

**THE BAKGAGA BAKOPA COMMUNITY'S  
EXPERIENCES OF FORCED REMOVAL  
FROM THEIR ANCESTRAL SETTLEMENT  
AT MALEOSKOP**

BY

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## **DEDICATION**

Dedicated to my late father, Hezekiel Mogale Mapana (Mahubedu).

**NGWATO !!!**

Without him life could not be the same.



## **ABSTRACT**

This study was conducted with the central task of investigating the Bakgaga Bakopa community's experiences of forced removal from their ancestral settlement at Maleoskop. The aim of this study was to explore the effects of forced removal on the lives of the community members. It was an opportunity for the community members to reveal their experiences.

In this study a qualitative research design was used, with the main data collecting technique being the interview. Eleven members of the community representing different sectors were chosen at random. In-depth interviews and observations were conducted to investigate the research problem.

This research discovered that the community members had experienced psychological and socio-economic problems during the removals, and throughout their entire lives. The findings also indicated that there is a need for programmes to educate and empower the community members to be able to overcome their poverty.

Recommendations have been forwarded on how the community members can be self-reliant to improve their lives educationally, socially, and economically. The interviewees indicated that the land at Maleoskop is economically viable because of the high rainfall. It is a potential area for tourism which can benefit the community financially. Returning to their ancestral settlement will restore the culture of the community. That is the main reasons why the community still wishes to return to Maleoskop.

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## **SECTION ONE**

### **ORIENTATION AND DESIGN OF THE RESEARCH STUDY**

#### **1.1 INTRODUCTION**

The removal and relocation of the people from their own settlements, to foreign land, is a destructive process to both the communities and the individuals involved. The removals policy emanated from apartheid laws such as the Native Act no. 27 of 1913 and the Group Area's Act no. 41 of 1950. The Group Area's Act classified people under different racial groups. The government of the day thought that people of different backgrounds could not live together peacefully. Contrary to this opinion, The South African Council of Churches' report (1984), indicates that the classification of people according to their racial backgrounds prevented opportunities for communication, resulting in people becoming suspicious and antagonistic towards one another. Forced removals are thus a cause of social conflict, and prevent reconciliation and mutual enrichment of the society. Under the apartheid laws, people were uprooted from their land if it was declared a black spot. Negotiations with the government was futile, as the laws were there to be obeyed. Force was usually applied should a community or some individuals refuse to move. Communities experienced psychological problems from the minute they were informed of the government's intention to relocate them. This continued throughout their entire lives, after the resettlement. For this reason this research study will attempt to determine the effects of forced removals on the Bakgaga Bakopa community, which fell victim to these policies. An investigation will be done to find out how their lives changed after they had been removed from their ancestral settlement at Maleoskop. In order to understand the result of their forced removals better, we need to outline the background to their problems.

## **1.2 THE BACKGROUND TO THE PROBLEM OF THE BAKGAGA BAKOPA COMMUNITY**

Maleoskop is a farm situated in the Eastern Transvaal, near an area occupied by white farmers. It was originally known as Riet Kloof No. 509 and belonged to the forefathers of the Bakgaga Bakopa community. The former statement is confirmed in the Commissioner General's report number 80 (1995:12) which reads as follows:

*Rietkloof No. 509 was the original residence of the Bakopa tribe under chief Maleo, (as he was referred to by whites), the father of the present chief H Rammupudu. During the year 1892 the ground was proclaimed as public diggings and this fact was held to be an obstacle in the way its being granted as a location. It would be given provisionally to the Natives to live on.*

However, in 1953, the land was pointed out as a black spot in terms of the Group Area's Act No. 41 of 1950. The government of the day indicated to the community that for the sake of their survival, they should accept to be removed from the area. They refused on the grounds that they had been born and bred there, and that their forefathers were buried on the grounds. Various consultations with the community were held to negotiate the removals. Several detentions and restrictions on members of the community who refused to be convinced, took place. Mr Monamudi Matsepe, a senior councillor, was one of the people detained by the government for six months for refusing to co-operate. He later claimed that his eyes were affected during the process of hard work. He became blind, and had an operation performed on his eyes.

The community appointed Mr Lucas Scott to act as their negotiator as he was a government employee and understood the official languages better. However, he was influenced by the government to act on their behalf. He manipulated the Bakgaga Bakopa community into accepting the removals. Under his leadership, the senior members of the community were taken to Tafelkop to view their new settlement. After that the houses were numbered, and the owners were registered to be compensated by the government. The compensation was so little that nearly everybody was dissatisfied. One community member claims that he was given R20.00 for his house, and R5.00 for



all the trees he owned. One business man was given R1450.00 for the shop he owned, and as such he could not afford to start another business in the new settlement. In the end they had to accept what they received because nothing more was negotiable.

According to background information received from the present chief of the Bakgaga Bakopa community, they were forcefully removed from their ancestral settlement on 26 June 1962. The removals lasted until 16 July 1962. Their homes were bulldozed. Properties such as kraals and houses were destroyed. The soldiers in police caspers accompanied the bulldozers to the village, as old men stood defenceless, watching their land being destroyed. Christians felt a great pain as their church was turned into ashes by the bulldozers. It was as if their God was also destroyed. Their livestock was lost in the process because they were still grazing in the veld at the time. Their livestock was their treasure, and as a result they became very poor. A certain man, Mr Matlakala, showed his resistance by hanging himself during the removals. He chose to die in his fatherland, rather than to be relocated elsewhere. The community was then relocated to a place called Tafelkop which is situated about 40 km from Maleoskop. Although this place was bigger than their former settlement, it did not impress the Bakgaga Bakopa community. They wanted their former land. They never ceased to visit Maleoskop annually to honour their ancestors, for whom they have great admiration and respect.

After their relocation in 1963, Mr Scott, their interpreter, was stoned to death by the community because they felt he had let them down. A commissioner indicated to the community that Mr Scott told the government they had accepted the removals. That was the government's way of doing things, divide and rule. In order to understand the problems of the effects of forced removals better, an investigation into real problems which affected the community is to be undertaken.

### **1.3 MOTIVATION FOR THE RESEARCH**

Research of this historical event is necessary to assist people in understanding the consequences of forced removals, as experienced by the Bakgaga Bakopa community. The community had long established itself at Maleoskop as a united and peace loving

community. They had their own culture which united them. The adults and children had gained a true self-realisation because they knew who they were and where they belonged. They lost the properties which their forefathers had struggled to build. The forced removals disrupted the wisdom and good sense among the people, as they were robbed of their economic strength and psychological well being. This inquiry will allow the Bakgaga Bakopa community to share their experiences with others. Although the Bakgaga Bakopa community was removed from their ancestral settlement 36 years ago, their lives are still affected by the forced removals. The community is unsettled because they still wish to go back to their land. The expectation exists that the present government will acknowledge their plight, and try to redress the imbalances of the past. The objectives of this research will determine the degree of their expectations.

