
EDITORIAL INSIGHT



GUARDIANS OF EDEN

THE FINAL CRUSIFICTION

Compiled by: Rodger Smith (Ex-Manager Western Sector 1992-1999)
PO Box 209 JOUBERTINA 6410
xkagodisan@icon.co.za

(The idea of a motion picture that would assist towards creating a new ethic in our land towards the African Renaissance is the inspiration of this semi-factual story. I believe it serves as an eloquent insight. This will be followed up by the broad framework in which this powerful statement can be realised – KETA Executive Summary)

The Western Region of the Eastern Cape is stooped in history, and for some uncanny reason remained in a state of limbo. This is the old Africa in a modern setting; all may seem normal on the surface but just under the skin lies the uneasiness of the past with all its awkward truths. Like an abused child burying the despicable memories of an unhappy event and carrying this sub-conscious burden into adulthood, it is always there, invisibly affecting every part of our lives.

Real healing can only really take place through revealing this history, reliving the atrocities, the courage and the good times but most importantly revisiting the various cultures, the real reason for whom we are today. The healing will come by putting these uneasy spirits to rest and embracing our intermixed blending as the new beginning, respecting each culture with sensitivity and embracing the future with powerful medicine. This baseline “culture” can be embraced by all, and Africans can emerge with new aspirations, without affecting the integrity of our African spirit, a powerful blend of unique quality, with awesome adhesive capacity that could overpower the artificial forces of global politics, the greatest threat of all.

We are at the watershed in Southern Africa, where a multitude of powerful forces drive the ‘great wounded African buffalo’ to places it might not want to go. We need to wipe the blood out of its eyes so that it may live up to its potential and once again inhabit the peaceful plains of its roots, earning the respect of these heartless techno animals without roots.

An ethical change is really what is being spoken of, and certainly in the modern day by no means a simple task. This small, largely unknown region of the Eastern Cape has the best possible ingredients to bake an ethical cake that the rest of the country and possibly even the rest of Africa could take strength from. To enable this we must get back to our roots and look at the last South African Eden, courageously defended by the Khoisan peoples for thousands of years.

These were people of the earth, protected by the African spirit, who held the secrets of the real meaning of life. Their story and the inter-relationships with all people to follow, is the most sobering reality of where we went wrong. By addressing their story we rediscover who we are and where we should be going, more importantly we embrace our African spirit embodied in these “guardians of Eden”, the eternal Khoisan.

A motion picture story that is alive, based on factual events and thinking, combined with tangible, African spiritualism that is accessible on different levels, depending on where the viewer is coming from. It must be brutally honest and the clash of the cultures must be portrayed in perspective. The birth of Anew Africans@ must be clear, and by this it is meant that the new generations of the various cultures, slowly evolving into what we have today, and the change in relationships, the discovery of our common bonds in Africa, and how the European became an African and how the African became confused. How the inherent faults as humans allowed us to betray our common love for the country, and its peoples because we were forced to go places that we did not necessarily want to go. How we as Europeans lacked the heart to admit our allegiance to this place called Africa, always getting caught in the tangle of coloniality, civilisation and greed, that was the root of much evil, followed blindly by most, like mindless sheep. We have planted the same seed of blinding progress, and have made vulnerable the most devout Africanist through the gaps of the past, allowing the same kind of blind global forces opportunity to destroy the spirit of Africa that is so inherently good and simple. The testimony of the Khoisan can serve as a beacon of reconciliation, a binding force that can make us strong together. As the cradle of mankind, the real meaning of life can be rediscovered and our integrity as Africans retained, powerfully unified to address the future more sensibly.

It could happen something like this:

Magnificent vistas/views of the natural spectacles both land and sea, settling on a lone San child walking up the *klein graslaagte* towards his families shelter. A taste of traditional San life would be portrayed with key persons highlighted and their characters developed. A mother, a father, shaman, and children - girls and boys. Issues of hunting, collecting, honey and herbs be dealt with, as well as initiation, taboo, religion and tradition. The balance of hardship and well-being must be crisp, and the harmonious relationships with nature highlighted. The winter migration to the coast must also be dealt with and the significance of the linkage well depicted.

An insight into shamanism, the symbolism and the relationships of the two worlds. The importance of the cosmos, the equinox etc to healing and our integral links with the biological clocks that influence and determine our lives. An old man reflecting on his youth but more on the stories of his grandfather could do this, when times were more idyllic (Possibly the painted stone being translated visualised by the imagination).

Present scenario of 1745 is already stressful, and storyteller brings us to the present, with its constraints of the Whiteman (Afrikaaner and English), the Khwe, the Xhosa and the impacts thereof.

The present day summer residence (bakkrantz) in the Schrikkerivier, under the new era is depicted and the pressures and misunderstanding regarding livestock and survival highlighted as well as the relationships with the Khwe and their 'civilised' access. Tobacco, alcohol etc. A party of Boers infiltrates the Schrikkerivier and kills most of the San living there including the storyteller. Two young boys and a young girl are captured and taken to the farm of Jan Prinsloo where they were brought up by some Khwe bastards. Mr Prinsloo the son of Nicolaas from the farm Wolwekraal, a typical Afrikaans, calvinist who believed that "hottentotten de afstammelingen van het vervloekte ras van Gam zijn en dus ter diensbaarheid en mishandeling door den almachtigen God zijn gedoemd". These San and Khwe were simply heathen savages treated no better than animals, in most cases even worse. Unfortunately the inhospitable "kuaka mountains" were usually farmed by the misfits of white society normally criminals, or eccentrics or both.

