



**KWAZULU-NATAL CHRISTIAN COUNCIL
(KZNCC)**

Pietermaritzburg / South Africa

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**REPORT
ON A CONSULTATION WITH DIFFERENT STAKEHOLDERS
IN THE WHITE FARMING COMMUNITIES
WITHIN THE FUNCTION AREAS OF
THE KWAZULU REGIONAL CHRISTIAN COUNCIL (KRCC)
AND
THE THUKELA-AMAJUBA-MZINYATHI CHRISTIAN COUNCIL (TAMCC)**

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Transcribed for study purposes: Research Unit on Liberatory Processes in Pre- and Post-Colonial Southern Africa (RULPSA), <http://www.benkhumalo-seegelken.de/texte-wissen.html>
11.11.2008

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A. BACKGROUND

1. In response to information about the situation of increasing violence and injustice related to land issues in various parts of KwaZulu-Natal, it was suggested that a program should be established by the KwaZulu Regional Christian Council (KRCC) (based in Empangeni) and the Thukela-Amajuba-Mzinyathi Christian Council (TAMCC) (based in Ladysmith) to assist the churches (in particular the Dutch Reformed Church), and white commercial farmers to deal with the demands of justice in land and labor questions.
2. From the onset it was clear that the process would require careful and systematic work because there is a perception that the ecumenical movement is hostile towards the white farmers.
3. The KwaZulu Natal Christian Council (KZNCC), working through the KRCC and the TAMCC, has for several years addressed the problems of farm workers in these and other regions of KwaZulu-Natal where there has long been a system of farm laborers and tenant farmers on white-owned land.
4. KZNCC is well aware that no lasting peace will be possible between people who claim land, farm workers and farm owners unless work is done with all the groups and ultimately they are brought together in mediation efforts.
5. In spending a lot of time with farm workers and the Landless People's Movement during the past years, the KZNCC has developed a good understanding of their frustrations, challenges and hopes for the future.
6. During the same period KZNCC has had very limited contact with and exposure to the plight of white farmers and for this reason agreed on a consultation process with representatives of the white farming community.
7. The process of consultation will have two parts:
 - 7.1 A series of individual discussions with a variety of key stakeholders within the white farming community in the KRCC and TAMCC areas.
 - 7.2 A consultation event with about 20 participants which will receive a report on the individual consultations, and will discuss what sort of program could be implemented. Included in the consultation event will be:
 - (i) Representatives of KZNCC
 - (ii) Representatives of KRCC
 - (iii) Representatives of TAMCC
 - (iv) Key church leaders from the region
 - (v) Representatives from the Dutch Reformed Church
 - (vi) Representatives of the white farming community
 - (vii) Dr Deon Snyman of the Foundation for Church-led Restitution
8. Once the process of consultation has been completed and a report has been drawn up, it will be possible for the KRCC and the TAMCC (in consultation with the KZNCC), to draw up plans for a program and a three-year funding proposal, which will reach *Misereor* before the end of 2008.

B. CONSULTATION PROCESS

1. KZNCC contracted Dr Deon Snyman (COO, Foundation for Church-led Restitution) to do the consultation with different stakeholders in the white farming communities within the boundaries of KRCC and TAMCC.
2. The consultations took place from 15-27 September 2008.
3. Mr Christoph Baumann from KZNCC participated in the interviews on 17-18 September (Empangeni & Eshowe) and 25-26 September (Newcastle, Ladysmith & Bergville).
4. Appointments with farmers were arranged through church ministers in the following areas: Empangeni, Mtubatuba, Hluhluwe, Mkhuze, Eshowe, Paulpietersburg, Vryheid, Dundee, Estcourt; Utrecht, Newcastle, Ladysmith, Bergville; Weenen.
5. During above mentioned period 48 people were interviewed (40 farmers, 8 ministers).
6. The ministers interviewed were members of the Dutch Reformed Church and Uniting Reformed Church in Southern Africa.
7. The farmers interviewed were members of the following churches: Anglican Church, Methodist Church, Apostolic Faith Mission; Dutch Reformed Church, Lutheran Church; Christian Centre.
8. The interviews were structured in the following way:
 - 8.1 Introduction of the process.
 - 8.2 Invitation to share thoughts on land reform and the situation on farms.
 - 8.3 Suggestions on how to better manage the situation on farms.
 - 8.4 Suggestions on how the church can assist.
 - 8.5 Any other issues the interviewees want to discuss.
9. The main purpose with the outcome of the interviews is to enable KZNCC to develop a better understanding of the perspectives of white farmers on issues pertaining farming land claims in the KRCC and TAMCC regions and the role the church can play to assist in this regard.