#### **1.4 AIMS AND OBJECTIVES OF THE RESEARCH STUDY**

The study aims to record the effects forced removals had on the Bakgaga Bakopa community. They were forced to move from their ancestral settlement. One of the recorded consequences had been that the community refused to vote for the local government, because they feel they do not belong in the Northern Province, but in the Mpumalanga Province, where their former settlement is situated. They believe that their removal was due to whites who did not want blacks to live next to them, due to prejudice. This research study will help the readers to understand how important it is to live together in order to avoid discrimination and prejudice. Separation can be a cause of social conflict as people do not understand the culture of one another. On the other hand, a multicultural society can lead to an enrichment of ideas when a positive attitude toward others is nurtured. The aim of this study is to understand the psychological impact of deprivation, in relation to children reared in this settlement area. According to Sihna (1982), prolonged experiential deprivation adversely affects cognitive performance. Therefore, the children and people of disadvantaged communities encounter problems with regards to performance in schools and society. This affects the lives of the community as a whole. To be able to reveal the underlying problems of the Bakgaga Bakopa community, a qualitative research design is imperative.

## **1.5 THE METHODOLOGY FOR THE RESEARCH**

A qualitative research design will be used to collect data. Interviews, observations, and a literature study will be carried out. To facilitate the interviews an interview guide will be prepared for the sample of the population. In order to collect first hand information, a tape recorder will be used as an instrument for the data gathering. The tape recorder will also help to report raw data prior to data display and analysis. General information on the issue of the forced removals will be collected from chief councillors through informal conversations. Furthermore, an observation study will be carried out to observe the current lifestyle of the Bakgaga Bakopa community at their settlement. The observation data will also focus on the community's education. Two local schools will be visited to collect data from principals about the progress of the children in the community. In addition, a literature study will be carried out to get a global idea of forced removals, and their effects on the lives of communities and individuals.

During data collection, key people who were involved in the negotiations during forced removals will be consulted, as key informants to the study. The sample from the population will consist of eleven subjects who will be selected at random, to give their own experiences on forced removals. The data will be analysed using the coding method to find the main themes of data collected in the field setting.

## **1.6 RESEARCH QUESTIONS**

The following research questions will direct the research study:

1. Why were the people of the Bakgaga Bakopa community removed from their former land?
2. What makes the community of the Bakgaga Bakopa want to return to their ancestral land?
3. How does their present style compare to the past?
4. What were the effects of forced removals on the education of the community?
5. How do the members of the community plan to rebuild themselves?

## **1.7 ORGANIZATION OF THE STUDY**

This section of the study reveals the research topic, and provides an overview of the essay. The following section of this research study will focus on the conceptual and theoretical framework of the research essay. The arguments presented will focus on the views of other researchers on the issue of forced removals, and its effects on the lives of the Bakgaga Bakopa community. In section three data collected for the research study will be presented. Raw data will be analysed to find the main themes of the research study. In the last section, findings will be disseminated, focusing on the views of other researchers in the context of community education. Recommendations will be made to both the government and the community members, on how the reconstruction and development of the Bakgaga Bakopa community could be carried out to rebuild the community.

## **1.8 CONCLUSION**

The investigation into the experiences of the Bakgaga Bakopa community will focus on their life at Maleoskop, as well as their removal and their life at the new settlement in Tafelkop. The objectives will be to reveal their problems, with the aim of understanding how forced removals can affect the lives of the people involved. The interview method will be used mainly to allow the community members to reveal and record their personal experiences. In the following section of this investigation, the views of other researchers on the issue of forced removals will be discussed.

## **SECTION TWO**

### **CONCEPTUAL AND THEORETICAL FRAMEWORK**

#### **2.1 INTRODUCTION**

The policy of land dispossession and the separation of people by the government has changed the lives of many communities. The policy was aimed at maintaining white supremacy in a time of mounting black opposition, as well as expanding economic growth of the country ( Platzky and Walker, 1985). Platzky and Walker further indicates that people were separated because of an attitude of racial prejudice based on human hatred and greed. It created a barrier between people of different races, because they could not share ideas for mutual enrichment. Opportunities for communication were closed. The people could not relate to one another since they met only at work, and then in unequal roles, with whites in dominating positions. Black people could not share in the economy of the country, because their struggle for a better life, was affected by these forced removals. They were moved to areas where no infra-structure was in existence. Due to black peoples' impoverished state, they could not compete economically.

#### **2.2 FORCED REMOVALS AND THE ECONOMIC DEVELOPMENT OF THE COMMUNITY**

When we refer to the economy of a community, we refer to its strengths and weaknesses with regard to the use of monies, goods, time, and other resources in its' possession. Through forced removals, this community was robbed of the possessions it had accumulated for years. They had struggle to build up their own economy by working hard as labourers on the farms to improve their living standards. Their houses and all their possessions had been taken away with little or no compensation.

After the forced removals the people of this community found it difficult to reconstruct their lives. The land that they owned was taken away from them. The land where they were relocated to, was less fertile, making it difficult to produce enough food for the

family. This resulted in these people becoming very poor. At present, many cannot afford to support themselves. They then sought employment from whites to uplift the economy of the country at their own expense. This was because they did not share in the profit. The Bakgaga Bakopa is experiencing poverty that has had a diverse effect on their lives.

### **2.2.1 POVERTY**

Sihna (1982), describes poverty stricken people as those whose income is markedly below that of the society, even if it is adequate for survival. These people live outside the categories which the community regards as decent and acceptable. The definition of poverty differs according to the progress and development of a country. A person is therefore poor if he has inadequate, and insufficient means to live. Unemployment, lack of education, and meagre wages, are considered as factors that lead to poverty.

The Bakgaga Bakopa community, for instance, were dispossessed of their land, and lost their livestock during the removals. People from the neighbouring communities took advantage of the situation and stole livestock and properties. Other livestock was left in the veld. As their owner were forced to move, they had to leave it behind. They were also poor because most of them lost their employment from the farmers in their former settlement. In the new settlement the fields were far away from them, and they could not afford to use them as before. They soon lost interest in the fields and concentrated on working in the nearby town for a meagre wage. They lived below the standard of living in South Africa, and can therefore be considered as poor.

Poverty has an adverse affect on the lives of the individuals, the development of the lives of the individuals, and the community as a whole. The effect of poverty is especially harsh on children. According to Bee (1974), children from poor families perform poorly, as a result of generally deficient cognitive development. Bee (1974) claims that prolonged living conditions of poverty lowers the IQ, and it may take time for the products of such a community to reconstruct and develop themselves. As a result of poverty, a community may not have a healthy life. This is because a healthy life comes from a healthy mind.