Some insight into the farm life could be addressed, and how these young, broken San children survive and evolve. The brutality and hardships under the wing of Prinsloo, legal owner of these slaves unfolds in a dramatic turn of events, with a most violent death of this man after he beats one of the Khwe woman to death, by tying her down and beating her with a hippo tail sjambok. This punishment after she pronounced her pregnancy, suspecting him as the father of the child.

This event is pre-empted early that morning when "kiewiet" (San orphan) comes across a praying mantis fighting with a stick insect, an omen of something bad going to happen.

The "slaves" horrified by the spectacle are sparked into maniacal revenge, led by the oldest orphaned San (Butiki), and Prinsloo is murdered in a gruesome manner. (The murder was described by Penny Miller 'Myths and legends of Southern Africa' as follows;

Prinsloo tried to escape on his horse, but was chased back, cornered in the horse corral, skinned alive and parts of his body eaten by the murderers.)

The group leaves for Schrikkerivier again and revisits their old home. Part of the group including the young San women, end up working on the farm “Opkomst over de Cauga” for the legendary Coenraad De Buys a second generation European.

(A description of him quoted by O.J.O. Ferreira is as follows; “een 7 voet lange man, sterk, bedaard, met een hoog voorhoofd, een soort Hercules, beschieden in zijn spreken, zacht en vriendelik”.)

Things are more peaceful, and life is better but by no means perfect. The strong links with the two San brothers for meat and honey is clear, and good relations exist. De Buys begins a relationship with the San daughter and eventually marries her, much to the disgust of his neighbours and the authorities. In 1812 the marriage was registered and he gave his new wives name up as “Elizabeth, born in the land of Makina, behind the Tambookes.”

This is the turning point for a European, the beginning of struggle for freedom by the indigenous peoples of this country. The ultimate weakness in the armour of the European has been unveiled and the potential strength of the African Spirit and its unification potential for new and old Africans is apparent. Relations with a black person for a civilised European was the great taboo, the Jan Prinsloo example shows how strong this thing was, and murdering the Khwe woman was an absolution of his guilt as well as covering up the evidence. The retaliation was conclusive and courageous De Buys certainly was not perfect either and was caught in the same kind of struggle, sometimes giving in to the pressures of societal demands.

The story at this point must begin to look more broadly at the spectrum of cultures and the interactions both good and bad. The beginnings of war against the Xhosa, the trading alliances with the Xhosa and De Buys, the European adventurers (Sparmann et al) discovering this part of Africa and their impressions and summations, the English/Afrikaans beginnings and the developing friction, the “makatese” and their contributions. The picture of progress and destruction of an African system overpowered by the foreign European systems, with its religion, and civilisation in its most dynamically pioneering form with the positive and negative aspects portrayed. An opportunity to grasp the fabric of these cultures must be portrayed and the effects of this wave of changes with all the distractions must be highlighted for each culture. Importantly the further destruction of the San culture both directly and indirectly by all the more dominant cultures must be seen. (Hunting parties of whites, killing these thieves on planned raids, treatment of these people in slave labour, utilising and pressuring these people to pillage their own roots, alcohol and tobacco etc.

The Xhosa and their effects on the San both good and bad as well as the interactions with the Khwe. The innocence of the San and their proud subtle resistance to the waves of change and their sad vulnerability to these changes. The two brothers and their families are the last real San but their culture is very threatened (bearing in mind they were orphaned at a very young age), this must be portrayed with their children turning more and more to the new life and discarding the old.

This confusion could easily have led to “a more thieving nature” based on their inherent knowledge and abilities in the mountains and the struggle for survival. The ruthless hunting and murder without trial of these people reached epic proportions.

A dream could be of great symbolic significance at this point, dreamt by one of these San people (Naroeka) after facing and killing a leopard that had taken a young child by smoking it out of a cave, armed only with a short stabbing spear. The incredible tenacity of both creatures in the ensuing battle would be dramatic, and although the San eventually kills the animal his wounds are substantial. He recovers but during his road to recovery a hallucinatory/spiritually-bonding dream involving the leopard overpowers his thoughts. Unlike people this animal embodies the spirit of the San long gone from our mountains in that it has never been vulnerable to human weakness and reasoning minds. Its thieving nature still haunts the minds and sleep patterns of the present farming communities, its leave no trace, harmonious existence, and great courage are revered and feared. Its continued existence could be interpreted as a stark reminder to a people of similar qualities. This dream unfolds as follows pre-empting an actual event (here follows the actual event as described by Bryden:

The scene is set in the late 1800's early 1900's, in the Baviaanskloof area under Cockscomb peak, “some of the rudest and most spectacular scenery in the old colony as the Cape is often called.”