C. CONSULTATION (SUMMARY)

1. Land Reform

- 1.1. All the farmers spoken to are aware of the importance of land reform as a prerequisite for peace and justice in South Africa.
- 1.2. Although they are supportive of the principle of land reform, farmers are concerned about the way the government is managing the process. *(According to farmers the government lacks the capacity to successfully drive the land reform process. Some of the examples given include: lack of transparency with the registration of land claims; very high turnover of government officials responsible for the implementation of land reform, government officials responsible for the implementation of land reform are renowned for their bad record keeping of the negotiation process with farmers - documents submitted to the relevant government departments get lost and farmers then have to resubmit documents; government officials responsible for land reform don't honor appointments they have made with farmers; government officials are rarely reachable by telephone - farmers have to spend a lot of time traveling to government offices; land reform officials arrange meetings on very short notice and then key role players of government don't attend the meetings; the lack of cooperation between the Department of Land Affairs, Department of Agriculture and the Land Claims Commission hinders the settlement of land claims and the land restitution process).*
- 1.3. Farmers perceive the officials of the departments of Land Affairs, Agriculture and the Land Claims Commission as being biased towards land claimants and farm workers.
- 1.4. The tedious process in the settlement of land claims has a very stressful affect on the personal and family life of farmers *(after signing the required legal documents for the selling of their farms, farmers have to wait a very long time before they receive compensation from government - this long wait has financially ruined some farmers; government doesn't compensate farmers for improvements made on the farm after a claim has been launched; registered land claims on a farm disqualify the farmer from obtaining bank loans; uncertainty about their own future put a lot of stress on the marriage and family life's of farmers and all the people they interact with).*
- 1.5. Farmers believe that the way government manages the land reform process sets the beneficiaries of the process (new farmers) up for failure. *(Many times land transferred to new farmers has been neglected, already harvested and thus "raped" by the previous owner - it is then impossible for the new owners to get a harvest during the first year of ownership; government doesn't keep their promises to new land owners - there are many examples of government promising chemicals and fertilizer to the new owners and after a year or even three years the new land owners still haven't received the goods promised; new farm owners don't get the title deeds of their land and therefore don't qualify for bank loans; modern farming is a very sophisticated business - without the latest scientific agricultural knowledge it is impossible to make a success of farming; too many people become owners of a relative small piece of land).*
- 1.6. There are very few (if any) success stories in the land reform business.
- 1.7. All farmers spoken to are willing to share their farming skills with the beneficiaries of land reform through mentorship *(some farmers acknowledged their own potential to paternalism in the mentorship process).*

2. Farming in South Africa

- 2.1 The farmers felt strongly about their responsibility to ensure food security for South Africa. *(Farmers are very concerned about the loss of a great number of successful farmers due to the way land reform has been implemented).*
- 2.2 Many farmers highlighted the fact that farming forms the economic pulse of rural towns in South Africa. *(Many businesses depend on the farming community for their profits. When*

successful farmers permanently leave their farms it has a tremendous effect on the economic and employment stability of many rural towns).

- 2.3 All the farmers spoken to stressed the difficulty farmers have to farm successfully in South Africa. *(South Africa is in large not a very fertile agricultural country; modern farming methods are very sophisticated and needs a lot of skills; South African farmers have to compete with heavily subsidized farmers in other countries; there is a false notion within society that farmers are rich).*

3. Human Relationships

- 3.1 Many farmers acknowledged that, although they are able to speak and understand Zulu and have lived and worked with Zulu-people for many years, they don't really know the Zulu-people very well. *(According to them, the same is also true about the Zulu-people. Even though they were working on farms for many years, they don't really know the white farmers. The South African history of racial inequality made it very difficult for black and white South Africans to get to know each other as human beings).*
- 3.2 Many farmers acknowledged that they did things in the past to black farm workers that they are not proud of.
- 3.3 Farmers are aware of and deeply concerned about the very negative image that exists about farmers in the black community as well as in certain sectors of the media. *(Farmers believe that this impression is very one sided and they would dearly like to contribute towards the creation of a better opinion of white farmers).*
- 3.4 Some farmers shared how disturbed they are about the feelings of deep hatred they experience from black South Africans towards the white farming community.
- 3.5 Some farmers interviewed mentioned that they were brought up within a paradigm of racial segregation and that they still find it very challenging to exchange this paradigm for a paradigm of non racialism. *(Very limited work has been done to assist farmers and farm workers to deal with issues of diversity).*
- 3.6 Some white farmers still find it difficult to have normal friendship relationships with black people.
- 3.7 There are still some farmers who refer to black people in a derogatory way.
- 3.8 There are too few opportunities for black and white people to listen to each other with an honest desire to really hear and understand the other person.

4. Law and Order

- 4.1 Most farmers don't feel safe on their own farms.
- 4.2 Many farmers have been killed during the past 15 years. *(The government claimed that the murders were acts of criminal violence; Farmers feel strongly that the murders are part of a campaign to get the farmers off the land. Farmers are deeply disturbed about the brutality of some of these attacks where even small children have been killed).*
- 4.3 Farmers are very disappointed about the lack of cooperation they receive from the South African Police Service (SAPS).