## **2.2.2 POVERTY AND HEALTH**

Disadvantaged children often do not eat nutritious food, as poor families do not have the financial resources to provide an adequate diet and health care for their children. The result is that children and adults are attacked by illnesses such as malnutrition. Sihna (1982), reveals that malnutrition occurring during the most vulnerable period of brain development, impairs intellectual functions. This is the case with all other illnesses that disturb the growing mind of a child. Furthermore, people need to live in adequate places which are conducive to good health. When the S.A. government implemented the forced removals, the Bakgaga Bakopa community was initially housed in overcrowded tents which were not big enough for the whole family. Under such conditions, people contracted diseases. Due to a lack of infra-structure, hospitals and clinics were unavailable, and too far away to treat the ill or sickly people. As a result of the poor state of health, the mortality rate became high. People lost loved ones, and this had an adverse impact on the community as a whole.

## **2.3 FORCED REMOVALS AND THE COMMUNITY**

To be able to understand the effects of forced removals on communities better, a definition of what a community is, needs to be expounded. A community refers to a group of people who live together and share a common culture. The Bakgaga Bakopa community is such a group. They are people who are of similar origins, and who share a culture of both implicit and explicit elements. Culture in this regard refers to attitudes, values and beliefs, as well as the recognisable elements such as food and language. These elements bind a community together as a united group (Lemmer & Squelch, 1993).

When a community is removed from its original place, the long established unity is disturbed. Their sense of community is destroyed because of different ideologies in the new settlement. Although the difference in culture in a society is regarded as mutual enrichment with many ideas, a community needs to understand its traditional values, beliefs and religion. Thus, people will be able to identify themselves if they know their

roots, norms and values. Through forced removals people feel they have been robbed of their traditions and dignity. For instance, they cannot enjoy their traditional music and dance as before, because they are displaced. Furthermore, they miss the moments of sitting around the fire listening to stories. Some stories were for entertainment while others were oral history to help strengthen their norms and moral values. After the removals they did not have time for these traditional values. They started to have new aspirations, because they still wished to return back to their former land. (The South African Council of Churches, 1984).

### **2.3.1 RELIGION AND CULTURE**

The religious beliefs of a community are important in building their moral behaviour. However, those people who were Christians did not have a place of worship during the relocations. This resulted in many young people being confused by the situation and they consequently started forming gangs and planning negative means of entertainment. For example, they started robbing adults who came back from work at night by taking money and clothes. They lost the norms and values of the community. They had lost their culture, and were thus confused and frustrated. The religious beliefs of a community are part of its culture. Culture refers to the knowledge, clues and beliefs that are transmitted from one generation to the other. The more experienced member of the community should mediate the culture to the less experienced member of the community to avoid cultural deprivation. Cultural deprivation can result in lack of cultural identity (Kaarsholm, 1991). A community which is unsettled may not have time to transmit this valuable culture to its developing generation. The community is also deprived of the spirit that could have facilitated their entry into the wider society.

One can compare the experience of a displaced child with that of an immigrant child. Grossman (1995) maintains that an immigrant child lives between two cultures, that of the family and that of the society. He is exposed to conflicting values. For this reason he becomes confused and frustrated. For families to be balanced, parents need to live together to assist the children during their early development. The extended family



component could also assist in the shaping of the child. This will help the child reach the acceptable social standards of the society.

### **2.3.2 THE FAMILY STRUCTURE**

Family lives are also affected by relocations. It was impossible for families to live together because the fathers had been separated from their families by the Group Areas Act. The men who worked on the farms often remained behind when their wives and children moved to another settlement. Healthy relationships were torn apart by the imbalances of separation. The husbands worked far away from their homes and some started new lives with other families. Their first families suffered as a result. Momsem (1991) encourages women to belong to women's groups, to share ideas, and to solve problems. The role of the father in the development and shaping of the character of the child, especially the males, in the home environment is important. The mothers may be protective of their children and the children may rebel over that. The father figure is thus necessary during this stage to serve as a role model for his male children.

### **2.4 EDUCATION AND FORCED REMOVALS**

Sihna (1982) states that children from poor backgrounds cannot perform well at school when compared to their middle-class or upper-class counterparts. The relocation of the Bakgaga Bakopa community made it difficult for a big segment of the community to become educated. On the arrival at Tafelkop, tents were erected as a temporary school without proper resources for effective learning. The overcrowded tents made it difficult for them to study or to do their school work properly. Basic requirements such as food, clothes and housing are necessary for a child's mind to function well at school and in the community. If a person is deprived of these basic needs, his educational life becomes affected. Sihna (1982) further claims that adequate development of the mind and personality requires proper environmental factors. He goes further to say that impoverished environments produce a substance which reduces the ability to discriminate and less taste for exploratory behaviour. If a community is deprived of its rights, they are unfit for self development, and are also negatively motivated toward education and schooling.

#### **2.4.1 DEPRIVATION OF HUMAN RIGHTS**

The community of the Bakgaga Bakopa were also affected by deprivation. They were deprived of their dignity as human beings. The results of deprivation were, inter-alia, low self-esteem, passivity and powerlessness. Most of them could not cope in the classroom and left to work in the cities. Even the parents were not interested in education, as they regarded it as something for whites only. The uneducated parents could thus not satisfy the natural curiosity of their children after school hours. This resulted in many becoming depressed and dropping out. Townsend (1994) indicates that there is a link between a person's background with regard to health, family stability, proper housing, and their education. It is thus important for a parent to become educated in order to boost the child's self esteem.

Once a child has been deprived of his rights, he develops an attitude of self-doubt. He regards himself as a failure. These negative attitudes then affect the child's concentration and effort. The uneducated parents also do not expect them to do well at school. They lack motivation. The absence of the father figure at home also contributes to the lack of self-esteem and confidence, as the male children do not have a role model in the family. According to Grossman (1995) disadvantaged children have relatively impoverished self-concepts. These children have acquired the attitude that they cannot perform as well as their upper-class counterparts. Thus, their expectations and aspirations are relatively low. They think that they are incapable of controlling their own lives. The environment in which they find themselves, deprives them of the necessary skills, and attitudes. A lack of confidence renders these children unprepared to challenge life. We can thus assume that deprived children cannot perform well, inside and outside of the school situation. This insufficiency starts in the family and continues in their field of work later. People who were relocated were mostly poor. They could not afford to be educated. They became submissive people who cannot make decisions on their own. There are many illiterates among the communities which were relocated in the past. For example, nearly half of the elderly people of the Bakgaga community cannot read or write their names. They never attended school

either because they did not have access to schools, or because they lost interest due to the removals.