This particular dutch farmer bred horses and reared Angora's on the farm Naroeka's Poort.

“During the last season he had been robbed by leopards of eight young foals, as well as various goats, a dog or two and other stock. My friends little imagined that leopards could prove such formidable opponents. They believed that, with the aid of their rifles and of the neighbouring farmers, who attacked leopards chiefly with poisoned meat, they would ere long free themselves from these ferocious enemies. They soon found out their mistake. Just before I arrived at Naroekas Poort, a small commando of themselves and some neighbouring Dutch farmers attacked some leopards which had their haunt in a deep kloof a mile away from the farmstead.

By evil or good luck they found a pair of the leopards at home, and one of them, the male, was severely wounded by the youngest Boer of the party, a youth of seventeen. The youth was instantly attacked by the leopard, which sprang at his throat, threw him to the ground, and severely wounded him.

Not only was the poor fellows' throat badly mauled, but also the leopard, with its muscular hind-legs, had kicked out part of his stomach.

The beast was finally killed by one of the party, but the young Boer was mortally wounded, and died of his injuries within twenty-four hours.

After this sad disaster the Boers of that region finished for a time the task of attacking leopards in the open, but bethought them of the Cape Dutchman's habit of poisoning dangerous carnivora with strychnine pills, inserted in a good sized piece of flesh. Even today (1936) leopards are fairly abundant in many of the wilder parts of the Cape country, and poisoning with strychnine is still the favourite method of destroying these and other animals. There are clubs, formed in the various parts of the country, for thus getting rid of dangerous carnivora, the Loots Kloof Poisoning Club, in the Eastern and Midlands parts of the Old Colony, being an instance. This method is not a very glorious one, but leopards are shy and suspicious beasts, and are very difficult to approach in these wilder parts of the country. The weird night cry is one that hangs often in the memory when early days at the Cape are recalled."

This poignant dream was a great comfort to this man and he spread this knowledge far and wide.

The great epidemic of smallpox that engulfed the area was to follow shortly and the San and Khwe remnants/basters died in great numbers but sought comfort in the Naroeka story. It could be seen as the end of a remarkable people and culture and at the same time the rebirth of their spirit.

This dramatic period must be starkly portrayed and the ability of the European to overcome or at least strongly resist the disease, and the innate vulnerability of these pure Africans to the disease, combined by their poor living conditions and primitive knowledge was indeed catastrophic. (If need be some sort of conspiracy by the European authorities could be portrayed [although no factual evidence available], it would certainly not be unthinkable, bearing in mind to problems these people presented to progress as well as their 'heathen' status in a Calvinistic world)

Here follows some pictures from the past from various historical writings:

“Wat die oorspronklike inwoners van die Langkloof betref, was die Boesmans die rassegroep wat vir die meeste probleme besorg het. Veldkorporaal Matthijs Strydom se lewe vergal was deur persone uit die gemeenskap wat hom 'daagliks pestem' om kommandos teen die Boesmans te lei. Dit was so erg dat hy in November 1781 gedreig het om uit sy amp te bedank.

Veral in die vallei van die Kougarivier was die posisie haas onhoudbaar. Cornelis Van Rooyen, 'n boerskind van Gerrit Van Rooyen, van Dieprivier, het byvoorbeeld agterstallig geraak met die betaling van die rekognisie op sy plaas Zandfontein aan die Kouga. Na 'n ondersoek het dit geblyk dat hy 'van zijne plaats in de Couga door de gestadige ontrusting van de aldaar rondom sweevende stroopende bergschelemen' sy verskoning was vir sy wanbetaling. Weens die bedreiging wat hulle vir die kolonie ingehou het, is 'n uitdelgingsoorlog teen die Boesmans gevoer.

Wat hierdie optrede van die koloniste betref, sou hulle van owerheidswee nie teestand ondervind het nie, want reeds tydens die bewind van goewerneur Tulbagh is al besef dat dit nodeloos was om met ooreenkomste aan te gaan. Die Boesmans het hulle eenvoudig net nie aan sodanige ooreenkomste gehou nie. Deur middel van die kommandostelsel wat hieruit ontwikkel het, is die Boesmans in groot getalle doodgeskiet. Teen die einde van die agtiende eeu het hulle nie meer so 'n groot rol gespeel nie.

There are numerous other tales and legends that can be drawn from (semi-factual) which can be used to grow the story, but this gives the basic gist.

Two stories spring to mind immediately warranting attention:

1. A young 'boesman' is caught by a leopard, killed and taken to its lair on the farm Querna. The lair, a deep cave is filled with wood and set alight, killing the leopard and then closed up forever with stone. (Deep spiritual symbolism possibilities)

2. The story of a commando raid on a 'Boesman' family, which ends in these San seeking refuge in a cave, and the Boers packing the cave entrance with wood, with the intention of setting it alight and killing the prisoners. A resistance is met and the prisoners continually remove this wood taking it deeper into the cave, continuing to thwart the boers plan, until the whole cave is filled and the final sentence is carried out. (The similarity and symbolic significance cannot be scoffed at and at the same time the complete disregard and inhumanity of the event is chilling)

These Europeans saw the San as just another animal, not a human, highlighting the absolute blind naivety, stupidity of this civilised human being in Africa, but at the same time the San could take spiritual comfort in that although human, their affinity with the animals and their symbolic significance, as well as their deep spirituality would be a comfort and maybe even a confirmation of their eternality as spirits and guardians of Eden.