5. The role of the Church

- 5.1 Many farmers spoken to have a very spiritualistic view on the role of the church. *(The role of the church for many farmers is to ensure that people know God, that souls should be saved and that people must inherit eternal life in heaven).*
- 5.2 Some farmers are of the opinion that the church should not preach about issues like land reform or black-white relationships on farms as that would take the church into the political arena.
- 5.3 Many farmers think about church only in terms of their own church denomination or congregation. *(There is not a broad ecumenical understanding of the concept of church amongst some farmers).*

- 5.4 Some farmers felt that their church ministers don't really know how to assist them dealing with the crises situation on farms. *(Some farmers perceive their white church ministers to be very isolated because they have very limited contact or exposure to black South Africans. Their congregation members are predominantly white and they work every day mostly with white people. A huge portion of the problems farmers experience are related to the management of cross cultural relationships and they believe their white ministers are themselves not well versed in the management of diversity. Farmers with a more ecumenical church understanding suggested that white and black ministers across denominational boundaries should take hands, undergo training in conflict mediation and then jointly act as mediators in conflict situations. This joint conflict mediation can only be successful when the black and white ministers in the towns developed trust relationships with each other and really got to know each other well. The "white church" alone wouldn't be able to do successful conflict mediation. The "white church" needs the assistance of the "black church").*
- 5.5 A few farmers suggested that the ecumenical church should create safe spaces in every town where people affected by land reform and the situation on farms can share their stories. *(By allowing people to share their stories publicly within a church environment the church can become an active healing agent within this volatile environment).*

D. CONCLUSION

1. Farmers interviewed are deeply concerned about the current situation on farms.
2. Although most farmers are supportive of the principle of land reform, they are very frustrated by the government's inability to ensure that the process is successful and to the benefit of South Africa as a whole. *(There are too many examples of land reform that has failed and where beneficiaries of land reform are worse off than before).*
3. Many farmers acknowledged their own limitations in the management of diversity and are frustrated by the church's inability to support them in this regard.
4. Farmers are in need for the local as well as ecumenical church to play a much more active role in the mediation of conflict situations on farms in general and conflict situations related to land reform in particular.
5. The mediation efforts (facilitated by a local minister of the Dutch Reformed Church in Newcastle) between white farmers and the Landless People's Movement serves as a source of inspiration on how the church can assist in matters related to farms and land in the province of KZN (c.f. Addendum 3).

E. PRACTICAL SUGGESTIONS FOR THE WAY FORWARD

1. The arrangement of exposure visits for a diverse (black and white) group of church ministers and farmers to listen to the personal stories of:
 - Farmers affected by land reform
 - Farm workers working on farms
 - Landless people in need of land
 - New farmers who received land through the settlement of restitution claims
 - New farmers who received land through land redistribution
 - Potential land owners who wait for the settlement of their restitution claim.
2. The establishment of local church mediation committees (comprising of black and white ministers) to deal with land issues in every community
3. The training of church ministers in land and general mediation skills
4. The creation of ecumenical “safe spaces” for people affected by land reform and the situation on farms to tell their stories
5. The arrangement of Healing of Memories Workshops with participants coming from the following communities:
 - Farmers affected by land reform and crime
 - Farm workers working on farms
 - Landless people in need of land
 - New farmers who received land through the settlement of restitution claims
 - New farmers who received land through land redistribution
 - Potential land owners who wait for the settlement of their restitution claim
 - Church ministers
6. Churches and ecumenical organisations are called upon to support the Newcastle initiatives between farmers and the Landless People’s Movement as facilitated under the initiative of Rev SW Scott.

ADDENDUM 1: OPINIONS SHARED DURING THE CONSULTATION PROCESS

(The views shared are a selection of individual opinions expressed during the interview process. The opinions are not necessary representative of all the farmers / ministers interviewed)

I. LAND REFORM

1. Most farmers spoken to understand the need for land to be distributed amongst the land less people of South Africa.
2. *"If farmers had a history of being pro-active in the empowerment of farm workers, we would not have had the problems we are encountering today"*.
3. All the farmers spoken to support the principle of land reform. *"Land reform must be administered in such a way that white farmers can participate in the process to help ensure the success of black farmers. The expertise of white farmers is needed and should be respected"*.
4. There was absolute consensus that farming in SA is in desperate need for black farmers to be successful. *"It is in the best interest of white farmers that there should be many successful black farmers"*.
5. Many farmers spoken to believed that black farmers have the potential to become successful farmers.
6. Some interviewees suggested that farmers should remove their emotional attachment to land. *"One doesn't need to be the owner of the land to be a successful farmer"*.
7. Farmers acknowledged that there are some farmers that are taking the land restitution process for *"a ride"*. In the land reform process there are some farmers who are exploiting the process to make as much money as they can.
8. Many farmers believe claims against their land lack legitimacy.
9. All the farmers spoken to identified the administrative incompetence of government as the major stumbling block in the execution of land reform. Examples of the incompetence include:
 - a. Lack of transparency with the registration of land claims
 - b. High turnover of government officials responsible for the implementation of land reform *"The person you have negotiated with a month ago isn't working in the same office today. You have to restart your negotiations with the new person knowing well that in a month's time the person might be replaced again"*.
 - c. Bad record keeping of the negotiating process by government departments responsible for the implementation of land reform (when a farmer submitted documents to the departments, the documents get lost and the farmer has to resubmit documents).
 - d. Government officials responsible for land reform don't honor appointments they have made with farmers.
 - e. It is very difficult to reach government officials responsible for land reform per telephone. Farmers have to spend a lot of time traveling to the offices of government officials.
 - f. Land reform officials arrange meetings on very short notice and then key role players of government don't attend the meetings.
 - g. *"There is no clearly defined government policy what happens with a restitution claim and about the ongoing support to new land owners"*.
 - h. The Department of Land Affairs and the Land Claims Commission don't cooperate with each other.
10. The settlement of a land claim takes much too long (up to ten years) and disrupts the normal life of farmers:
 - a. After signing the required legal documents for the selling of their farms, farmers have to wait a very long time before they receive their payment from government. The long waiting period has financially ruined some farmers. One farmer mentioned that his selling contract laid on the table of the Land Claims Commissioner for 6 months before she eventually signed it.