## **2.5 CONCLUSION**

The relocation policies in South Africa were essential for the apartheid system to dominate and control the black society of the country. However, this contributed to the suffering of the majority of South Africans. The removed communities became powerless. The decisions about their future and their lives lay in the hands of the government. They had no say in the law-making process that initiated their removal. The people who were moved were powerless because they were poor, and as such couldn't afford a lawyer to represent them. They were manipulated by the government since they were mostly uneducated, and did not understand their rights. When they tried to defend themselves, they were locked behind bars. The government had informers who took such jobs because they needed income and other resources. It was risky to challenge the government. Platzky and Walker (1985), indicate that communities were thus economically, socially and educationally affected by the apartheid laws. Further details of the problem the Bakgaga Bakopa community experienced due to forced removals, will be illuminated in the collection of data and data analysis.

## **SECTION THREE**

### **OUTLINE AND DISCUSSION OF DATA**

#### **3.1 INTRODUCTION**

This section of the research study will focus on the lay-out and discussion of data. The context of the empirical research will first be discussed, indicating the methods of data collection, and the context in which data was being collected. Data collection will also be described through the observation and interview methods that were used. Furthermore, this section is a presentation of raw data into categories which were identified from this raw data.

#### **3.2 METHODS OF DATA COLLECTION**

A qualitative approach to data collection was used in the investigation. Two types of interview approaches were used. Firstly, the informal conversational interview which often goes unnoticed because of its lack of structure, was employed, to gather the background information to the research problem. The key informants to this inquiry were the chief, two chief councillors, and two committee members who are in the process of investigating the issue of the return of the Bakgaga Bakopa community to Maleoskop. For the in depth-interview, an interview guide was prepared. Four main questions were prepared, and five sectors of the community were interviewed. Questions were designed in such a way as to allow people to give their own perceptions and assumptions regarding forced removals. Secondly, the observational method was used to collect data. I attended and observed two meetings in the community where they discussed the issue of returning to Maleoskop. Furthermore, the researcher observed their life-style to find out whether it differed from what they say their life-style was, prior to their removals from their former land. An insider view was gained, since the researcher resides in the area affected. The data was collected for a period of two months.

### **3.2.1 THE CONTEXT OF THE EMPIRICAL RESEARCH**

The area in which this research was conducted is trust land known as Tafelkop. Tafelkop lies between the borders of Mpumalanga and Northern Province. According to the allocation of provinces in 1994, Tafelkop is in the Northern Province. At the present moment it is the wish of the community to be incorporated into the Mpumalanga area because their settlement, Maleoskop, is in the Mpumalanga. According to the chief, the community claims that the farm, Rietkloof 166TS (Maleoskop), should be returned to them because they were forced to leave the land in June 1962. Since their forced removal in 1962, the community of the Bakgaga Bakopa have been visiting Maleoskop once a year to honour their ancestors who are buried there. The local Commissioner General's report number 80 of 1995, indicates that according to the Location Commission (1906), Rietkloof (Maleoskop), belonged to the tribe of the Bakgaga Bakopa. Chief Boleu, the forefather of the present chief, Harry Rammupudu, was the leader at that time. This historical document also indicates that the community have been residing at Maleoskop since 1886. This area, like many others, had been declared a black spot in terms of apartheid laws such as the Group Areas Act No 41 of 1950, hence their removals in 1962.

Negotiations with the government to return to Maleoskop have been taking place since 1994. As the area is now used by the state as a training centre for the South African Police, internal security, and national serviceman, it is difficult for the state to give it back to the community. However, the Bakgaga Bakopa community wants their land restored to them. According to one of the key informants, negotiations have been going smoothly, and there is a possibility that within 12 months from time of research, the community may be given their land back. Most people, especially the youth, have indicated that they wish to return to Maleoskop immediately after approval is given by the commissioner general. Most people who were removed from Maleoskop in 1962, are now elderly people, who cannot afford to return to Maleoskop. However, they urge their children and grandchildren to settle in Maleoskop, because of the possibilities of a better life there. One motivational factor to return is that in Tafelkop the climate is not conducive to farming, as the soil is not fertile enough to produce crops. Fertilisers are expensive, and people usually suffer losses when rain is scarce.

Moreover, stock farming was more successful in Maleoskop because of grazing land. People have aspirations of returning to farming.

### **3.2.2 THE EDUCATION SITUATION**

The forced removal of the Bakgaga Bakopa community, has created a community of illiterate parents. The living conditions during that time necessitated that they leave school and seek paid employment. Most parents did not invest in the education of their children because they were too busy rebuilding their lives. Although the present chief, Harry Rammupudu, managed to build eight primary schools and four secondary schools, there is still a high failure rate of pupils in matric classes. According to the information received from the principals of the schools interviewed, poor background, and a lack of proper resource materials, contribute to the high failure rate in their schools. During the time of the research, the primary school children in the Tafelkop area were being fed, from the government's Primary School nutrition Scheme. Children are receiving nutritious food to assist in the alleviation of hunger, and to motivate them to attend school. Although the scheme seems to be successful in its objectives, it would be better if the money was used to teach the community how to catch a fish, rather than to be given a fish. Poverty needs to be alleviated, not hunger. It becomes difficult for the learner to cope when the supply of food is stopped.

As a result of the culture of the community, adults are reluctant to attend adult centres to improve their education. When the men are present, they do not allow their wives to attend adult classes for fear of losing them. The father figures are mostly absent from the family since they are employed far away from their homes. It is difficult for unemployed mothers in Tafelkop to cope financially. One parent interviewed indicated that she is only given money to feed the children. If they need school utilities, they should wait for the father, as she is unemployed. Unemployment and the lack of proper education, contribute to the poverty of the community. The research study therefore, also sought to explore how the community's educational life was affected by forced removals.

The data harnessed during the interviews and observations now follows.

### 3.3 DATA PROCESSING

#### 3.3.1 INTERVIEW DATA

Interview data was collected during interviews with different people in the community. The interviews were conducted with eleven randomly selected members of the community, who served as the sample of the population. They were affected by the removals. One man was the chief's councillor, who was involved in the negotiations of the removals. Four interviewees were elderly women, two community members were scholars during the forced removals, and two young men had never settled in Maleoskop. Of all the participants, only one of them was reluctant to return to Maleoskop. Others believed in ancestors, and found it proper to settle where their forefathers were buried. Two principals of the present local schools were interviewed to find out how the situation is at present. The biographical data of the subjects may be clearly represented in the following diagram.

Table 1: Biographical data of subjects

Interviews in groups	Sector they represented	Gender	Number
A	Councillors	M	1
B	Elderly People	F	4
C	Former scholars	F	2
D	Born at new settlement	M	2
E	Education	M	2
Total			11

Code: M= males/s      F= female/s

As the researcher has already indicated in the first section of her research study, forced removals and relocations were done as a result of the government policies of the Group Areas Act such as the Native Trust Land Act (of 1913 and 1936). However, when asked the reason for the removals, the interviewees responded differently. As

some interviewees were not native English speakers, they were encouraged to use their own language, Kopa, in responding to the questions. This was to enable them to express their views more explicitly. The four elderly community members responded as follows:

Interviewee one:

*Aitsi, mmuso o ne ofe taelo ya gore ke thothe. Re ne re tshwanetswe ke go tloga.*

[I don't know. The government had instructed us to leave. We had to leave.]