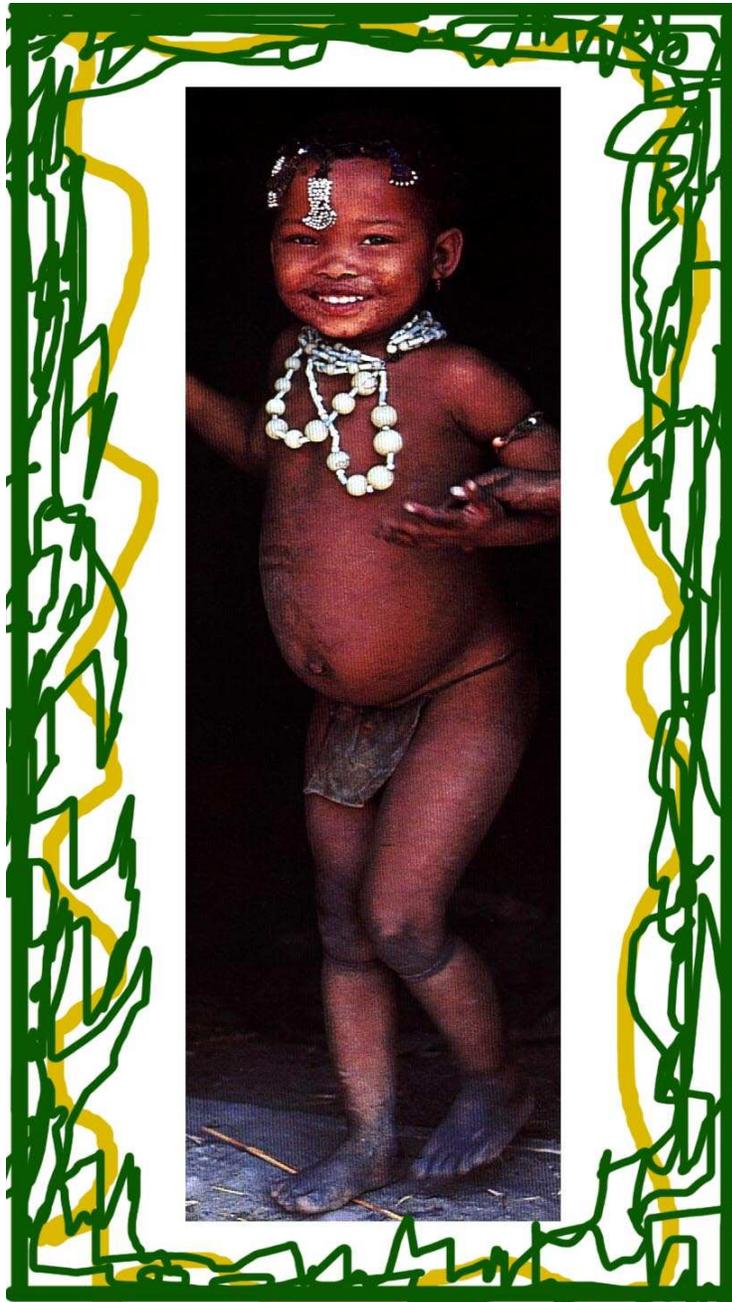
The next important event would be the Xhosa and the wars with the British and Afrikaner. This must be broadly contextualised, and the Coenraad De Buys mixture highlighted in that he was a suspicious ally to the Xhosa.

Xhosa culture must be brought to life, and the deeper significance of rituals, law and religious spirituality. The effect these people had on the San and how they treated them.

The Xhosa's feelings about the Whiteman need to be explored.

The Zulu/British wars need mention and context, with they Xhosa viewpoints in that regard.

Finally the Boerwar, and the World Wars 1 and 11 needs mention and context.



At the end we need to look at the Apartheid era, with its strong Afrikaner sentiments, the English sheep and the Black oppression, the masses combined as one unit. An extract from the war in the then SWA would be extremely vivid and relevant to show the advancement and the denigration of cultures, the absolute assault on the fabric of a mirage of typical African cultures, caught up in the confusion of a new Africa, dominated by the global pressures, who lack the heart and understanding of Africa. (I have many vivid recollections of this confusion, and was lucky enough to spend time with a group of 'bushmen'.) It would be a measure of how far we have come and at the same time how far we had sunk, it is a kaleidoscope of cultures under pressure. The San remnants in this war are extremely important, and one needs to highlight their plight to remind us of how we have gone wrong, but at the same time it would be clear how we can recover and build our African spirit to a very powerful high.

The birth of New South Africa and its ability under extreme odds/pressures to unify is testimony to our will to recover, however the bridge to the African renaissance needs to be founded in a very deep spiritual bond of who we are and where we can claim common desire and patriotism across the spectrum of African culture both new and old. A very powerful unique Africa will rise, and conquer the sickness of our global mayhem. Our San people, whose spirit is in all of us, are the ironical links to our survival, reconciliation and rising to face the New Millennium.