- b. When a claim is launched against a farm, farmers have to stop any further developments on the farm because government will not compensate them for it.
 - c. Farms with land claims on it don't qualify for any bank loans. Most farmers are not able to prepare for the next season without borrowing money from the bank.
 - d. "Unsettled land claims" have a very stressful effect on the daily lives of farmers and their families. Uncertainty about their own future put a lot of stress on the marriage of farmers as well as their relationships with their children and all the people they interact with.
11. Many farmers believe government officials responsible for land reform are biased towards the claimants.
 12. The Provincial Land Claims Commissioner isn't perceived to be neutral.
 13. Some farmers feel as if they are being bullied by government.
 14. Many farmers experienced an inconsistency with the land evaluation process by government officials: *"A person on one side of the fence gets a different value for their land than the person on the other side of the fence. Land claims on a farm reduce the value of land"*.
 15. Most farmers spoken to were satisfied with the price government offered them for their land.
 16. The selling of land to the government is causing a lot of divisions within the farming community.
 17. The resettlement of people on farms after the implementation of the land restitution process causes a great number of problems to neighboring farmers (fences are broken, animals destroy grazing fields and crops, theft and other forms of crime).
 18. There are too many examples of land restitution failures. I have visited 5 farms in the Nkweleni Valley (Empangeni) and a previously successful dairy farm in the Utrecht area. As part of land reform all these farms were given to land less people. The current situation on all the farms is very distressing. There are no signs of any progress. The only signs one see are signs of neglect.
 19. *"Black farmers who bought their own farms are more successful than farmers who receive land from government"*.
 20. All the farmers spoken to are willing to act as mentors for new upcoming farmers.
 21. *"There must be incentives for mentors from government (e.g. half price diesel) and mentors need to be evaluated by the people they mentor"*.
 22. Farmers acknowledged that mentors can easily succumb to a paternalistic relationship with their trainees.
 23. *"The government is more interested in the percentage of land transferred from white people to black people than they are investing in the success of the new farmers"*.
 24. Some farmers are of the opinion that white farmers own less land than the official figures of government states. *"An independent audit is necessary to determine what percentage of land is still in the hands of white farmers"*.
 25. Beneficiaries of land reform are from the beginning set up for failure by government:
 - a. Sometimes land transferred to black farmers has been neglected / already harvested and thus "raped" by the previous owner. It is then impossible for the new owners to get a harvest during the first year of ownership. *"Government must ensure that land to be redistributed is in good condition and ready to be harvested by the new owners"*.
 - b. Government doesn't keep their promises to the new land owners. There are many examples of government promising chemicals and fertilizer to the new owners and after a year or even three years the new land owners still haven't received the goods. Fruit trees, sugarcane etc. need chemicals and fertilizer on a regular basis to survive. (I have seen many examples of fruit trees and sugar cane on the land of new farmers that have died because of the lack of chemicals and fertilizer).
 - c. New farm owners don't get the title deeds of their land. It is kept by government and the new farmers therefore don't qualify for bank loans (*"... how can new farmers make a success of farming if they can't borrow money from the bank, if they received a "raped farm" that they can't harvest during the first year, if they don't get diesel or salaries from the government and if the farms are not bought with farming implements"*).
 26. Some farmers are appointed by government to farm for the new owners of their farms. At the same time they act as mentors for the new owners to enable them to take responsibility for

the farm in a few years time. When the government doesn't fulfill their promises of chemicals and fertilizer the white farm managers (mentors) are blamed by the new owners of deliberately sabotaging the farm.