Interviewee two:

*Makgowa a be a nyaka naga ya rena ka ga mmu wa teng ntswe o nonne. Taba enngwe ke gore ntse re dula kgauswi le makgowa bjanang ba tshoga gore re tla ba bantsi ra ba fekeetsa.*

[The whites wanted our land because the soil was fertile. Moreover we lived near the whites and they were afraid we will outgrow them in number and overpower them.]

Interviewee three:

*Mmuso a ntse a nyaka naga ya rena go berekela mediro ya bona go tshwana le ya maphodisa.*

[The government wanted to develop our land for their own purpose, such as the training of police.]

Interviewee four:

*Lekgowa laka le ntsweng ke le bereka ka nako yeo le mpoditse gore bona ga ba nyake batho baso kgauswi le bona. Gonne a re tshwane ka mekgwa le ditumelo.*

[My employer said that they did not want blacks to stay next to them because our beliefs and values are different.]



From the responses it is apparent that the government policies of apartheid were harsh as people were not psychologically prepared for the removals. They interpreted the reasons for the removals in the way that it impacted on them personally. Their responses pointed to them being a threat to the safety of their white neighbours. Moreover, whites needed the land for farming and their own business, such as the training of police.

The community leader Mr Monamodi Matsepe, was among the people who negotiated the removals with the state. He understood the reason for the removals, but he was reluctant to move. Together with others, he was detained for six months for refusing to co-operate with the state. Together with others, he was pointed out as influential to the people's refusal to move from Maleoskop. His response to the same question was much more emotive, and angry. He said:

*O tlo go nthonka bjanang. Ke bjana ka jeno lebakeng la bona. Maburu a ile a na re hlahlela toronkong dikgwedi di le tshelela le matsatsi a lesome le metso seswai. Ntswe re se bolaya motho empa a le ge re ne re gana go tloga nageng yaabo rena*

[You are going to irritate me. I am what I am today (poor), because of the whites. They detained us six months and eighteen days. Not because we were killers, but because we refused to leave our land.]

From Mr Matsepe's response it can be concluded that the apartheid laws of forced removals were not to be opposed. Those who tried to resist the removals were detained, to silence them, and to allow the process to continue without interruption.

Mr Matsepe further stated the following:

*Dihuswana tsa rena di thupiwe ke ba ntle makgowa ao a di humaneng polasing ya bona ba neba iphe tsona. Batho ba ne ba bolele gore yo a sa humago ka dihuswana tsa Bakopa a ka se hwelw a humile.*

[Our livestock was stolen by other people from the nearby villages, and the Boers who found them wandering in their farms kept them for themselves.]

People indicated that those who did not become rich because of the livestock of the Bakgaga Bakopa might never get rich again.]

According to Mr Matsepe the community is poor today because of the government, since the community depended on stock farming.

One elderly woman interviewee remarked as follows:

*Ntse re rata Thabantsho (Maleoskop) ka ge re ne kgona go lema masemo. Mmu wa gona a nonne. Re ruile that. Bana baa ija maswi. Gape re tlogete mabitla a borraweso gogolo a setse le makgowa. Taba ye ga e re robotse.*

[We used to love Thabantsho (as Maleoskop was commonly known), because we used to farm on our fertile land. We had plenty of livestock, our children enjoyed milk. We had also left our ancestor's graves. This problem gives us sleepless nights.]

Another interviewee described her experience as follows:

*Gare thota ba lle ba phatla seipone saka se segolo ke neng ke se rata. Ga se nke ba mpatela. Ke sa tshwere le di rasiti tsa tshenvegelo. Esale are tsepisa gore lefa tshelete e nngwe .(Refer to appendix B)*

[When we were removed to Maleoskop they broke my big precious mirror. They never compensated me. I also have the receipt of compensation for my poverty because they promised us more money.]

The woman pointed out that the twenty percent that appears on their receipt was never received. They kept the receipt because they were promised that they would be compensated at a later stage. It is evident that the community had not only lost its property during the forced removals, but were also not compensated properly. The compensation was also not enough for them to rebuild their own homes, as the research findings later show.

The other elderly woman continued:

***Ba ile ba re laela gore re phusule kereke va rena re tsee mafasetere le mamati. Go bile bohloko go rena ka ge ba senyetsa Modima wa rena.***

[They instructed us to demolish our church so that we can get access to building materials. It was heartbreaking. We found it offensive to God.]

The woman who made the above statement is a deeply religious person. She never thought their church would be demolished. The people felt powerless, since destroying the church to them meant that they undervalued their God. They were spiritually affected by this act. In addition, a long time without a church affected the lives of some as they stopped practising their religion. Alcoholism and crime became rife in the new settlement. Before, the church and the school were the only places which entertained and developed the youth.

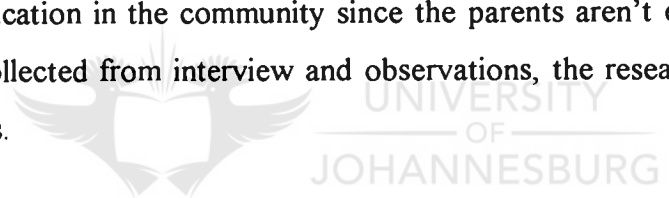
One of the interviewees, an elderly man who was a teacher during the forced removals, had the following to say about their new settlement and the lack of facilities:

***Tents were erected as a school for months during our relocation. The smooth running of the school depended on the weather. On rainy and stormy days pupils could not come to school. Teachers would also be frustrated and went back home. The younger pupils endured the situation whilst the older ones left to seek greener pastures. Others left school to look after their parents children whilst others went to look for work to help their struggling parents. That explain the reason why we find many illiterate parents in our community. Parents could also not afford to educate their children and to rebuild their homes at that time. It is apparent that the education of the community had been jeopardized by the relocation. Furthermore, the deterioration of education affected the quality of his community's development and progress.***

### **3.3.2 OBSERVATIONAL DATA**

During the researcher's observation of the community's life style, it was clear that a strong bond existed between people who were initially from Maleoskop. They came across as people who respect one another, and always relate stories of their lives at Thabantsho, as Maleoskop was fondly known. They maintained their good relationship even after the removals. According to my informants, every year in May they organise

themselves to visit Maleoskop to honour their ancestors. This is a precious moment to the community of the Bakgaga Bakopa because after they have communicated with their ancestors they feel strengthened, with the belief that their prayers had been heard and good luck will come their way. From the research findings, there are about eight primary schools and four secondary schools in the area. One primary and one secondary school were visited by the researcher to find out whether education in this community is up to standard. The principals of both schools remarked that the schools are there, but there are no facilities to assist in the teaching. Not all learners had textbooks, let alone modern technological devices such as computers and overhead projectors. Learners depend on the instruction from educators. There is a high rate of failure in matric in this area. For example at Kopa Senior Secondary School in 1997, 117 pupils wrote grade 12 examinations but only 9 pupils passed, all without exemption. The parents are reluctant to involve themselves in school matters. They do not even respond to meetings held by the schools. The apartheid laws of separation had affected the education in the community since the parents aren't educated. From the data that was collected from interview and observations, the researcher identified the following themes.