The Eastern Cape holds a Garden of Eden in the form of the Baviaanskloof, a protected area of great size. This was probably the last real bastion for our San people, and through powerful forces, the spiritual guardians have protected this area to date. Its integrity lies in the balance and its greatest threat is imminent. A Khoisan Commemorative Park, managed using the Wilderness Management, would be testimony to this great culture, and would maintain the integrity of both the "Garden of Eden" and the people's spirit. This area can serve as the thermometer and catalyst for the African Renaissance.

As a new African, freed by the ANC, I am ready to help kill the rain bull and allow its cleansing rain to heal, empower and build Africa to its rightful place. My allegiance is till death us do part, and my son, who will reap the benefits of the pure African Spirit, will carry my spirit further.

BAVIAANSKLOOF WILDERNESS AREA “THE FUTURE”

Compiled by Derek Clark
Manager – North Western Sector BWA
P/O Box 218
Patensie

The Baviaanskloof Wilderness Area (BWA) covers a region of exceptional biodiversity. This stems from a combination of factors – the area straddles the winter-summer rainfall transition zone and is the point of convergence for 4 biomes and 5 veld types, all of this occurring within an area of topographic and geological diversity. Taken at face value this may appear to be the ideal situation to have on a protected area – the more you can conserve within the boundaries of one reserve, the better. However, this is not the case in the BWA in its present form. There are a number of problems which effect its integrity and reduce its long term ecological viability as a protected area. Failure to address these and other aspects of this reserve within the next ± 2 years may well result in the BWA going down in history as an “opportunity lost”!

Ecological Integrity

The BWA has an exceptionally long and convoluted boundary, which dramatically increases its vulnerability to the edge effect. This also results in high costs related to boundary patrols and fire control. Due to their ever-increasing insular nature there will be a gradual loss of species from reserves. The rate and amount of loss is a function of size and shape of the reserve. Although the BWA is large, it has probably the worst possible shape and this is likely to cancel out any long term conservation benefits derived from its size.

Partial System Conservation

Ecological systems cannot function effectively in isolation and even less so when only parts of the system are intact and conserved. The Baviaanskloof mountain range is a case in point. Only the uppermost (650-900m to 1100-1500m) southern aspect is formally conserved over almost the entire length (± 100 km) of this range.

In the case of the Baviaanskloof river the situation is worse. The upper catchment falls within the BWA and the water flows out of the reserve into degraded farmlands through which it travels for \pm 80 km before re-entering the BWA.

Economic Viability

The Eastern Cape reserves are slowly moving towards becoming a statutory board or similar institution. As the largest reserve in the province the BWA will be expected to cover its own operational costs and to subsidize many of the smaller and/or less economically viable reserves. This would necessitate a lot of development. Due to factors such as the topography, frequent floods and distance from suppliers, to embark upon such development would be committing economic suicide. The only way around this would be to cater for extremely upmarket visitors thus making the area exclusive to the point where the vast majority of South Africans could not afford to visit the area.

Private Initiatives

As the BWA is becoming better known so there is increasing interest in *ad hoc* “pseudo-conservation” practices and developments. Much of this has come about as a direct result of ECNC’s plan to expand the BWA into a more rational form. This is an attempt by certain landowners to either entrench and ensure their future in the area, or to push up property prices.

Political Expediency

There has been and continues to be, a strong push by a group of landless people within the Baviaanskloof for Government to by them a farm within the area. This is not a land claim but rather a group of people who want to have a piece of their own land within the Baviaanskloof. The property that has been earmarked is not required as a farming operation, but rather as a settlement which would be developed as a small labor and pensioner town.

Water

The BWA is the source of 60% of the greater Port Elizabeth Metropole’s water and 100% of the water used in the Gamtoos Irrigation Area. A substantial amount of water originating in the BWA is also used by agriculture in the Langkloof.

Plans to build another dam on the Kouga river to provide water to meet the growing demand in Port Elizabeth and the Gamtoos Irrigation Area would seriously impact upon the BWA.

Socio-economics

The Eastern Cape has one of the largest and poorest populations of all provinces and is experiencing rapid urbanization. This is not peculiar to the Eastern Cape or indeed South Africa, but is in fact a global phenomenon. The rapidly growing urban populations are impacting upon all aspects of life in the province. Unemployment and crime rates are increasing, resulting in ever-increasing amounts of government money having to be spent on welfare and security. To supplement the shortfall other government departments are experiencing budget cuts to the extent that some, for example conservation agencies, can no longer function effectively. However, reducing the budgets of these historically poorly funded agencies cannot make up for the shortfall and as a result, the ability of all other departments to effectively deliver services is being compromised by reduced budgets. All of this in order to cope with the ever-increasing numbers of people dependent upon welfare.