27. *"Farmers are tired of always being blamed by government as the ones who are uncooperative"*.
28. There is still no text book written on successful land reform in SA. *"We are all experiencing it for the 1st time and are still busy writing the book"*. Lessons learned so far include:
 - a. Farming is nowadays a very sophisticated business. Without the latest scientific agricultural knowledge it is impossible to make a success of farming (e.g. story in Bergville). Land reform can only be successful if knowledge is also transferred.
 - b. It takes a long time of training for new farmers to become successful.
 - c. There is a general misconception that farmers are rich. Most of the white farmers are nowadays barely making a living.
 - d. If you have been a farm worker for many years it doesn't mean that you are ready to become a successful farmer.
 - e. Farms divided between too many people will just cause further poverty.
 - f. Many new farm owners are today much poorer than they were when they were still working on somebody else's farm.
29. *"South Africa isn't a good agricultural country. Many South Africans have an unrealistic expectation about farming"*.
30. *"Farming is like a baby – it needs to be fed every day – if not, the baby (farm) dies"*.
31. *"Many black people are not interested in becoming commercial farmers. They just want a piece of land to grow maize and keep their cattle and goats (subsistence farmers)"*.
32. *"A person who makes a success with a shop (business) can also make a success with farming"*.
33. There is a lot of jealousy towards people in the black community who become successful. *"The traditional community doesn't like it or doesn't allow it for an individual to be elevated over others and have a say over them. They will sabotage that individual."*

II. FARMING IN SOUTH AFRICA

1. *"The farmers of South Africa have a responsibility towards Food security in South Africa. During the land reform process, South Africa lost many of its best farmers. This loss has an effect on the country's future food security"*.
2. *"Farming forms the economic pulse of rural towns in South Africa. Many businesses depend on the farming community for their profits. When farmers leave their farms it has a tremendous effect on the economic and employment stability in many rural towns"*.
3. Farmers struggle to survive economically. Their profit margin is very low – inset costs (fertilizer, diesel, etc) rises continuously but the price the farmer gets for his produce remains the same.
4. The government adopted a new law that forces farmers to pay property rates on their farms to their local municipalities. Many farmers feel that this law is unfair to farmers. Farmers get very little benefits for the taxes they are paying. The farmers are responsible for their own road maintenance, their own water, fire control, electricity, etc. They provide many services to the farm workers (water, housing, electricity, road maintenance; fire control, first aid, sport, security, skills development, take sick people to hospital, etc).

III. FARMERS AND RELATIONSHIPS

1. Many farmers acknowledged that, although they are able to speak and understand Zulu and have lived and worked with Zulu's for many years, they don't really know the Zulu people very well. The same is also true about the Zulu's. Even though they were working on farms for many years they don't really know the white farmers. The South African history of racial inequality made it very difficult for black and white South Africans to get to know each other as human beings.

2. The cultural differences between people from a “western based” background and people from an “african based” background are quite big and complicate the mutual understanding of each other.
3. Many farmers acknowledged that they did things in the past to black farm workers that they are not proud of today.
4. *“There are still some white farmers who treat black people in an undignified way. These farmers are in the minority. These farmers should be identified and exposed because they tarnish the image of all farmers within South Africa”.*
5. *“There are still some farmers (although in the minority) who refer to black people in a derogatory way”.*
6. *“It is in the best interest of farmers to have healthy and respectful relationships with their farm workers because without the support of the farm workers the farmer won’t be able to be successful in his work. Farmers need the farm workers. Without the farm workers there is no future for the farmers”.*
7. Farmers are aware of and deeply concerned about the very negative image that exists about farmers in the black community as well as in certain sectors of the media. Farmers believe that this impression is very one sided and they would dearly like to contribute towards the creation of a better opinion about white farmers.
8. Some farmers shared how disturbed they are about the feelings of deep hatred they experience from black South Africans towards the white farming community.
9. Some farmers interviewed mentioned that they were brought up within a paradigm of racial segregation and that they still find it very challenging to exchange this paradigm for a paradigm of non racialism. Very limited work has been done to assist farmers and farm workers to deal with issues of diversity.
10. Farmers acknowledge that there is a history of paternalism in the relationship between farmer and farm worker. The socio economic position that farm workers found themselves in (e.g. low level of education, poverty, helplessness and vulnerability) as well as underlined feelings of white superiority contributed towards the paternalistic relationship.
11. Most farmers remembered fondly how as children they grew up as friends of the children of farm workers and how they played together.
12. Most farmers believe they have good relationships with their workers.
13. Some farmers still find it difficult to have normal friendship relationships with black people.
14. Most farmers believe the relationship between black and white South Africans in the country in general and on farms in particular is worse than it ever was since 1994. Government policies are to be blamed. Some farmers are of the opinion that racism in South Africa is bigger today than it ever was before.
15. Many farmers experience very painful attitudes of racism from black South Africans especially from black government officials.
16. *“There are too few opportunities for black and white people to listen to each other with an honest desire to really hear the other person”.*
17. There are many examples of good will between black and white people living on farms.
18. *“The government contributes a lot towards the negative feelings between black and white people living on farms”.*
19. When a farmer is guilty of a gross human rights violation the whole farming community is being portrayed as if they are guilty of the same sins.
20. *“The government’s opinion of agriculture and white farmers needs to change”.*
21. There isn’t enough cooperation between agriculture organisations and the government.