### **3.3.3 CATEGORIZING INTERVIEW AND OBSERVATION DATA**

The units from raw data in the previous paragraphs are now grouped together to form categories.

A diagram will be used to indicate the categories identified.

UNITS	CATEGORIES
<ul style="list-style-type: none"> <li>■ Reasons for removals were not properly explained to the people</li> <li>■ Blacks were not wanted in white areas</li> <li>■ Those who resisted were detained</li> <li>■ Mr Matlakala hanged himself to avoid relocation</li> </ul>	<ul style="list-style-type: none"> <li>■ Apartheid laws and Deprivation</li> <li>■ Psychological problems</li> </ul>
<ul style="list-style-type: none"> <li>■ Mr Scott was killed by the community accused of being a sell out.</li> <li>■ Ethnicity was used by the government to justify the policy.</li> </ul>	<ul style="list-style-type: none"> <li>■ Ostracised by government because of their colour.</li> </ul>
<ul style="list-style-type: none"> <li>■ Compensation was not enough to rebuild houses</li> <li>■ People lost their properties</li> <li>■ New fields were infertile</li> <li>■ Live stock was lost</li> <li>■ Unemployment of parents</li> </ul>	<ul style="list-style-type: none"> <li>■ Poverty was caused</li> </ul>
<ul style="list-style-type: none"> <li>■ Their church was demolished</li> <li>■ Alcoholism and crime became rife</li> <li>■ Left the graves of the ancestors behind</li> <li>■ Love and respect not like in the past</li> <li>■ Good relationship of sharing as a community has changed</li> </ul>	<ul style="list-style-type: none"> <li>■ Culture was effected by the removals</li> </ul>
<ul style="list-style-type: none"> <li>■ People mixed with different ethnic groups</li> <li>■ People missed the moments of sitting together sharing stories that build moral values.</li> <li>■ Youth turned to alcohol</li> <li>■ People could not afford schooling</li> <li>■ They could not learn in tents.</li> <li>■ Parents are not involved in education.</li> </ul>	<ul style="list-style-type: none"> <li>■ Health &amp; Social problems by the removals</li> <li>■ Educational conditions not conducive to learning.</li> </ul>

### **3.4 DESCRIPTION OF CATEGORIES**

#### **3.4.1 APARTHEID LAWS AND DEPRIVATION**

The apartheid policies such as the Group Area's Act, were applied by the government with the purpose of separating blacks from whites. The Bakgaga Bakopa community was also separated from the white community when their land was declared a black spot. The removal was forced by the government when they refused to go to a foreign settlement. Their removals affected the lives of families as the fathers remained behind to work for the farmers. Social problems were experienced as the community was not psychologically prepared for the removals.

#### **3.4.2 SOCIAL AND HEALTH PROBLEMS**

Lack of infra-structure and proper facilities, such as housing and water supply, made it difficult for the community to survive. Their congestion in small tents created health problems, and they contracted diseases contributing to a high rate of mortality. Moreover, the unemployed parents did not have the financial resources to provide their children with an adequate diet. It was difficult to survive under such poor conditions.

#### **3.4.3 CULTURAL CONDITIONS**

A community can be described as a group of people living together and sharing common values. It is bound by good relationships which take years to build. When Bakgaga Bakopa community was removed from its original settlement, it was separated from the life they used to share together as a group. Their lives changed, since their aspirations were affected by their wish to return back to their ancestral land. They had lost the good spirit that prevailed before the relocation. Their culture was destroyed when they were placed and mixed with people who did not hold their own culture and ideas. For example, their language changed. The young generation do not speak their original language. If a community is deprived of its culture, it loses strength. In addition the community members are more likely to engage in immoral activities such as alcoholism and crime.

#### **3.4.4 ECONOMIC EXPERIENCES**

The Bakgaga Bakopa community were struck by poverty after the loss of their livestock, and after being resettled in infertile fields in the new area. They started living below the standard of other ethnic groups who were not affected by the removals. The people were poorly compensated for their property. Some properties were not compensated for at all. They kept the receipt which showed they had been promised compensation by the government. They had already lost hope and trust in the government. The problems they encountered made it difficult for them to rebuild themselves in their new settlement.

#### **3.4.5 HOW THEIR EDUCATION WAS AFFECTED**

The community could not afford to fund their children's education. As a result most of them left school during the removals to seek paid employment in the cities. As the parents were also uneducated, they did not see the value of education at that time. Poor conditions of schooling in the tents during the relocation also contributed to the poor education. Today, most parents are uneducated as they left school for various reasons during the removals.

#### **3.5 CONCLUSION**

For a community which is deprived of its social, economic and educational rights, like the Bakgaga Bakopa community, it is difficult to survive. It is thus imperative for the present government, and all people, to understand how communities were disadvantaged by the acts of forced removals. People need to be prepared psychologically and materially before the removals if a need arises. Proper infrastructure and counselling need to be present before the undertaking. This research study of the Bakgaga Bakopa community should be understood in terms of truth, reconciliation, and the development of the community affected. As a result the findings of the experiences of the Bakgaga Bakopa community, and the main categories,

themes, and recommendation, will be discussed in the next section of this research study.





## **SECTION FOUR**

### **DISSEMINATION OF FINDINGS**

#### **4.1 INTRODUCTION**

The main data categories identified are racism and prejudice, culture, socio-economic problems, and educational implications of forced removals. The South African policies of separation according to race had caused racism and prejudice amongst communities. The Bakgaga Bakopa community was removed from their original settlement because they happened to be living in an area adjacent to whites. It is thus fair to deduct that racism was one of the main causes of the problems of this community. Racism cannot be separated from prejudice, as the removed community was not allowed to defend itself or its rights. The removal of the Bakgaga Bakopa community affected their culture and socio-economic status. For example, they were struck by poverty because of stock theft and a loss of property during the removals. Furthermore, the present settlement was not as fertile as their former land and the community could not produce enough food for their survival. Poor living conditions made it difficult for the Bakgaga Bakopa community to live according to the norms and values of the society. As they were underprivileged, they could not receive adequate education, resulting in many of the community members being uneducated today. The main reasons for their wish to return to Maleoskop can be summarised as follows:

1. The land at Maleoskop is economically viable. For instance, it is a potential area for tourism which can financially benefit the community.
2. Cultural attachment to the area. The traditional belief of living within the presence of their ancestors' spirit is important.
3. The climate in the area is conducive to farming because of high rainfall.
4. There is also a possible expansion of the land for the growing population, as compared to their present settlement which is locked between mountains.

