ Organizing a symposium on forced removals
- ▼ Linking churches in your city with churches in your South African sister community
- ▼ Arranging special events with visiting experts and activists
- ▼ Taking advantage of our video library to do educational work in local churches and schools
- ▼ Arranging a visit of local representatives to your South African sister community

WHAT IS THE ROLE OF OUR NATIONAL OFFICE?

Our national office, located in San Francisco, identifies U.S. and South African communities interested in participating in the Sister Community Project. Our staff networks with national anti-apartheid groups, as well as other progressive individuals and organizations, to identify those members of a community with demonstrated interest and organizational skills. We may visit U.S. communities to meet with those who wish to establish sister community relationships, and sometimes recruit an individual to act as project coordinator in a city.

The goal of the first phase of the Sister Community Project is to link twelve U.S. cities with twelve threatened communities in South Africa. Such a network of cities can potentially have even greater impact on the Pretoria regime than can each city individually.

Our national office can support your efforts in a number of ways:

- ▼ We provide **technical assistance and support** to communities and grassroots organizations interested in participating in the program
- ▼ A **video library** of six documentaries on South Africa is available at no cost to participating communities. These are excellent tools for educational and organizational purposes.
- ▼ The *Sister Community Action Update*, published every quarter, provides information on South African government attempts to carry out forced removals, as well as American efforts to expose and prevent those removals.
- ▼ Our national office sponsors **conferences, meetings and visits** by South Africans involved in the anti-apartheid movement.

U. S. - SOUTH AFRICA
SISTER COMMUNITY PROJECT
2601 Mission Street, Suite 400
San Francisco, California 94110
(415) 824-2938



SISTER COMMUNITY PROJECT

WHAT
YOU
CAN
DO

*Linking Americans
With the Anti-Apartheid
Movement in South Africa*

WHY THE SISTER COMMUNITY PROJECT?

Over the past thirty years, the South African government has moved 3 1/2 million black South Africans against their will. This policy of human destruction marks one of the most extensive forced movements of people anywhere in the world. It is part of the Pretoria regime's notorious "homelands" policy—its attempt to push the country's 80% black majority onto only 13% of the land.

South Africans are resisting these forced removals which threaten to destroy vibrant, peaceful communities, as well as hamper the growth and development of a future free South Africa.

The people of South Africa have asked us for help. The Sister Community Project is the result of a desire to support threatened communities in South Africa, while we continue our efforts to isolate the apartheid regime.

South Africans at the highest levels of the anti-apartheid movement believe that putting pressure on the Pretoria regime will help deter the government from its destructive removals strategy.

In the United States, establishing direct ties to black South Africans provides a vehicle for ongoing U.S. education and organizing against apartheid.

Several U. S. cities, including St. Paul, Louisville, Milwaukee, Berkeley and Wichita, have already established ties to South African communities. These are the first formal linkages between black South African communities fighting forced removals and the outside.

Please join us.

These children live in the threatened community of Lawaaikamp in the Eastern Cape, sister community to St. Paul, Minnesota. The people of St. Paul have been able to help these children keep their homes, in spite of the South African regime's attempts to uproot their community.



The term "forced removals" refers to one of a number of tactics the apartheid government uses to deny rights of citizenship to its people, and to destroy communities. Removals take a number of forms including:

BLACK SPOT REMOVALS: Blacks are removed from areas where residents actually own their land, simply because they are surrounded by white-owned lands.

HOMELAND INCORPORATION: A community is incorporated into a nearby homeland, thus denying its residents South African citizenship, and the right to seek employment outside of the homeland.

GROUP AREAS: The Group Areas Act is a law mandating that different "racial" groups must live in segregated residential areas. This law has been used to move whole communities, or to divide and move parts of a community.

INFLUX CONTROL: Until they were abolished in 1986, the notorious "pass laws" were used to remove over half a million people from urban areas to their government-designated rural homelands.

SQUATTER REMOVALS: Blacks leasing or owning land outside of the homelands are accused of illegally squatting on white land. In many cases, government authorities label residents of a settled community as "squatters". In other cases, people who have moved into available urban areas in a desperate attempt to find work are arrested and sent back to their "homelands".

WHO SUPPORTS THE SISTER COMMUNITY PROJECT?

The Project has evolved in close cooperation with leading anti-apartheid organizations inside and outside South Africa.

"It is the UDF's view that the international community can play a crucial role in bringing a speedy end to apartheid. The UDF therefore supports your project. We hope it will be enthusiastically received in the United States."

—Azhar Cachalia, United Democratic Front

"You have my wholehearted support for your splendid effort. May God richly bless the work you are doing."

—Archbishop Desmond Tutu

"I would like to assure you that the US-South Africa Sister Community Project will have our full support. I believe that a sister community relationship could be of great importance to threatened communities in strengthening their resistance."

—Ethel Walt, Black Sash

I am more than happy to give my unqualified support for the US-South Africa Sister Community Project."

—Frederick Van Zyl Slabbert, Institute for Democratic Alternatives in S.A.

The Sister Community Project operates on a limited budget, and is funded entirely by private donations and grants from small foundations with longstanding interests in peace and justice. We do not accept funding from any government sources.

If your community does participate in the Project, we encourage you to seek funding to support your local educational and organizing efforts.

Our most important supporters, however, are residents of threatened communities in South Africa, and volunteers in the United States helping those communities to survive.



SISTER COMMUNITY PROJECT

ACTION ALERT

February 12, 1990.

FATE OF THREATENED COMMUNITIES STILL HANGS IN BALANCE

In spite of the release of Nelson Mandela, the unbanning of the African National Congress and other positive steps forward in South Africa, the larger dimensions of apartheid remain untouched.

In particular, several communities in South Africa still are under threat of removal, or are facing incorporation into "homelands" against their will.

Over the past 18 months, seven communities in the United States have established linkages with threatened black communities in South Africa. These are the first formal linkages between black South African communities and the outside world. Participating communities are Atlanta, Berkeley, Louisville, Milwaukee, St. Paul and Wichita. Seattle and Chicago are actively moving towards establishing linkages as well.

President F.W. De Klerk has stated that it is time to put past animosities behind us, and to begin building a new South Africa.