IV. LAW AND ORDER ... AND FARMING

1. Most farmers don’t feel safe on their own farms.
2. Many farmers have been killed during the past 15 years. The government claimed that the murders were acts of criminal violence; Farmers feel strongly that the murders are part of a campaign to get the farmers off the land. Farmers are deeply disturbed about the brutality of some of these attacks where even small children have been killed
3. Some farmers feel like prisoners on their own farms.

4. Farmers are very disappointed about the lack of cooperation they experience from the South African Police Service (SAPS).
5. Some farmers are under the impression that the SAPS take complaints from black people much more serious than the complaints of white farmers.
6. Farmers shared many stories of them reporting criminal activities that took place on farms – very few of the complaints were followed up.
7. When farmers experience a threatening situation on a farm and call the police to come and attend to the situation, the police rarely come. When a black person living on a farm launch a complaint against a white person the police arrives very quickly.
8. Farmers experience a lot of theft on their farms (cattle, produce, etc).
9. Labor tenants have too many cattle / goats / sheep on farms. It makes it very difficult for farmers to farm.
10. When farmers report trespassers on their farms the police don't take the complaints of farmers seriously.
11. Some black people living on farms are very arrogant towards white farm owners (verbal abuse, swearing, etc).
12. Unlawful occupiers of farm land are not removed by government.
13. Many acts of crime on farms can be traced back to unresolved labor disputes or bad relationships between the white farmer and the black community.

V. THE ROLE OF THE CHURCH

1. Church ministers don't know how to assist with the crises around farms.
2. Most farmers spoken to have a very spiritualistic view on the role of the church: The role of the church is to ensure that people know God, that souls should be saved and that people must inherit life in heaven.
3. When farmers were asked what role the church can play to solve the crises on farms quite a few farmers responded that the church should do mission work, build churches for the newly converted and ensure that new members attend church regularly.
4. Many farmers think about church as their own church or congregation. There is not a broad ecumenical understanding of church.
5. *"White ministers are very isolated – their congregation members are predominantly white, they themselves have very little contact with black people and their knowledge about black people is minimal"*.
6. Many farmers feel very strongly that the church should never get involved with politics.
7. Asked what role the church could play to assist farmers, some farmers identified only one role: *"... to pray for the farmers"*.
8. Other farmers were of the opinion that the Church should have played a much more active role regarding issues related to farms.
9. Many farmers suggested that the broad church (black and white) should get together to address issues on farms and land
10. *"The Church must help with the promotion of more positive image of farmers"*.
11. *"The Church must help to demystify the image that farming is easy and make people rich"*.
12. *"The Church needs to play more important role in promoting food security in South Africa"*.
13. *"The Church must assist farmers and their families to deal with issues related to trauma"*.
14. *"The Ecumenical Church (black and white) must do conflict mediation on issues related to land"*.
15. *"White and black minister in each area need to get to know each other and work together"*.
16. *"Ministers need to be trained in conflict mediation"*.
17. *"The Church must create spaces for painful stories to be told by farm workers and farmers and people who want land"*.
18. *"All the churches need to work much closer together"*.
19. All the farmers spoken to are active members within their churches.
20. *"White ministers need to support and actively participate in the activities of KZNCC, KRCC and TAMCC"*.

ADDENDUM 2: APPOINTMENTS

DATE	PLACE	PERSON (S)	CHURCH	NOTES
15 Sept 2008	Empangeni	Afrikaans Speaking Retired Farmer (Member of IFP)	Dutch Reformed Church, Empangeni	Activist for sustainable Land Reform
15 Sept 2008	Mtubatuba	Afrikaans Speaking Minister	Dutch Reformed Church, Mtubatuba	
15 Sept 2008	Mtubatuba	Afrikaans Speaking Farmer (Member of ANC)	Dutch Reformed Church, Mtubatuba	Successful Pine Apple Farmer No Land Claim
15 Sept 2008	Hluhluwe	Afrikaans speaking Minister	URCSA, Mtubatuba	Minister to Zulu Speaking Members, many of them working on farms
16 Sept 2008	Hluhluwe	Afrikaans speaking farmer (33)	Dutch Reformed Church, Hluhluwe	Successful Pineapple Farmer No land claim on farm, Entrepreneur with plans to assist beneficiaries of land claims to start their own business
16 Sept 2008	Hluhluwe	Afrikaans speaking farmer (45)	Christian Centre, Hluhluwe	Successful Game Farmer Owner of 3 farms 1 Farm with Restitution Claim
16 Sept 2008	Hluhluwe	Afrikaans speaking retired farmer (65)	Dutch Reformed Church, Hluhluwe	Sold Farm to Government after Restitution Claim
17 Sept 2008	Empangeni			Visited 4 farms that have been settled as restitution claims
17 Sept 2008	Empangeni	German speaking farmer (40)	Lutheran Church, Empangeni	Successful Sugarcane farmer
18 Sept 2008	Eshowe	Afrikaans speaking Minister	Dutch Reformed Church, Eshowe	
18 Sept 2008	Eshowe	German speaking farmer (34)	Lutheran Church, Eshowe	Successful Sugarcane and Vegetable farmer Restitution claim on farm
18 Sept 2008	Eshowe	Afrikaans speaking farm manager (36)	Dutch Reformed Church, Eshowe	Manage very successful Sugarcane and Vegetable farm Restitution claim on farm
18 Sept 2008	Eshowe	English speaking farm manager (35)	Anglican Church, Eshowe	Manage 6 farms that were settled as restitution claims
18 Sept 2008	Eshowe	Afrikaans speaking farmer (45)	Dutch Reformed Church, Eshowe	Former Owner of Sugarcane farm that was settled as restitution claim
18 Sept 2008	Eshowe	English speaking farmer (65)	Anglican Church, Eshowe	Owner of Sugarcane farm No restitution claims on farm
19 Sept 2008	Paulpietersburg	German Speaking farmer (43)	Lutheran Church, Paulpietersburg	Chairperson of Land Claims Committee, Agricultural Union, Paulpietersburg