At present, the separation policies such as the Group Area's Act have been repealed. It is thus the wish of the community that their land be returned to them, before they can

consider rebuilding the community. According to the present chief, Boleu II Rammupudu, negotiations on land restitution have been going on since 1994. Negotiations are held with the National Department of Land Affairs and the South African Police service's representatives who are using part of the land of the moment. The controversial issue now being discussed is how the land can be restored back to the community. Three options were suggested by the government:

**Table 3: Options to restore the land**

Options	Reaction by the community	Reasons given
An alternative land as compensation for Maleoskop	Rejected	Ancestors' land is an asset to the community
Partial restoration of the land to allow the SAPS to continue using the land	Not accepted	The population has grown. Complete restoration is needed
The state holding the land on lease	Rejected	First restoration and conditions to be negotiated later.

According to the information tabled above, the negotiations reached a dead lock. At the time of the research, proceedings on legal advice were on the way. The issue of the land had an effect on the lives of the community. They did not vote for the local government because they wanted to express their anger and their wish to be incorporated in the Mpumalanga Province, in which their former settlement is located and to return to their ancestral settlement. Returning the land to them would be an indication that racism has been defeated. Their socio-economic problems would also be addressed, as their fertile land would be available to them again. Moreover, poverty will be alleviated if the community can be educated to learn to survive. For example, they can learn entrepreneurship to provide employment, as the recommendations in this study will later indicate.

Themes identified from the findings will now be discussed.

## 4.2 RACISM AND PREJUDICE

As indicated in the previous section, the Bakgaga Bakopa community was deprived of its rights to live on their ancestral land. They were dispossessed of their properties through resettlement. The resettlement was done to black communities, without proper consultation and communication. They were resettled under critical conditions which led to unfortunate incidents such as illnesses and death. In the new settlement there were no basic services such as an adequate water supply, housing, and sanitation. The forced removals caused misery for families and individuals. The oppression of the community was caused by racism. Racism refers to the discrimination of people based on their race. The Bakgaga Bakopa community was a victim of racism. They were discriminated against. From the interview data, the community was removed from the original settlement because they were black. They were not allowed to live in the area regarded as belonging to the whites. Their land in Maleoskop was declared a black spot under the policy of the Group Area's Act.

The government had respect for racism then. Racism increased disrespect and diversity. It created discrimination and prejudice. The government should have realised the similarities everyone possessed, despite the differences in race and culture. Grossman (1995) indicates when people focus on differences among themselves they engender conflict and hostility. It is therefore, important to know and understand the differences, and let the similarities unite us. This will reduce racism and improve race relations among communities. Community education that focuses on race relations, needs to be provided, so that the community of the Bakgaga Bakopa may also understand race relations education. This will help them to understand the similarities they possess, and the differences that are prevalent amongst communities. Understanding the relationships and cultures of races, will help people in the society to respect one another. They will thus be able to live in peace with other groups, such as the whites on the farms near Maleoskop.

From the research findings it was discovered that upliftment programmes that promote a positive attitude amongst the community of the Bakgaga Bakopa, as well as the communities surrounding the area of Tafelkop, are necessary. Peace and tolerance are now what is mostly needed in order for all the communities to live harmoniously. Grossman (1995) indicates that tolerance serves as a means for achieving peace in a world of differences, whilst leaving these differences undisturbed. Through the upliftment programmes, all people will learn to make sensible decisions about their lives in a democratic country.

### **4.3 THE COMMUNITY AND CULTURE**

From the research data it was discovered that the Bakgaga Bakopa community had experienced cultural problems as well. They were relocated to an area where they were mixed with other ethnic groups, such as the Ndebeles and the Bapedis. When different ethnic groups find themselves together, they are confronted with the problem of culture. Their traditional beliefs, norms and values are challenged. The tradition that bound the community together and made it united, shifted as a result. The idea of Sergiovannis' "gemeinschaft" (1994) describes more clearly how a community lives together with shared common values. He indicates that "gemeinschaft" exist in three forms: through kinship, place and of the mind. The "gemeinschaft" of kinship indicates the relationship between people in the sense of a united family with a commitment to one another. The community of the Bakgaga Bakopa had this relationship before the relocation. The "gemeinschaft" of place refers to the sharing of a common place such a village or town. The Bakopa community shared a common place for a long time, they learned to know one another, and had mutual respect as they belonged together. Our understanding of the "gemeinschaft" of the mind, is that a community shares common values bound by common goals. The common goals made community members fully committed to one another. They understood their culture and felt confident. The research shows that mutual trust, love and respect were experienced among the community, as indicated by Sergiovanni (1994). However, the community of Bakgaga Bakopa lost their sense of togetherness through forced removals. They lost some of their traditions which were difficult to practice in the new settlement. This was because they were placed amongst other ethnic groups. From the research findings, among the

community members there are those who do not wish to return to Maleoskop. However, all community members need to be developed whether they return to Maleoskop or not. We are now a democratic country, and the Bakgaga Bakopa community need transformation as well. They need to be included in the broader context in the society, by focusing on the similarities they share with their neighbours. They also need to change their consciousness of a community. To be able to achieve their goal, the government should assist by providing them with education relevant to redress imbalances that occurred as a result of forced removals. An example of this assistance would be the building of a community college that could teach a community multicultural education. Multicultural education will help them to understand the culture of others, and to respect one another to live peacefully with other communities.

#### **4.4 SOCIO- ECONOMIC PROBLEMS**

The research study revealed that the Bakgaga Bakopa community is poor. Most people interviewed are unemployed and are illiterate. Poverty had been caused by the lost of their property during the removals. They lived under very poor conditions. Their living conditions could be improved if they take some initiative. Kaarsholm (1991) indicates that poor living conditions could be improved by mobilizing productive potentials. The community should strive to make use of the available resources and engage in self-help projects such as farming in order to survive. What is mostly needed though, is education to develop people's potential. Although schools are now available in this community, they do not meet the needs of the community. The community members need skills to help them to make a living. Basic skills such as cooking and sewing to equip them with certificates for self-help, and recognition for employment, are needed. This can be achieved through the upliftment programmes to be indicated later in the recommendations.