It is in this spirit that we call on the government of F.W. De Klerk to abandon efforts to move communities or to incorporate them into "homelands" against their will. In addition, we call on the government to recognize emerging democratic structures like civic organizations, residents associations or action committees as legitimate representatives of their communities. Finally, we call on the government of South Africa to provide adequate resources to neglected communities so that they can begin the rebuilding process immediately.

Over the past 30 years, 3 1/2 million black South Africans have been moved against their will. Although old-style removals where communities were loaded onto trucks and moved at gunpoint are a thing of the past, we call on the government to drop all vestiges of its forced removals policies.

The displacement of millions of black South Africans outside any meaningful economic structures will shape the future of South Africa for decades to come. Negotiations must be accompanied by steps to reverse the negative effects of an outdated policy.

For more information, contact Anne Poirier at (415) 824-2938, or call representatives of your local sister community project.



SISTER COMMUNITY PROJECT
Seattle-Daliwe

SECTION 3: LOCAL ORGANIZING

ACTION ALERT

In response to a request by residents of our Sister Community of Daliwe, we urge you to write to the following three people immediately in order to protest the attrition and/or withdrawal of public resources from the community of Daliwe in an attempt to force residents to move to a new community. The push to move residents to flimsier housing in Katikati is supported by the local mayor, Mayor Sili, who serves his own interests and consequently the interests of the apartheid South African regime. We should also call for a halt to the tearing down of perfectly good existing homes in order to force removal.

Examples of the neglect of Daliwe are: Basic public services such as electricity are denied to the residents of Daliwe. In addition, the community of Daliwe, home to its residents for about 100 years, has been stripped of its clinic, its school, its community center and other public facilities that are much needed by the people. Obviously, removal of the clinic alone poses severe health risks to our Sister Community residents. The residents of Daliwe wish to remain in their homes. They need to have public services retored and increased, however. In addition, the Daliwe residents wish to be permitted to build on vacant property in Daliwe and add to or renovate their homes.

Please write 3 letters protesting the policy of removal as outlined above to:

Mayor Sili
P. O. Box 32
Cathcart 5310
Cape Province
SOUTH AFRICA

Ambassador William L. Swing
225 Pretorius Street
Thibault House
Pretoria
SOUTH AFRICA

President F.W. de Klerk
Union Building
Pretoria 0001
SOUTH AFRICA

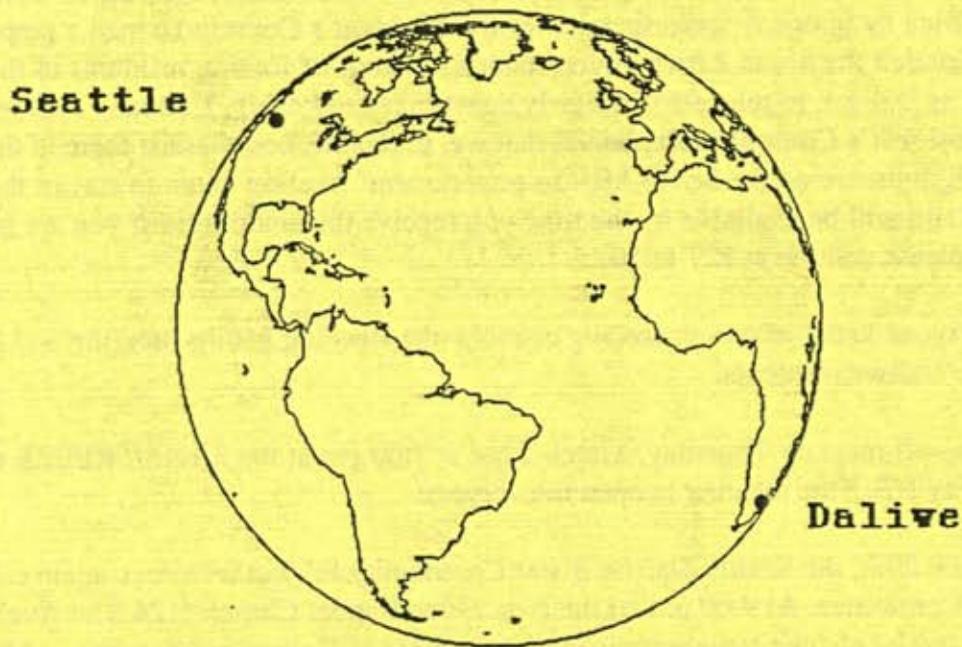
Put \$.50 postage for 1st half ounce
on all letters to South Africa --
that will be most letters
BE SURE TO WRITE AIR MAIL ON
ENVELOPE

Mayor Sili is the "puppet" mayor who supports the removal. We need to let him know that we side with the Daliwe residents who oppose removal and want increased governmental services for the existing Daliwe community. Ambassador Swing is the chief U.S. person in Pretoria. You should send copies of each letter to the Daliwe Advice Center, P. O. Box 197, Cathcart 5310, Cape Province, South Africa. Also send copies to the South African Ambassador in D.C.: Ambassador Piet G. J. Koornhof, 3051 Massachusetts Ave., N.W., Washington, D.C. 20008. Send a copy also to Mike Mann, c/o Washington SANE/Freeze, 5516 Roosevelt Way, N.W., Seattle, WA 98105. THANKS.

Marjorie Prince (285-3610 - work), (281-7664 - home)

THE SEATTLE-DALIWE SISTER COMMUNITY PROJECT
PRESENTS A DIRECT PHONE LINK-UP BETWEEN THE

**Seattle Anti-Apartheid Community,
Mayor Norm Rice,
and the
Residents of Daliwe, South Africa**



**9:00 pm • Thursday, March 29th • New Hope
Baptist Church • 124 21st Avenue (at Fir)**

7:00 p.m. Social and Arts Hour

8:00 p.m. SANE/FREEZE Meeting (all Welcome)

Nancy Palmer: "The continuing need for sanctions against South Africa."

Maureen Kostyack: "Bringing the peace dividend home to Seattle."

Rev. Robert Jeffrey: "Opening our eyes to economic apartheid at home."