THE FUTURE

1. THE HIGH ROAD

A holistic land-use plan is implemented using predominantly overseas donor funding. The BWA is rationalized and expanded through purchase and/or expropriation of the relevant land to become an ecologically viable protected area and given legal “wilderness” status. Peripheral tourism development within the identified zones is managed by the private sector. The new BWA can be effectively managed with the minimum of public servants and at a relatively low cost. The income generated covers the reserve’s operational costs and provides cross subsidization for many other reserves throughout the province. The surplus funds generated are used to create reserves in under-conserved areas in the former Transkei and Ciskei, bringing with them employment and business opportunities to these poverty stricken areas. The new BWA acts as a tourism magnet. Where previously the Garden Route and Langkloof were used primarily as scenic routes between George and Port Elizabeth, the area now becomes a destination in its own right.

Instead of just passing through more and more visitors start spending time in the area. Business and jobs opportunities proliferate throughout the western sub-region.

Ever-increasing numbers of people make the transition from welfare recipient to worker/business person and taxpayer. The reduced financial outlays on welfare together with the increased tax base enable government to deliver more and better services quicker and more effectively. As the population increases and more land becomes developed so areas such as the BWA become more valuable due to their scarcity. With the increase in general living standards more and more people visit these last remaining wild places. Within 50 years income generated from nature-based tourism in the sub-region exceeds that generated by agriculture. As is the case with the Kruger Park today, within 100 years the new BWA is the major economical roleplayer in the region with thousands of businesses and hundreds of thousands of jobs dependent on its continued existence.

Due to the entire Baviaanskloof catchment and \pm 80% of the Kouga catchment being under conservation management, the lifespan of the Kouga dam is increased and the necessity for building another dam is removed with great savings for Government. More water is made available to the Gamtoos Irrigation Area and the Langkloof which enable these important agricultural areas to meet the food requirements of the burgeoning population.



2. THE LOW ROAD

The *status quo* is upheld. The BWA is pressurized into development. Due to the unsuitability of the area for this purpose, development is exclusive and can only be enjoyed by very small numbers of very, very rich people. As such the average man in the street begins to take an increasingly hostile view of the BWA and the conservation authorities. Due to a lack of funds smaller provincial reserves which have little or no economic viability cease to function and become “reserves on paper”. Areas within the former Ciskei and Transkei which should be conserved cannot be established and managed due to a lack of funds and this results in a loss of biodiversity. Due to the relatively high operational costs the BWA can no longer be managed. Illegal grazing increases within the reserve while the effect of fires originating on private land alter the reserve’s vegetation and species loss increases. Conflict with stock farmers on the neighboring properties result in a decrease in leopard numbers and local extinction of the species in certain areas.

Some farmers opt for a pseudo-conservation land-use practice. Lands are allowed to return to a semi natural condition as these areas have the highest game carrying-capacities. This results in mass job losses. Animals alien to the area are introduced and escapees become problems for the BWA which, due to financial constraints is powerless to act. Ad hoc tourism development catering for small numbers of upmarket visitors occurs, eventually degrading the main attraction to the area, ie. its wild unspoilt nature. A few of these landowners make good money, however, much of this profitability comes from reducing the numbers of employees on their properties. Jobless and landless people who have been evicted from farms pressurize the government into buying properties for them to settle on. This is done but due to the lack of jobs these settlements become poverty traps, occupied by people who are even more dependent upon welfare than they were previously. Despite having land of their own they still continue to leave the area due to a lack of work and services. The poverty on these settlements leads to conflict as a result of stock theft, poaching and theft of firewood.

People continue to gravitate towards the small towns. The numbers of unemployed increase as does poverty related crime. The tax base declines as more and more people become jobless and have less money to spend. As a result, more and more money has to be cut from government departments in order to provide welfare and services for more and more people who cannot afford to pay for these services.

Eventually these budget cuts start undermining the ability of all departments to provide services. Health and education are the last to be affected but eventually they also have to start bearing the brunt of budgetary cuts. The increase in crime starts having a detrimental effecting on the small tourism industry and businesses start closing down resulting in more job losses and more people dependent upon welfare.

Non-viable budgets impact negatively upon the ability of the BWA, the conservation-, the agriculture- and the catchment management authority to function. Alien vegetation reclaims much of the catchment area and bad farming practices results in loss of soil cover, increased evaporation rates, increased run-off rates, increased erosion and changed stream flow regimes. The alien infestations alter the dynamics of the fire regime and species loss increases further. They also reduce the amount of water reaching the streams and thus the dams. The effects of the farming practices further decreases the amount of water flowing to the dam. The water arrives in flash floods only during a few months of the year, carrying with it vast quantities of silt which smother the aquatic system within the BWA. Further biodiversity losses are incurred and the lifespan and storage capacity of the Kouga dam is reduced due to the increased siltation rate. The increasing demand for water forces government to build another dam at great expense. This results in more biodiversity losses for the BWA. However the new dam is faced with the same problems as the existing one, and from the start its lifespan and storage capacity is compromised due to excessive siltation caused by unsustainable and unsuitable land-use practices within its catchment area. High levels of silt in the water require expensive filtration systems to be installed. The costs of both the dam and filtration systems are recovered from the users increasing the water costs for amongst others, farmers in the Langkloof and the Gamtoos Irrigation Area. In an effort to reduce overheads retrenchments occur and thereafter the prices of agricultural products increase.