20 Sept 2008	Vryheid	Afrikaans speaking Minister	Dutch Reformed Church, Vryheid Suid-Oos	
19 Sept 2008	Vryheid	Afrikaans speaking farmer (65)	Dutch Reformed Church, Vryheid Suid-Oos	Farm was sold to government as settlement for a land claim
19 Sept 2008	Vryheid	Afrikaans speaking farmer (55)	Dutch Reformed Church, Vryheid Suid-Oos	Chairperson of Vryheid Agricultural Union Game farmer with land claim on farm
22 Sept 2008	Dundee	Afrikaans speaking farmer (65)	Dutch Reformed Church, Dundee Suid	Farm was sold to government as settlement for a land claim Manager / mentor for new farm owners
22 Sept 2008	Estcourt	German speaking Farmer (33)	Lutheran Church	President Farmers Association, Estcourt Sugarcane farmer Land claim on farm
23 Sept 2008	Newcastle	Afrikaans speaking Minister, farmer, member of executive TAMCC	Dutch Reformed Church, Newcastle	Cattle farmer
24 Sept 2008	Newcastle	Afrikaans speaking farmer (60)	Dutch Reformed Church, Newcastle	President Farmers Association, Maize & cattle Newcastle, Land Claim on farm
24 Sept 2008	Newcastle	English speaking farmer (60)	Presbyterian Church	Cattle farmer Land Claim on farm
24 Sept 2008	Newcastle	Afrikaans speaking farmer (65)	Dutch Reformed Church, Newcastle	Small farmer Land claim on farm
24 Sept 2008	Newcastle	Afrikaans speaking farmer (65)	Dutch Reformed Church, Newcastle	Berry farmer Land claim on farm
25 Sept 2008	Utrecht	Afrikaans speaking farmer (46)	Dutch Reformed Church, Newcastle	Cattle farmer
25 Sept 2008	Newcastle	Afrikaans speaking farmer (60)	Dutch Reformed Church, Newcastle	Cattle farmer Land claim on farm
25 Sept 2008	Newcastle	Afrikaans speaking farmer (65)	Apostolic Faith Mission	Game farmer Land claim on farm
25 Sept 2008	Newcastle	Afrikaans farmer (34)	Dutch Reformed Church, Newcastle	Cattle farmer Land claim on farm
25 Sept 2008	Ladysmith	Afrikaans speaking minister	URCSA	
26 Sept 2008	Ladysmith	Afrikaans speaking minister (43)	Dutch Reformed Church, Ladysmith	
26 Sept 2008	Ladysmith	14 Afrikaans and English speaking farmers		

26 Sept 2008	Bergville	Afrikaans speaking minister (55)	Dutch Reformed Church, Bergville	
27 Sept 2008	Weenen	English Speaking farmer (65)	Anglican Church, Weenen	Vegetable farmer Land claim on farm

ADDENDUM 3: LANDLESS PEOPLE & FARMERS JOIN FORCES (NEWCASTLE)

Farmers Weekly (2008-09-19)

A surprising but potentially fruitful partnership has been formed between the Landless People's Movement (LPM) of Northern KwaZulu-Natal and members of the Agricultural District Union (ADU) of KZN in an attempt to speed up land reform in the area Facilitated by the Dutch Reformed Church in Newcastle, cooperation between the two parties came about when they realised their conflicts over land matters during the past 14 years were not due to frustration with each other, but rather with the system that was stalling progress in the land reform process.

A joint statement issued by Mangaliso Khubeka of LPM and Janie Kemp of ADU reads: "We have gained a new appreciation of each others' situation and have decided to leave behind any race qualification." "We are people with a specific situation and specific needs. Our specific common ground is 'South Africa first'. Everything we do will be with the best interests of the country in mind." K hubeka and Kemp added that their organisations also agreed that sustainable food production was in the best interests of the country and that both parties would strive to serve this goal.