**9:00 p.m. Seattle-Daliwe Sister Community
Project: Phone Link-up to Daliwe**

Seattle-Daliwe Sister Community Project

March 15, 1990

Dear Sister Community Project participants;

This is an update on the progress of the project. On Monday, March 12th, members of the sister community project in Seattle were able to speak with leaders of the Daliwe Resident's Committee in Cathcart, South Africa by phone. A spokesperson for the Resident's Committee read a prepared statement which detailed the South Africa government's methods of forcing residents of the Old Township, known as Daliwe, to relocate to a newly constructed township, Katikati. Kenneth Sigidi, President of the Resident's Committee explained that we, in Seattle, could assist them in their struggle by "putting pressure on the South African government" to allow them to stay in their community. The transcript will be available by the time you receive this mailing so if you are interested in getting a copy, please call me at 527-8050.

I wanted to let everyone know of two upcoming events—the **steering group meeting** and **March 29th phone call** to Daliwe residents.

The steering group will meet on Thursday, March 22nd at 7:00 pm at the SANE/FREEZE office, 5516 Roosevelt Way NE. This meeting is open to everyone.

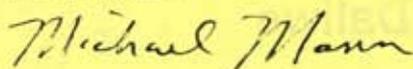
On Thursday, March 29th, the Seattle-Daliwe Sister Community Project will once again call the Daliwe Residents Committee. At 9:00 pm, at the New Hope Baptist Church (124 21st Ave); we will call South Africa, and let elected representatives of the people of Daliwe speak with our Mayor, Norm Rice. I've enclosed flyers so please let people know about the event. Beginning at 7:00 pm that evening, SANE/FREEZE will be holding a meeting which everyone is welcome to attend. **NOTE:** There will be two volunteer phoning nights on Monday, March 26th and Tuesday, March 27th to encourage people to attend the event. They will both be from 6:00-8:30 pm. Please call me if you or a friend are interested.

If you can't make the steering group meeting but are interested in volunteering for a working group, please give me a call. The working groups currently being established are: Community Outreach, Fundraising, Immediate Response, Press, and Educational Resources.

The Immediate Response working group asks you to take the time to write a letter in support of the Daliwe resident's struggle. Please see the enclosed Action Alert.

I look forward to seeing you at an upcoming event.

In Solidarity,



Michael Mann



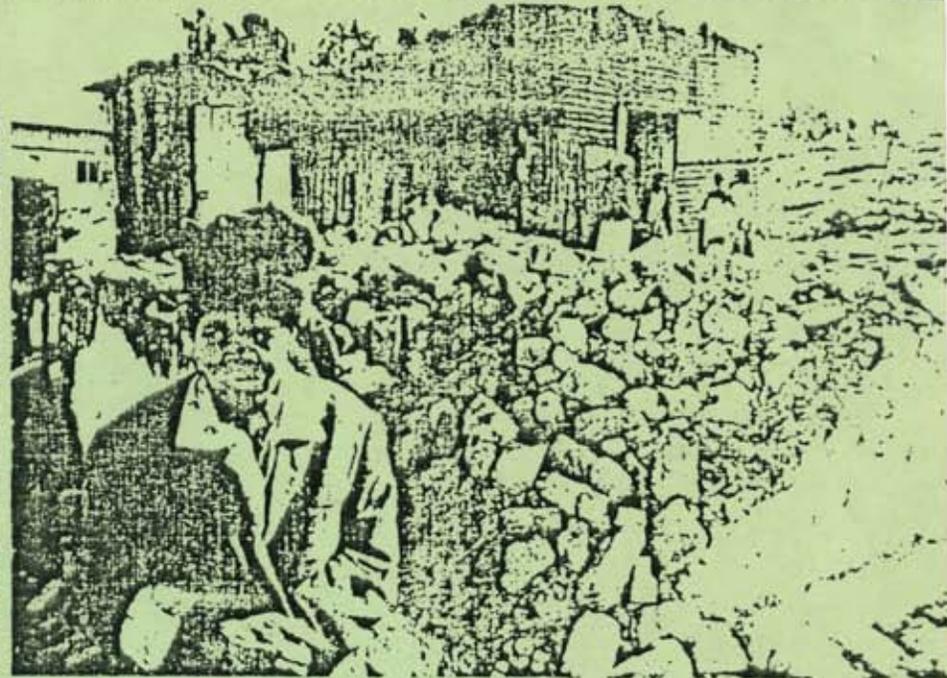
SISTER COMMUNITY PROJECT
Seattle-Daliwe

**SECTION 4: PRESS CLIPS FROM SOUTH
AFRICA**

Stone cold-at Cathcart



Mrs Yellum with her belongings, taken out by officials. Her demolished home is in the background.



Mrs N. Masingill in front of the remains of her Dalwe home. The erected a shack as temporary home (in background).

Homes bulldozed as established community moves out 3 km

by PATRICK GOODENOUGH
and EL MARIE LOTZ
Pictures: Gary Hoctor

It is a bitterly cold afternoon. Snow is falling not far from a man in a bulldozer, under the watchful eye of armed policemen, demolishing a home.

For the second time in less than a week, a community watches as an elderly woman is made homeless by an eviction order signed by a council official in an office nearby.

This is Cathcart, July 1989.

It is the scene of a puzzle. Why are the homes of the residents of a long established and stable community being destroyed and moved at the cost of millions of rands of public money three kilometres away against their will?

In a ramshackle church hall in Cathcart's Old Township (Dalwe), community workers struggle to cope with a load of residents' complaints of evictions, demolitions

The mayor of the new township, three kilometres away, Kati-kati, Mr Milford Sili, said the homes were being bulldozed because the residents were "illegal squatters".

Katikati Town Council (KTC) is the local authority for both Katikati and Dalwe, where residents have lived, many in solid stone homes, for decades.

Despite KTC denials, residents have accused the council of making life in Dalwe so unbearable they have no choice but to move against their wishes to Katikati.

Dalwe residents believe the service charges and rents paid to KTC are not being spent on Dalwe, but going towards building Kati-

to build on empty sites, of which there are many. All applications have been refused.

KTC has told residents that unless they move to Katikati, they can never hope for bigger or better houses. Many people are homeless or lodgers. Residents have asked why KTC wants to prevent them from improving their living conditions and building more houses.