#### **4.5 PSYCHOLOGICAL AND EDUCATIONAL IMPLICATIONS**

The findings of the research also indicated that the community of the Bakgaga Bakopa have been psychologically scarred by the forced removals. Members of the community felt that they had been robbed of their dignity when they were forcefully removed

from their former settlement. One man committed suicide because he could not bear to leave his ancestral land. Others left school due to poverty and the unemployment of their parents. Their frustration had engendered guilt and a lack of self-esteem. The youths then started to seek comfort in alcohol and other forms of crime. According to Sergiovanni (1994), some youths who feel rejected struggle to find other forms of attention, and are reluctant to form human attachments. The frustration of the Bakopa youth has been adopted by the present generation, who engage in destructive behaviour such as drinking alcohol and engaging in gangsterism. Corrective measures through relationships of trust and intimacy should be applied to rebuild the community.

Adequate education is necessary for the Bakgaga Bakopa community to redress the injustices that occurred in the past. They need a school that is designed to meet the needs of this community. The education they receive should be able to develop the social and economic lives of the community. A community college is necessary to help in the building of the Bakgaga Bakopa community. Community colleges are institutions which provide education and training with the aim of meeting the needs of a particular community. Community education is thus necessary for this community to provide basic skills on vocational training for adults as well as a bridging course for high school learners. The college can also help to redress the imbalances that occurred in the past and transform the community (Venter, 1996). Among other things a community college may provide the following:

- Vocational training to secure employment
- To help the community members of all ages acquaint themselves with vocational skills such as sewing, cooking and bricklaying.
- To provide programmes for those already in business or industry who wish to study for the advancement in a current occupation.
- To provide counselling programmes which address social problems such as crime and drug abuse.
- Courses for self employment.
- Recreational training for adults (Venter, 1996:11)

The community of the Bakgaga Bakopa should reach out for assistance through relevant channels. They should also be eager to develop their potential and acquire the skills that can help them survive. A community college may be a long time goal. At the moment we shall look at the short term solution to the problem surrounding this community.

#### **4.6 RECOMMENDATIONS**

During the investigation of the experiences of the Bakgaga Bakopa community it was discovered that the government need to help to develop this community. The community needs a comprehensive school with a curriculum which is society-oriented. Longstreet and Shane (1993), describe a society oriented curriculum as the plan for passing on the knowledge and skills that children and adults need to fit into the current social order. It is a curriculum that serves the needs of the society since it influences the youths and children in the ways prescribed by their culture. The community should also learn to utilise available resources to make a living. It is imperative to learn to motivate this poor community, and to make them aware of the possibilities of improving their own lives. The community should train their own leaders in upliftment programmes (Vella, 1994). Those who received training will in turn help to teach others skills for survival. Transformational learning for the community. Merriam (1993) also indicates that transformational learning in practice is found in community based, adult education. She further indicates that popular education seeks the development of the capacity to transform and strengthen the organisational structure, to challenge existing political and economic power relationships to the advantage of the poor and the disadvantaged communities. To be able to achieve this transformation, community education is necessary. The following recommendations may help to rebuild the community:

#### **ASSISTANCE FROM OUTSIDE STRUCTURES**

- The establishment of community colleges to produce entrepreneurs, to alleviate unemployment and poverty
- To establish adequate adult centres for literacy classes

- To establish a centre for community development, for upliftment programmes which teach how to combat crime, drug abuse, and violence.
- The government's Reconstruction and Development Programmes (RDP), to provide basic services such as water, electricity, and proper roads, are necessary.

## **SELF-RELIANCE STRATEGIES**

- The community members should visit well developed communities which have been affected by similar problems, to find out how they survived.
- To start upliftment programmes to learn leadership skills, peace and tolerance.
- To form a community development association which makes use of available resources, to alleviate poverty and to help the distressed.
- The community should also work hand in glove with the local clinic for health improvement.
- To make annual celebrations for the community's achievements.
- Finally the community should continue to claim their land according to the Land's Claim Act of 1994.

## **4.7 CONCLUSION**

The objective of this study as indicated in section one, was to enable the society to understand how the Bakgaga Bakopa community was destroyed as a result of relocation. The Bakopa community was removed from their land, and their property was lost during the relocation to Tafelkop. In this study I wanted the community to give their opinions and feelings, about how the removals and relocations caused psychological, educational and socio-economic problems. Although I feel that my task had been accomplished, the scope within which the study was conducted is limited. A larger sample of the population could be studied to find out more detailed information on the experiences of the community with regard to this problem. Furthermore, the quantitative research method could be used to determine statistics, in order to arrive at a better understanding of the problem, especially the psychological part of it. I trust that the recommendations made in this study will contribute effectively in the reconstruction and development of this community. During the interviews participants



indicated that they are prepared to utilise the available resources to the best of their ability. An example of this would be the taking up of literacy classes to acquire necessary skills for survival. Adult education will then weed out the negative stereotypes that prevented the adult members of the community from learning.



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## APPENDIX A

### INTERVIEW GUIDE

1. How did you come to settle at Maleoskop?
2. Why were you removed from your settlement?
3. How was your relationship with the government then?
4. Who were the first people to be consulted about the removals?
5. What problems did you encounter during the removals?
6. How did the changes affect your needs?
7. What makes you want to return to your former settlement?
8. How does your present life style compare to the past?
9. How was your education affected?
10. What is the education situation at the present moment?
11. What is your view about the possibility to return to Maleoskop?



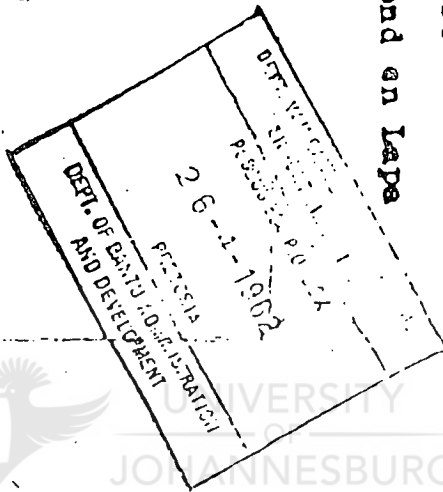
APPENDIX B : A COMPENSATION RECEIPT

LAZARUS HAWANI

PEDI

UNIVERSITY OF JOHANNESBURG

- (1) Emla Klot en Kllp met slink stendak
- Percent vloer en 4 vertrekke 33° x 24°
- (2) Emla Klot en grde 15' x 12°
- (3) 6 vragte kraal verhoek bakoon en Lapa



20%

R400-00	
R 30-00	
R 20-00	
R450-00	
R 90-00	
<u>R540-00</u>	
	<u>R540-0</u>

*[Handwritten signature]*  
 26/1/62  
 Mampuru b-x  
 26/1/62  
 61591

**SUID-AFRIKAANSE POLISIEDIENS**  
 AANKLAGKANTOOR

inc 3-03-9

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 MOIETEMA

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