Over time, more and more of the budget has to be spent on welfare, poverty alleviation and crime prevention. As a result, less and less remains for spending on education, health, and other services such as the provision of water, sewerage and electricity. The tax base continues to shrink making less money available for the provision of services until the system collapses. “Opportunity lost”!

AFRICAN RENAISSANCE - AWAKENING HUMANITY

Compiled by Bokka Du Toit

Sangoma, Film-maker, Comrade

(Chairman – KETA)

Jeffreys Bay

A continent over-exploited yet under-explored.

More than any other time in history, the new millennium will be a turning point for human civilisation. Not only are we facing ecological disasters that could affect our ability to survive, but the crisis is forcing us to re-examine the value system that has governed our lives for at least the past 2000 years. The assumption that we have made about how the natural world operates and what our relationship is to it are no longer tenable. The sacred truths that we have grown up with - 'nature is infinite' -'growth is progress' 'science & technology will solve our problems' 'all of nature is at our disposal' offer no comfort as we begin the next 2000 year cycle.

Today many people are rediscovering ancient wisdom's taught and lived out by their indigenous cultures. In Africa, unlike any place in the world, we have a huge mass of ancient African spirituality & belief systems that is still alive. For many hundreds of years the African had to adapt to and change their ways to suit the dominant western culture's ways - if they were to participate in it's economic benefits. The political renewal of 1994 changed all of this, but we need a renaissance to revive the old value systems. Africans are beginning to reclaim their heritage ... uprooted, not successfully transplanted - as many outsiders would like to believe.

Understanding and being guided by enduring ancient values does not mean turning back the technological clock, but rather to find new impetus to our lives.

All indigenous cultures of the world are based on natural mysticism. This is true of Aborigines in Australia, the Maori of New Zealand, the Chewong of Malaysia, the Desana of the Amazon, all the Native American nations, the traditional Africans, and the Khoisan of Africa.

Nature is the mothering matrix of their life and well-being. They are self-consciously part of the natural world. Their wisdom is based on the experiential understanding of an inherent integrity to creation, and the human is part of that natural unity. This realisation is awakened in from birth.

They grow up with a deep sense of their connection with the natural world, all other creatures, and the cosmos. All of nature is a friend and relative, which means that a universal family of nature is tied together by internal relations expressing an intimacy of identity and source. These societies experience and view the world as part of themselves, and they are part of it. They do not regard themselves as superior, or in any way opposed to nature, but see themselves as in essential harmony with all that is. Nature as friend, family, teacher, sustainer, and lawgiver is always present as their constant support. Human life on earth is not terminal and death is seen as a necessary process to move from one cycle to another.

The relationship of indigenous peoples to the earth is mystical - the basis of their culture, life, spirituality. They hold special places sacred because divine human encounters occurred in them. A strong bond is exhibited with the Ancestors or rather the 'living dead' who are understood to be removed from the limitations presented by a living body. Humans or the 'living' are considered to be consciously limited by our senses, but subconsciously through dreams, symbols & visions these limitations are removed and one is exposed to a greater reality. Every being has access to this greater reality, although this dimension is more the domain of the Healers or Shamans who are ritualistically trained and conditioned to trance-act as intermediaries between the 'living' and the 'dead' - and the ultimate reality or God.

Animals and spirit guides present wise direction in moments of decision, they know that all beings are part of the web of life and they have responsibilities to this great web of interconnection. Indigenous peoples are keenly aware that nature, the Earth, the spirit guides and the Great Spirit have taught them everything that they know. It is all a gift from the divine realm through mediation of these more familiar spirit guides who inhabit all worlds. This is what the 'developed' world negatively termed 'animism' or nature worshipping, but it should rather be positively understood as their ability to read the Creator's presence in all of nature.



**KOUGA ENVIRONMENT AND TOURISM
ASSOCIATION
(KETA)**

**“A CONCEPTUAL SUMMARY FOR
REGIONAL LAND-USE PLAN”**

VISION

To empower, uplift and reconcile the Eastern Cape through wise utilisation of our resources towards a sustainable future.

In essence this means creating a working example of the ‘Paradigm shift’ mindset designed by our ANC Government that can serve as a catalytic model for the rest of the country, and lend impetus towards the realisation of the African Renaissance dream.

ABSTRACT

Using our constitution as guide we believe that three important issues; Culture, Environment and Tourism are the critical vehicles that will drive our vision to fruition. Our new policy that encompasses these issues embodies the ethical paradigm shift so urgently required in our land and KETA believes it can fasttrack the process from policy to legislation. Through the community driven Holistic Land Use Plan (still in its infancy) bring about a working model that will serve as a beacon, to both catalyse further initiative and silence the tireless critics.

As an arm of the ANC, KETA will act as mediatory body (Watchdog) to ensure that the peoples will is addressed in line with Government policy.