This week Mr Sili reiterated KTC's stand on residents who did not accept their authority.

"We are in charge here. If someone doesn't want to listen to us, we use the law on them, like we did with Mrs Masingill (one of the women recently evicted)."

Alongside new

If this is the case, why then do people now refuse to move?

According to residents, they don't want to move because:

● Dalwe has been their home for many years and the community is a close, supportive one.

● Houses and service charges are more expensive in Katikati.

● Stricter regulations in Katikati bar the accommodation of lodgers, an essential source of income.

And those who do want to move?

New homeowners pay monthly instalments over 30 years, ranging according to income but known to be as high as R90 a month.

New houses are built in two styles. According to Mr Sili, the self-help houses are more popular as they are cheaper. Others are being built



Mr Sili and his home

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DAILY DISPATCH JANUARY 11 1990

Daliwe's homeless blind woman dies

EAST LONDON — An elderly blind woman whose house was bulldozed by Katikati Town Council (Cathcart) in July. Mrs Eunice Nokwenziwa Vellum, has died.

Mrs Vellum, who was asthmatic, was given two hours to vacate her Daliwe home by the KTC before it was bulldozed by council employees last year.

The co-ordinator of the Daliwe Advice Office, Mr Kenneth Sigidi, said Mrs Vellum's health had deteriorated considerably after she had lost her home.

Mr Sigidi said in September 1988 Mrs Vellum had had the house built in the location.

He said in July last year the council sent her summons to demolish her house, but she took the matter up with an attorney and won the case.

He said organisations were holding vigil prayer meetings. — DDR

Cathcart pupils' prayer session deemed illegal

Daily Dispatch Reporter

EAST LONDON — A prayer meeting by Fundani High School, Cathcart, pupils at the site where their new school was being built was allegedly stopped by police.

A Cathcart Residents' Association spokesman, Mr Kenneth Sigidi, said that pupils had organised the prayer meeting to appeal to God to help build the school because repeated promises, since 1986, by the Department of Education and Training to build the school had not been fulfilled.

Mr Sigidi said police told them that since the site of the school was an open-air space, the service was illegal and could not be allowed.

The SAP's liaison officer for the Eastern Cape, Lieutenant-Colonel Trevor Hayes, disputed this and said that the police had explained to the people that under emergency regulations a magistrate had to grant a permit for open-air gatherings.

Colonel Hayes said that police found about 200 to 300 people gathering next to a site where a school is to be built, arranging tables and chairs, and a policeman had been told that they wanted to hold a meeting.

He said that the policeman explained that they needed a permit to hold the meeting outside, but that they could hold it indoors.

Those present had understood this and had gone into a classroom where the meeting was held without incident.

Mr Sigidi said that those who had gathered at the site were told to disperse within five minutes, and after futile attempts to have police let the service take place, the parents, teachers and pupils decided to postpone it until a later date.

He said the principal of the school, Mr C. N. Mvembo, explained that the school did not have written clearance that the site was for the building of the school.

Mr Sigidi said Cathcart residents were "baffled" by the stopping of the service because "God is a Spirit that is found everywhere and He can be worshipped anywhere".

"The pupils had tried all other avenues in their attempts to have a school built for them and their principal had written three letters to the authorities without getting a response — so choosing to kneel down and pray was their last resort," Mr Sigidi said.

A former pupil at the school, Mr N. Dyantyi, who had written his matric last year but obtained poor symbols, said he desperately wanted to go back to improve his symbols, but was discouraged by the conditions under which they had to learn.

He said Fundani High School was accommodated in the Daliwe Primary School buildings and they attended shift classes, with one group attending in the mornings and another in the afternoons.

Mr Dyantyi said the laboratory was ill-equipped, the library was dark even during the day and had no adequate space and a severe book shortage, and more than 50 pupils occupied a single classroom.

He said the seven teachers at the school were in charge of hundreds of pupils who had no furniture and no electricity for evening studies.

He said he feared that the education crisis of last year would get worse.

WEDNESDAY, JANUARY 24, 1990

Daliwe principal said to have quit

routine at the school was disrupted on a number of occasions.

"The normal procedures to attend to disruptions were followed. The management council, parents and circuit inspectors were involved in attending to the problem experienced at the school. The matter is being attended to," Mr Du Toit said.

Mr Sigidi said pupils at the school started agitating for the principal's removal last year and boycotted classes.

He said the school management committee called a parents' meeting which agreed that the principal be reinstated.

The principal was reinstated when the

schools re-opened this year and after registration was completed, pupils started boycotting classes and requested a meeting with Mr Roto.

Mr Sigidi said Mr Roto refused and told them to meet with their class teacher.

On January 17, the management committee again called a meeting which was attended by all members of the community and the class boycott issue was discussed, and it was decided that Mr Roto should comply with the pupils' request.

The following morning he (Mr Roto) called his staff and told them that rather than meet with the children, he would leave the school.

Daily Dispatch Reporter

EAST LONDON — A claim by Cathcart residents that a Daliwe school principal had quit his post could not be confirmed or denied by the Department of Education and Training.

A statement from the Cathcart Residents' Association issued by Mr Kenneth Sigidi said that Mr A. N. Roto told his staff on January 18 that he would rather leave the school than meet with pupils who had refused to attend classes since January 11.

A spokesman at the school, Mrs N. Peter, confirmed that Mr Roto had not returned to the school since last Thursday.

The acting regional director of the DET, Mr P. du Toit, said no resignation was received from Mr Roto, and it was noted that normal

Cathcart groups meet to discuss end to boycott

Daily Dispatch Reporter
QUEENSTOWN — Cathcart businessmen met representatives of the Daliwe Advice Centre and Daliwe residents on Wednesday to discuss the week-long consumer boycott in the town.

A spokesman for the business association said it was spelled out to the centre and residents that their demands could not be met by either the Cathcart Town Council or the white businessmen and the community.

Their demands were for the attention of the Katikati Town Council and central government, and business people could see no reason for being implicated in the boycott.

It was pointed out that boycotts harmed everyone and caused hunger and misery.

Four businesses have already closed in Cathcart and others have put

their staff on short time. Businessmen saw the already serious unemployment problem in the town being exacerbated by the boycott as employees are retrenched, he said.