Facilitator Reverend Schalk Scott said that the LPM and ADU had committed themselves to working together to solve current and future problems hindering the successful conclusion of land reform processes in their region, even approaching KZN Land Affairs when necessary. Concluding their joint statement, Khubeka and Kemp said that if it was possible that people as previously distant from each other as the LPM and the farmers could find each other and start a process of working together, as evident in the signing of the partnership deal, then there was much hope for the future of the country. – Lloyd Phillips

BOERE, GRONDLOSES STAAN SAAM Landbouweekblad, (2008-09-19)

In 'n ongewone stap het boere en grondeisers in een van KwaZulu-Natal (KZN) se brandpunt-gebiede besluit om die strydbyl te begrawe. Hulle vorm nou 'n gesamentlike front teen die Departement van Grondsake.

"Ons het besef ons beskuldig mekaar die afgelope 14 jaar oor en weer van dinge wat nie waar is nie. Ons frustrasie is nie met mekaar nie, maar met 'n stelsel wat die proses van grondhervorming vertraag," het die Beweging vir Grondlose Mense (BGM) en die distrikslandbou-unie (DLU) Noordelike KwaZulu-Natal gesê. Mnr. Mangaliso Kubheka, nasionale organiseerder van die BGM, sê almal het besef hulle het mekaar beskuldig van goed wat nie waar is nie.

"Ons wil grond hê, die boere wil grond beskikbaar stel, maar die Departement van Grondsake het nie geld om dit te koop nie. Ons het besluit om boere die skuld te gee, gaan nie werk nie. Ons moet eerder ons probleem gesamentlik aanpak."

Die versoening tussen dié groepe het deur die KwaZulu-Natalse Raad (KZNCC) van Kerke geskied. Ds. S. W. Scott, predikant van die Nederduits Gereformeerde Kerk in Newcastle en voorsitter van die KZN sinode se grondsakekomitee, sê die KZNCC het voorheen net na die grondloses se kant van die saak geluister.

Op sy aandrang is daar ook na boere se saak geluister en daar is besef dat die twee groep meer in gemeen het as wat mense dink. 'n Ontmoeting is tussen die DLU en die BGM gereël. Kubheka, wat al aan haatspraak skuldig bevind is omdat hy gesê het die BGM sal kaders oplei om boere te vermoor, sê hy hoop dié versoening kan 'n voorbeeld vir die hele land wees.

Mnr. Jannie Kemp, voorsitter van die DLU, sê in dié gebied is daar grondeise wat al jare sloer. Transaksies tussen boere en die departement word ná jare net nie afgehandel nie.

"Dit skep by almal frustrasie oor die verwagtinge en onsekerheid. Ons het nou besluit as iemand met die departement 'n vergadering gereël kry, sal hy die ander party ook betrek." - NICO VAN BURICK

PRESS RELEASE

The Landless Peoples Movement of Northern KwaZulu Natal and the Agricultural District Union of Northern KwaZulu Natal had a historical meeting in Newcastle on Friday, September 5th 2008, facilitated by a local Dutch Reformed Church.

The following joint statement was issued:

“The Landless Peoples Movement of Northern KwaZulu Natal and the Agricultural District Union of Northern KwaZulu Natal declare:

1. We came to a mutual understanding of the problems that faced both parties the past fourteen years and we acknowledge that our frustration is not with each other, but with a system that slackens the process of land reform.
2. We have gained a new appreciation of each others' situation and have decided to leave behind any race qualification. We are people with a specific situation and specific needs and will regard each other as such.
3. Our specific common ground is: SOUTH AFRICA FIRST. Everything we do will be with the best interest of the country in mind.
4. Food for the people is in the best interest of the country and every action taken in regard to land reform, must serve this goal.
5. We will work together in solving our mutual problems which means that in future we will talk together to Land Affairs and other stakeholders.
6. We will help each other with regard to agricultural issues and will as from now get involved in a process to work out the practical issues.
7. When problems arise between farmers and farm workers or farm dwellers, we will tackle the problem together in order to solve the problem to the benefit of the country.”

After the meeting the leader of the Landless Peoples Movement, Mr. Mongaliso Khubeka, said this is a historical moment and not only this region, but the whole country will benefit from what has happened here today. Mr. Jannie Kemp, chairman of the Agricultural District Union, said that if it is possible that people as distant from each other as the Landless Peoples Movement and the farmers can find each other and start a process of working together as today, there is much hope for this country.

For more information the following contact numbers are available.

1. Mr. Mongaliso Khubeka, leader of the Landless Peoples Movement: 0721274055
2. Mr. Janie Kemp, Chairman of the Agricultural District Union of Northern KwaZulu Natal: 0828739661
3. Rev. SW Scott, facilitator: 0828067484