CONCEPTUAL SUMMARY

Note: *This summary is a very broad overview of the envisaged logical sequence of events. The irony of our past system means the details of creating almost the exact opposite strategy fit the concept like a glove, lending huge weight towards absolute success.*

This conceptual Holistic Land-Use Plan is based on three fundamental phases:

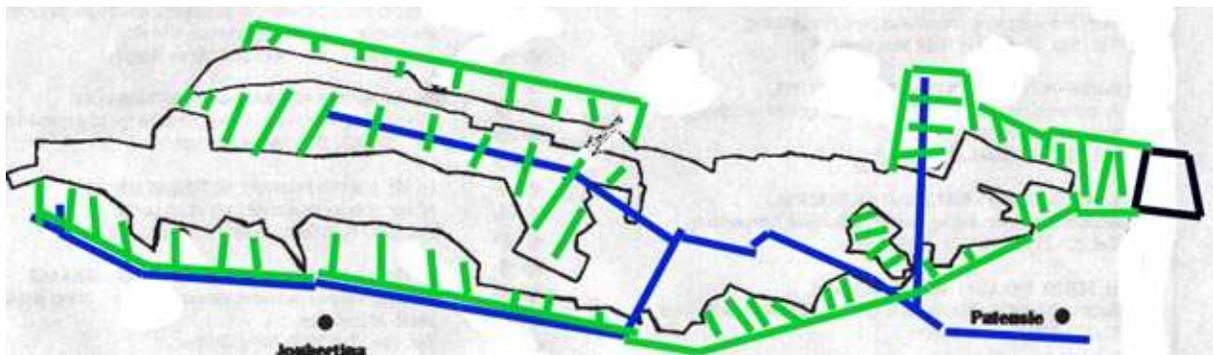
Phase 1 – Legislation and Consolidation of core resources (Cultural and Environmental)

Importantly this entails legislating a new ethic within the management thereof in both aspects. Proclamation of a IUCN Category 1 Protected Area in the form of a Khoisan Commemorative Park (Wilderness or Scientific Reserve) is key towards success. This step has national implications towards developing a more sensible Environment Management System, and also incorporates the critical cultural link, a powerful opiate towards reconciliation.

Sub-Phase 1 – Implementation of Western Sector Baviaanskloof Consolidation Plan (Powerful catalyst) and the Construction of the Cultural Centre in Humansdorp (Powerful catalyst). These two fundamental initiatives serve as a miniature of the bigger plan and their success is in effect the measure towards successful implementation of the whole plan. *See Executive Summaries*

Sub-Phase 2 – Implementation of South Western and Central Baviaanskloof Consolidation. *Draft Summaries available*

Sub-Phase 3 – Implementation of Formosa Forest Reserve (Tsitsikamma Mountains) *Draft Summary available*



Phase 2 – Sensible Development/Implementation of a focussed Recreation Opportunity Spectrum within the Greater Area. In short ensuring that all Tourism potential that is unleashed be unified towards the greater vision, or more simply making sure we do not kill the golden goose who lays the tourism golden eggs.

This phase will emphasise and ensure that local communities receive the tangible economic benefits, and many other socio-economic empowerment initiatives will have to be designed i.e. training, education etc. Rediscovering our cultures and embracing our African heritage boldly will be an important focus and theme.



Phase 3 – Incorporation/blending this Holistic Plan into the Eastern Cape and the other similar initiatives like Greater Addo, Wild Coast to the East and possibly the Swartberg and Garden Route to the West.



ACKNOWLEDGEMENTS

This initiative would not have been possible were it not for the enthusiasm of the East Cape Nature Conservation Staff at the “Formosa” station in Joubertina. Special thanks to Piet Moos, Kerneels Swarts and Piet Langa the real “staatmakers”.

Furthermore my colleagues in the “Wilderness” - Derek Clark for his wisdom, support and tireless dedication and LD & Cornel Van Der Merwe for their support and patience.

All the specialists involved whose expertise and dedication made the project so much more meaningful. Thanks very much for doing so much for so little, your heart gives the coalface managers so much more heart.

Over and above these individuals the financial implications were significant and various Departments and institutions really helped unselfishly.

- 1. Working for Water – Kouga, who supplied the helicopter and gave their loyal support to the project. Special thanks to Martin Labuschagne of DWAF who went the extra mile with us.**
- 2. VODACOM SA, specifically Neil Panther who has stood by the Baviaans on many occasions under trying conditions. All the extra’s and more were sponsored as well as footing the bill for the video (part of this report). We believe that VODACOM SA will be by our side when the real party comes to town as they are a testament to the**

corporate world really addressing their social responsibilities using the environment, culture and communication as their base.

- 3. We must thank E.R. Walton for their generous donation towards the printing and finishing of this document. Special thanks to Bill Clark, long standing supporter of the Baviaans who at short notice was so willing to support.**

**Other important contributors were:
Quentin Mickleson (CIVAIR – Pilot)
Mike Proctor-Simms (SABC)
Bokka Du Toit**

Thanks for your support!

Finally we would like to dedicate this report to a few fallen “Baviaansklowes” who gave so much without really seeing the fruits of their work. We hope this report and the dream it enfolds come to fruition and make these sacrifices all the more worthwhile:

**Mannetjies Swarts
Klein At Kogana
Basil Gysman**

We Salute You!!