Twenty people lost their jobs this week because of the boycott.

It was proposed at Wednesday's meeting that representatives from Daliwe, Katikati, the Cathcart Town Council and the business association go to Cape Town after the termination of the boycott to interview government officials and try and resolve the crisis.

The National Union of Furniture and Allied Workers' of South Africa has requested the assistance of the acting-chairman of the Cathcart Residents' Association, Mr Kenneth Sigidi, in terminating the boycott as it was putting people out of work.

Cathcart unrest leaves town tense — mayor

Daily Dispatch Reporter

EAST LONDON — The situation in Cathcart, the scene of new outbreaks of unrest, was tense, the mayor, Mr Kobus Rossouw, said yesterday.

Reports of stone-throwing and the burning of a motor car have been reported from the town, where a consumer boycott has heightened tensions in the two townships.

The co-ordinator of the Daliwe Advice Office, Mr Kenneth Sigidi, said in a statement that a white man driving in Katikati was attacked by a stone-throwing mob who set his van alight after he escaped.

Efforts to trace the injured man yesterday were unsuccessful, and the Cathcart police were unable to disclose any information about the incident.

Mr Sigidi said the Cathcart town council and white businessmen had called a meeting of Cathcart workers, who were urged to stop boycotting, as the action would not help resolve problems raised by the community.

Pamphlets had been handed out giving reasons why the town council and businessmen were unable to address grievances, which should be put to the Katikati Town Council or central government.

Many residents of the Old Township (Daliwe) rejected the authority of the local authority for the new township, Katikati.

Describing the situation as tense, Mr Rossouw confirmed that the council had addressed the boycott committee and all Cathcart employees and explained to them that the dispute between Katikati and Daliwe had to be resolved between themselves or at government level.

He had offered to arrange a meeting with government officials in Cape Town for them and to assist them in their negotiations, but they had not responded to his offer.

"I really don't know what we can do, but my council and I are pre-

Running street battles in Cathcart townships

HERALD CORRESPONDENT

EAST LONDON — Running street battles, stone-throwing and the burning of a motor vehicle in the streets have been reported from Cathcart, where a consumer boycott has heightened tensions in the two townships.

The co-ordinator of the Daliwe Advice Office, Mr Kenneth Sigidi, said in a statement that a white man driving in Katikati was attacked by a stone-throwing mob who set alight his van after he escaped.

The man had allegedly been one of five stick-wielding men who had chased Cathcart Youth Organisation marshals out of the town on Wednesday, Mr Sigidi said.

Mr Sigidi said the Cathcart Town Council and white businessmen had called a meeting of Cathcart workers, who were urged to stop boycotting, as the action would not help resolve problems raised by the community.

Pamphlets had been handed out giving reasons why the Town Council and businessmen were unable to address grievances, which should be put to the Katikati Town Council or

Unrest in Cathcart

From Page 1

He had offered to arrange a meeting with Government officials in Cape Town for them and to assist them in their negotiations, but they had not responded to his offer.

South Africa has lodged an official objection with the Ciskei Government after Ciskei policemen raided a South African village, Good Hope, where they allegedly sjamboked and arrested 11 South African citizens.

The South African Embassy in Ciskei confirmed the February 18 incident yesterday, and said in a statement that the ambassador, Mr Christo van Aardt, had "conveyed South Africa's objection" to President Lennox Sebe the following day.

The Ciskei Government had responded with a diplomatic note stating that Ciskei was "concerned about the situation in that area".

President Sebe had also undertaken to release detained South African citizens immediately, the president said.

2nd Cathcart march gets the go-ahead

QUEENSTOWN — The Cathcart town council given the go-ahead for a second protest march to be staged in the town by the Cathcart Residents' Association, on February 21.

The town clerk, Mr André van Vuuren, said members of the association claimed that grievances listed in a statement handed to the mayor, Mr Kobus Rossouw, during the first protest march in October last year had not been considered.

They gave this as their reason for wanting to hold the forthcoming march.

Mr Van Vuuren said residents' grievances had all been dealt with by the council or refer-

red to the relevant bodies, where necessary, for attention.

The residents' association was advised to deal direct with such bodies, but it had refused to do so, he said. — DDR

FRIDAY, FEBRUARY 23, 1990

Cathcart struck by consumer boycott

Daily Dispatch Reporter

EAST LONDON — Cathcart has become the latest in a string of Border towns hit by consumer boycotts of white-owned businesses over the past few months.

The town's mayor, Mr J. P. Roussouw, confirmed yesterday that a total boycott by black residents was in force. The council had met with a residents' "boycott committee", and he was sure the boycott would be over "very soon", Mr Roussouw said.

A residents' spokesman said the community decided to boycott businesses in the town because demands handed to the Cathcart town council at a protest march last October had not been met.

The demands included an end to forced removals from the old township (Dallwe) to Katikati, the transfer of Dallwe's administration from the Katikati town council to the Cathcart municipality, the opening of all facilities to all races, a reduction of high rentals, the upgrading of Dallwe's infrastructure, and the building of schools.

THURSDAY, FEBRUARY 22, 1990

Stormberg RSC notes needy areas

Daily Dispatch Reporter

QUEENSTOWN — Fact-finding tours to determine priority areas requiring attention within the Stormberg Regional Services Council jurisdiction have been introduced by the chairman, Mr Jannie Esmeyer.

Councillors and senior officials yesterday went by bus to inspect Zola and Ivanlew townships at Tarkastad, and coloured townships and Mlungisi municipal area in Queenstown.

Katikati municipal area was included in yesterday's itinerary but due to a protest march by Dallwe residents there, it was omitted.

In Zola, with its 622 houses and 6 000 inhabitants, stormwater drainage and housing shortages were identified as main problem areas.

In Ivanlew coloured township, which has 320 families and 60 houses, a serious housing shortage existed.

The councillor representing the township also

drew attention to a large privately-owned dam on the residential boundary. Seepage from the dam made nearby houses damp and it was felt corrective drainage was necessary.

Councillors commented favourably on the absence of overcrowding and litter in Zola and the number of trees in the township.

Councillors were impressed with housing standards in Queenstown's coloured areas and with their civic centre and recreational facilities.

The town clerk of Queenstown, Mr Antonie de Klerk, said home-ownership had engendered a sense of pride in residents, particularly in the older parts of the townships.

As properties were acquired alterations commenced in almost every instance, he added.

Excess litter struck a discordant note, however.

The mayor of Mlungisi, Mr W. Ratsibe, identified tarred roads as the town's top priority.

Here, too, home ownership had played an im-

portant part in upgrading certain areas.

A new community hall was also urgently needed for the town's 48 000 residents.

A tour of Kwa Komani Comprehensive Secondary School, recognised as the best of its kind in the Eastern Cape, concluded the tour.

Mr Esmeyer asked councillors to divide priorities into five categories: absolute priority; essential projects which could not be left undone or postponed without detriment to public interest; desirable projects which ought to enjoy priority, based on particular advantages the community could derive; useful projects which, though non-essential, would serve a useful purpose and ought to be undertaken in the public's interest; non-essential projects which could be dispensed with or postponed without materially harming the public interest.

Other areas within the Stormberg RSC will be inspected in due course. These include Cathcart, Sterkstroom and Molteno.

Mayor not welcome at Fundani function

Daily Dispatch Reporter
EAST LONDON — The mayor of Katikati, Mr M. Sili, left a sod-turning ceremony for the building of Fundani High School when pupils objected to his presence.

Mr Sili said he had been invited by the Department of Education and Training to give the vote of thanks but when he and his deputy, Mr W. T. Gxebeka, heard that pupils objected to their presence, they decided to leave peacefully.

A spokesman for the Cathcart Residents' Association, Mr Kenneth Sigidi, said residents had decided at a meeting on Sunday that Mr Sili and Mr Gxebeka would not be welcomed to the function.

He said when the two councillors turned up at the function, the pupils refused to sing a hymn when requested to do so by the Reverend T. Mafani.

The principal told the councillors the pupils did not want them there and they left.

"The people who are supposed to be doing good, teaching the children, are now telling them to do this and that. The children know that it is this council that got the school for them," Mr Sili said.

He denied allegations that, after being asked to leave the function, he had withdrawn the council's offer to provide tea for guests at the community hall.

SATURDAY, FEBRUARY 24, 1990

Cathcart boycott caused by hall's demolition — claim

Daily Dispatch Reporter
QUEENSTOWN — The demolition of a small community hall built by residents in Daliwe township, by the Katikati Municipality had sparked off the consumer boycott of Cathcart shops, a Cathcart Residents' Association spokesman said yesterday.

The demolition action had so angered residents that only the intervention of the Cathcart Town Council in the impasse between Katikati and Daliwe residents would end the consumer action.

The association's acting-chairman, Mr Kenneth Sigidi, said when municipal police, who had temporary use of the hall moved to new

premises recently, a boxing club applied to Katikati to use the hall as a gymnasium.

"After the club received the go-ahead, we were all very surprised to see municipal workers removing windows and the roof from the building and begin demolition work.

"This was done without consulting Daliwe residents who built the hall with their money"

Members of the CRA also believed the township clinic would be demolished in mid-year when the new clinic building in Katikati had been completed.

"If the municipality did not want boxers using the premises it could have allowed people who have lived in tents

in Katikati for over two years while waiting for houses, to move in temporarily," Mr Sigidi added.

Daliwe residents did not want to go to Katikati because rental and service charges were too high and already some people who moved there had found they could not afford the costs.

This week numerous summonses for arrear rents and service charges were served on homeowners, with February 28 as the deadline for payment.

The CRA was concerned about their fate because houses in Daliwe were demolished as they were vacated. If people were evicted from their Katikati homes, they would be

left with no alternative accommodation.

A member of the association, Mr David Cossi, said Daliwe residents also did not want to move from homes they had built and on which they did not have to pay rent.

They were prepared to pay service charges provided the necessary services were rendered.

"But this is not happening, we only benefit from sanitation, refuse and water services."

An additional grievance is the non-recognition by Daliwe of the Katikati Municipality as a bona fide local authority, and Daliwe's wish to come under the jurisdiction of the Cathcart Town Council.

FEBRUARY 23, 1990

Sod turned for new R4m school at Katikati

Daily Dispatch Reporter

EAST LONDON — The sod-turning ceremony for the building of the R4 million Fundani Senior Secondary School in Katikati, Cathcart, was held this week.

The public relations officer for the Department of Education and Training in the Cape, Mr S. K. Ngqangweni, said the school, which had been sharing premises with the Daliwe Public School for the past 14 years, would have 20 classrooms, two laboratories, a home economics centre, two multi-purpose classrooms, an administration block and a caretaker's cottage.

The school would cost R4.197 million, but would be smaller than the R4.1 million school initially planned for Fundani in 1987 — which had 30 classrooms, workshops for technical subjects, science laboratories, home economics centres, typing rooms, an administration block, a library and a caretaker's cottage.

Mr Ngqangweni said the continual expansion of the population of Katikati township had necessitated expansion of the DET's building programme.

He said the turning of the sod marked a significant step in the development and expansion of educational facilities in Cathcart.

It bore testimony to the DET's commitment to the task of ensuring not only the quantitative provision of educational facilities and opportunities, but also the quality of the education service it dispensed.

Mr Ngqangweni said construction was expected



SISTER COMMUNITY PROJECT
Seattle-Daliwe

SECTION 5: MISCELLANEOUS

Help Us!



The people of Lawaakamp, South Africa have asked for help in their struggle against the South African government's efforts to forcibly remove them from their homes on May 31, 1988. The city of Saint Paul has responded by forming a sister community relationship with Lawaakamp.

Join Mayor George Latimer, Council Bill Wilson, Saint Paul school children and other supporters of these courageous people at an:



ECUMENICAL CHURCH SERVICE

11 AM, SUNDAY, MAY 15TH, 1988

CAMPBOR MEMORIAL UNITED METHODIST CHURCH

585 FULLER STREET

(Take I-94 to Dale Street exit, proceed north two blocks to Fuller, turn east)

Following the service, letters of protest will be written to the Faculty African Ambassador. For further information on how you and/or your church can participate call (612) 298-1000.



Phone call opens St. Paul-South Africa relationship

By Joe Kimball
Staff Writer

The telephone connection was clear — St. Paul, Minn., calling Lawaai-kamp, South Africa.

"Hello. How are you?" asked St. Paul Mayor George Latimer.

"Very fine. And how are you keeping?" said Melford Notschokovu, an official of Lawaai-kamp (pronounced Love-eye-camp). He and other residents of the black settlement face removal from their homes by the South African gov-

ernment.

Latimer was calling to formalize a "sister-city" relationship between the two communities that had been approved moments earlier by the St. Paul City Council.

The aim of the sister-city program is to draw attention to the plight of the blacks in Lawaai-kamp, who have been ordered to move out of their homes by May 31. Supporters hope that pressure from outside South Africa will convince the government to abandon the relocation plan.

Latimer talked with two Lawaai-kamp residents via telephone yesterday. They were in the settlement residence, along with some neighbors. Latimer was in his office, surrounded by 30 junior high school students and a dozen adults. A speaker phone amplified the conversation in the office.

"We'd like to have any assistance, as much as you can," Notschokovu said. "Publicity will be of great assistance. Let the whole world know what is happening. We are sorry to ask you to go out of your way to help us."

Latimer, who has had plenty of experience in generating publicity, said St. Paul wants to help. "We are with you," he said. A committee of local people has been set up to organize a letter-writing campaign to the South African government on behalf of the Lawaai-kamp residents, he said.

Zo Hugo, another Lawaai-kamp resident, said the government wants to relocate the townspeople to another settlement, 3 miles away, because they are black. "We are settled here.

Sister city continued on page 4B

"We don't want to move," Hugo said.

Latimer asked Hugo how the residents feel about St. Paul's interest in their problem. After talking briefly with those in the room, Hugo said: "The people say they are very grateful. They are so desperate to protect their homes."

Notschokovu also said the people don't want to leave. "The people will sit here until the last minute. They want to see the bulldozers," he said.

He then suggested to the St. Paulites that "everyone there call the town clerk" of the nearby city of George. The town clerk is coordinating the removal plans, he said.

Latimer laughed. "That's a great idea," he said, "but I don't know who will pay the phone bill."

Notschokovu laughed, too. "Maybe we can send you some money," he said.

Officials said details of the letter-writing campaign will be released in the

MINNESOTA DAILY

Wednesday, February 24, 1988

Volume 89, Number 89

Minneapolis-St. Paul

St. Paul adopts South African township as sister city

By Rose Farley
Staff Reporter

City will aid in blacks' fight against government-ordered forced removal to another settlement area

If the city of St. Paul gets its way, the 2,000 residents of the black South African township Lawaakamp will not be forced to leave their homes.

In a room packed with more than 50 anti-apartheid advocates, the St. Paul City Council unanimously approved a resolution Tuesday to create a sister-city

relationship with Lawaakamp.

"If we are truly against apartheid, if we are truly all brothers and sisters, then we cannot ignore and stand by quietly when the people of Lawaakamp are being removed from their homes," said Mayor George Latimer, who helped initiate the idea.

St. Paul is the second U.S. city

to start such a relationship, following Berkeley, Calif., which formed a sister-city relationship with Oukasic, South Africa, last month.

As part of the new relationship, initiators of the effort will encourage a massive letter-writing campaign to pressure the South African government into halting its removal of blacks from their

homes.

During a news conference after the council's vote, Latimer spoke by telephone with two Lawaakamp residents.

"For 50 years, (Lawaakamp residents) have tried to make their homes beautiful," said Zo Hugo, a township spokesman. "Now, after so many years, they

must start over again to rebuild their houses."

About two weeks ago, the South African government ordered Lawaakamp residents to evacuate their community by May 31, 1988.

"The people are going to sit here till the last minute," spokesman Melford Notschokove told Latimer over the phone.

According to Notschokove, residents were informed that their

See City page 9

City from 3

land was being redeveloped and they must move to nearby Sandkral, another township, which the government claims has better living conditions.

In actuality, Sandkral is in worse condition, Hugo said. Its location will create travel problems for residents, he added.

"Sandkral is further and further away from the places of work," Hugo said. "To us, it just means more expenses."

The South African government started its removal policy in Lawaakamp in April, 1986,

according to Eva Jensen, spokeswoman for the St. Paul-Lawaakamp Sister Communities, the group coordinating the sister-city relationship.

Since then, 3,000 of the original 5,000 residents have been forcibly moved. "The government came in with bulldozers and literally mowed down thousands of homes," Jensen said.

The government is moving Africans out of Lawaakamp because they want the area to be of mixed race, she said.

Lawaakamp is located about

five miles from the white urban city of George, the residence of South African Prime Minister P.W. Botha. The township is without a sewage system and lacks electricity. Residents share the township's four water taps.

Latimer said the dismantling of Lawaakamp signals to him that the white South African government's claim that apartheid is used only to separate races is a fallacy.

"It really tells you that apartheid is not a neutral system," the mayor said. "Apartheid is not possible, except through the

grossest inhumane methods — it is just one more face of an ugly system that (government leaders) are trying to justify."

Although it is impossible to predict if the South African government can be persuaded to stop the relocation, Latimer is confident the sister-city relationship will be effective.

"Even if we fail, we will add one more step towards the breakdown of that (apartheid) system," Latimer said.

What's
Going
On.

MINNESOTA DAILY

LOCAL SOUTH AFRICAN GOVERNMENT AGREES
TO SPARE BLACK TOWNSHIP

FOR IMMEDIATE RELEASE
JULY 28, 1989

At a press conference yesterday afternoon in Saint Paul City Hall, Councilman Bill Wilson and Reverend Oliver White reported that the municipality of George, South Africa, has agreed to drop its plans to forcibly relocate the community of Lawaaikamp, Saint Paul's Sister Community. Wilson and White returned Tuesday from a two week trip to South Africa.

"We were there on serious business," said Councilman Bill Wilson as he spoke of two unprecedented meetings that he and Reverend White were able to arrange between the white officials of George and the elected representatives of Lawaaikamp, a black township with 1,800 residents. "This was historic because blacks just don't go to city hall in George". After the first meeting where discussions began on alternative ways for the city to upgrade the community and allow current residents to remain, the mayor of George accepted an invitation from the Lawaaikamp residents and met with them in a home in their community. Never before in the 40-year history of the township had white officials been in Lawaaikamp for any purpose other than to pressure the residents to leave.

In a radio broadcast from Lawaaikamp earlier this week, a member of the Lawaaikamp Civic Association related, "For the first time they [George city officials] came into our house and had tea and talked to people. That may change them as human beings and will change their attitudes.They showed their preparedness of [sic] trying to find a common solution in solving the problems of Lawaaikamp."

Wilson released a copy of a July 18th press statement by the Lawaaikamp Civic Association, a.k.a. George Civic Association, which says the event "heralds a new approach by the George municipality to the requests of the Lawaaikamp Community who for the past four years have resisted forced removal to Sandkraal."

Wilson said progress was made by attempting to find a common ground between the city of George that claims it doesn't have enough money to upgrade the homes for its current residents and the residents who want to stay on the land. He said the forced relocation of each black community in South Africa is part of the federal government's scheme to move all black South Africans to independent homelands which would

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ultimately force 80 per cent of the population onto 10 per cent of the land. While on their 14-day trip in South Africa, Wilson and White visited other threatened communities that are forming relationships with U.S. cities to help prevent government efforts to move them.

Archbishop Desmond Tutu met with Wilson and White for 45 minutes in Cape Town and endorsed the United States/South Africa Sister Communities project as one of the most important U.S. anti-apartheid movements. Wilson invited Tutu to Saint Paul in the spring of 1990 to be the keynote speaker at a proposed national conference on the Sister Communities movement.

At the press conference, Kim Lanegran, coordinator for the Saint Paul-Lawaaikamp Sister Communities Project, said, "This was more than the Saint Paul-Lawaaikamp Support Committee (steering committee for the project) had hoped for. It is a proud victory that must be shared with all the people of Saint Paul because this entire project has been a grassroots effort. We take our lead from the courageous people of Lawaai kamp and deliver whatever help we can." She cautioned, as did Wilson and White, that Saint Paul must remain vigilant and continue to work with Lawaai kamp to ensure that the government of George carries out its pledge to stop the forced removal.

Reverend White, Pastor of Camphor Memorial and President of the Saint Paul Black Ministerial Alliance related his experiences while staying in Lawaai kamp. He spoke of five hour church services from which residents drew strength to carry on their struggle to remain in Lawaai kamp. White said, "If the world is not free none of us are free. We must be aware that God has reached out: taken Saint Paul, a city in mid-western America, and changed life in South Africa."

For information on the Saint Paul-Lawaai kamp Sister Communities Project contact Kim Lanegran, Project Coordinator at (612) 224-8424 or Sue Hurley, PED, Saint Paul Sister City Coordinator, at (612) 228-3208. For information on the United States/South Africa Sister Communities Project, contact Ann Poirer at (415) 824-2938.

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(EDITORS NOTE: Attached is George Civic Association Press Statement and an English-translated article from *THE BURGER*, an Afrikaner newspaper.



St. Paul kids, S. Africa residents talk

By Janet Grant
Staff Writer

Lawaaikamp, South Africa, is so small it doesn't even show up on most maps. It's a settlement of South Africans who face eviction from their homes as the government seeks to bulldoze their land for a new settlement of "coloreds," or South Africans of mixed race.

The drama of the tiny township, more than halfway around the globe, was brought home Tuesday for several dozen St. Paul junior high students, who took part in a

Youth oppose eviction of town

telephone link to the threatened town. Already, the St. Paul youngsters have written to South African officials, U.S. lawmakers and President Reagan opposing the forced evictions, and to Lawaiikamp children, expressing their support.

"If we get enough people — all these people — to say something about it," I think we have a chance, said Scott Reichert, a seventh-grader from Hazel Park Junior High.

Yesterday was the day by which Lawaiikamp's 2,000 black residents had been ordered to leave. The white-run government has said it will seek, and enforce, court orders for their evictions if they didn't move on their own.

By yesterday evening, South Africa time, several Lawaiikamp residents were vowing to stay put. That declaration brought cheers from the 12- and 13-year-old St. Paul students, who expressed support for the South

Africans' struggle as they gathered near an amplified telephone in Town Square.

"I think apartheid and the bulldozing of your town is cruel and unjust and it should not be done," said Terese Haddock, 13, who was the first St. Paul student to take the phone.

She was followed by others, who asked about Lawaiikamp's schools, about how it feels to be treated so poorly, about what the townspeople would do if their homes are

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destroyed.

The South Africans asked mainly about Minnesota youngsters' efforts regarding Lawaiikamp, and how far the students are willing to go to pressure the Reagan administration to use its influence to force a change in South Africa.

"We can't do much about what our government does because we can't vote yet," said Brian Fruke, 14. "We're too young to vote, to get people in there who will do what we want."

The students' campaign on behalf of Lawaiikamp began in February, when St. Paul and the South African town became "sister communities."

group called the U.S.-South Africa Sister Communities Project.

The project seeks to publicize — and hopes to stop — the South African government's policy of forced relocation, which already has moved an estimated 3.5 million blacks from their homes. It's been a real-life civics lesson for the students at Hazel Park and Highland Park junior highs.

"It gives them a chance to be involved in a human rights issue, and hopefully it will have a permanent impact on them," said Esther Graham, who teaches at Hazel Park. "For these children, it's the first time they have a chance to stand up and participate."

Yesterday's phone conversation

residents, and a round of "We Shall Overcome" by the St. Paul students. In their designer T-shirts and jeans, the St. Paul youngsters looked far removed from the strife of South Africa, but leaders of the sister-city effort said their activities have familiarized the teen-agers with the troubles of the country far away.

Some of the students participated in a worship service Sunday at St. Paul's Camphor United Methodist Church, held on behalf of Lawaiikamp.

"We believe that because of what happened Sunday and what's happening here, that St. Paul will never be the same, that South Africa will never be the same, that our efforts will be heard around the world," the Rev. Oliver White, Camphor's pastor, said yesterday.

But far too long, the