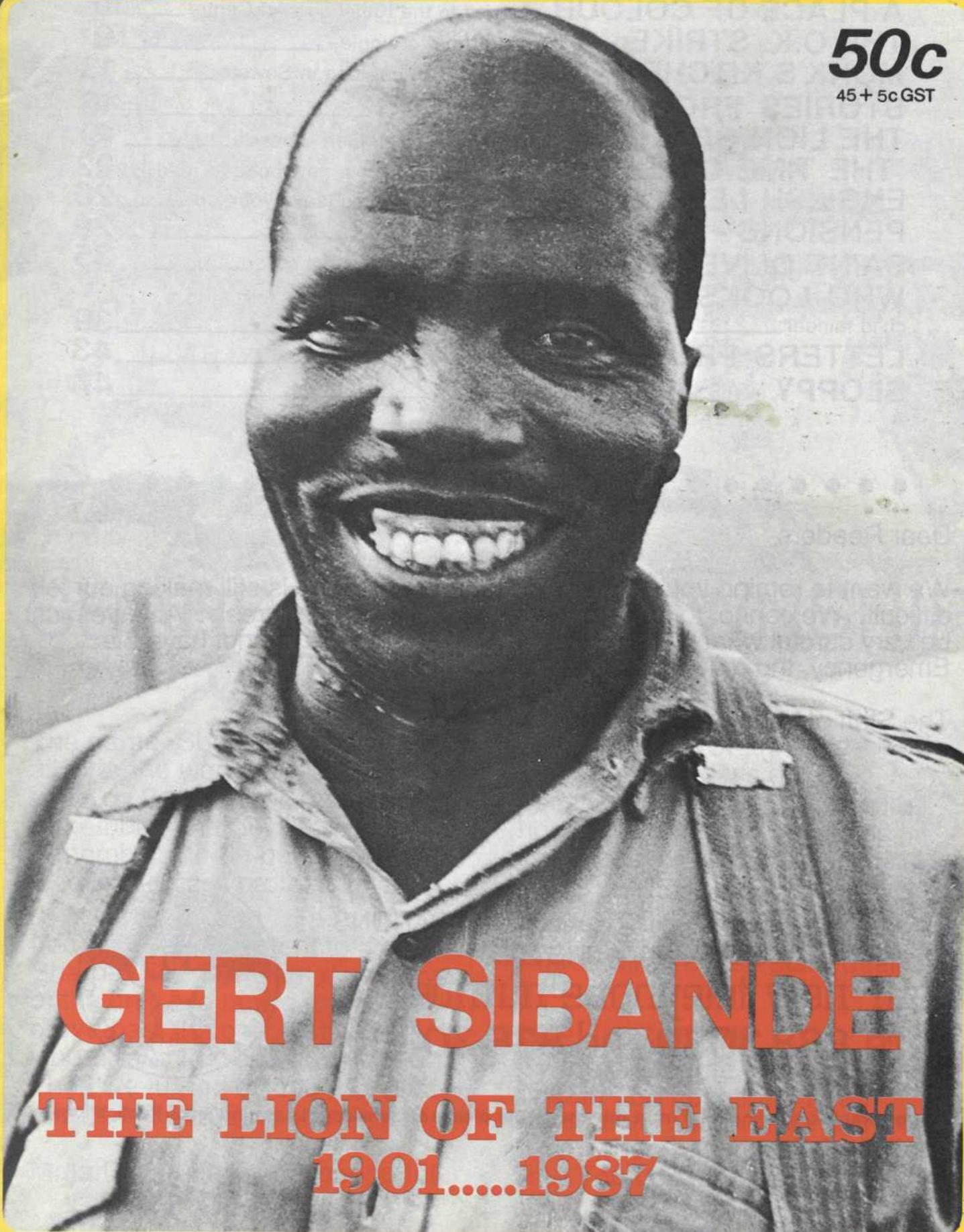


Learn and Teach

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GERT SIBANDE

**THE LION OF THE EAST
1901.....1987**

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Dear Readers

We want to remind you that the **State of Emergency** is still making our job difficult. We cannot choose stories for the magazine freely. And we must be very careful what we write. Never forget that if we did not have the Emergency, the magazine might be different.

The Staff of Learn and Teach.



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SHARPEVILLE - TOWNSHIP WITH A HISTORY

The name, Sharpeville, is known all over the world. And every year, on 21st March, people remember Sharpeville. They remember the 69 people who died in the pass protests of 1960.

Learn and Teach went to Sharpeville. We went down one of the only two tarred roads. We drove past the police station where people were shot in 1960. Then we turned off into the dusty road that Mma Diniso lives in.

Mma Diniso had promised to tell

us the story of Sharpeville - right from the early days of Top Location. When we got to her house, we found Oom Jantjie Keele with her.

Both Mma Diniso and Oom Jantjie have lived in Sharpeville for many years. Mma Diniso started talking first.

TOP LOCATION

"Before we came to Sharpeville, I lived in Top Location," Mma Diniso said. "I went to live there in 1951, when I got married. At that time Top Location was already

old. I think the houses there were built around 1902.

"There were only two rows of houses. And the people who lived in them, owned them. The municipality had promised to build more houses. But while people were waiting for their new houses, they built shacks in the backyards.

"I lived in a big shack - it had eight rooms. We paid about R2,50 - but it was pounds in those days. People with small shacks paid less money."

"But," said Oom Jantjie, "the municipality never built more houses in Top Location. They only built houses in Sharpeville. The municipality said the people who wanted to stay in Top

Location could stay. So very few people moved to Sharpeville."

A 'LEKKER' PLACE TO LIVE

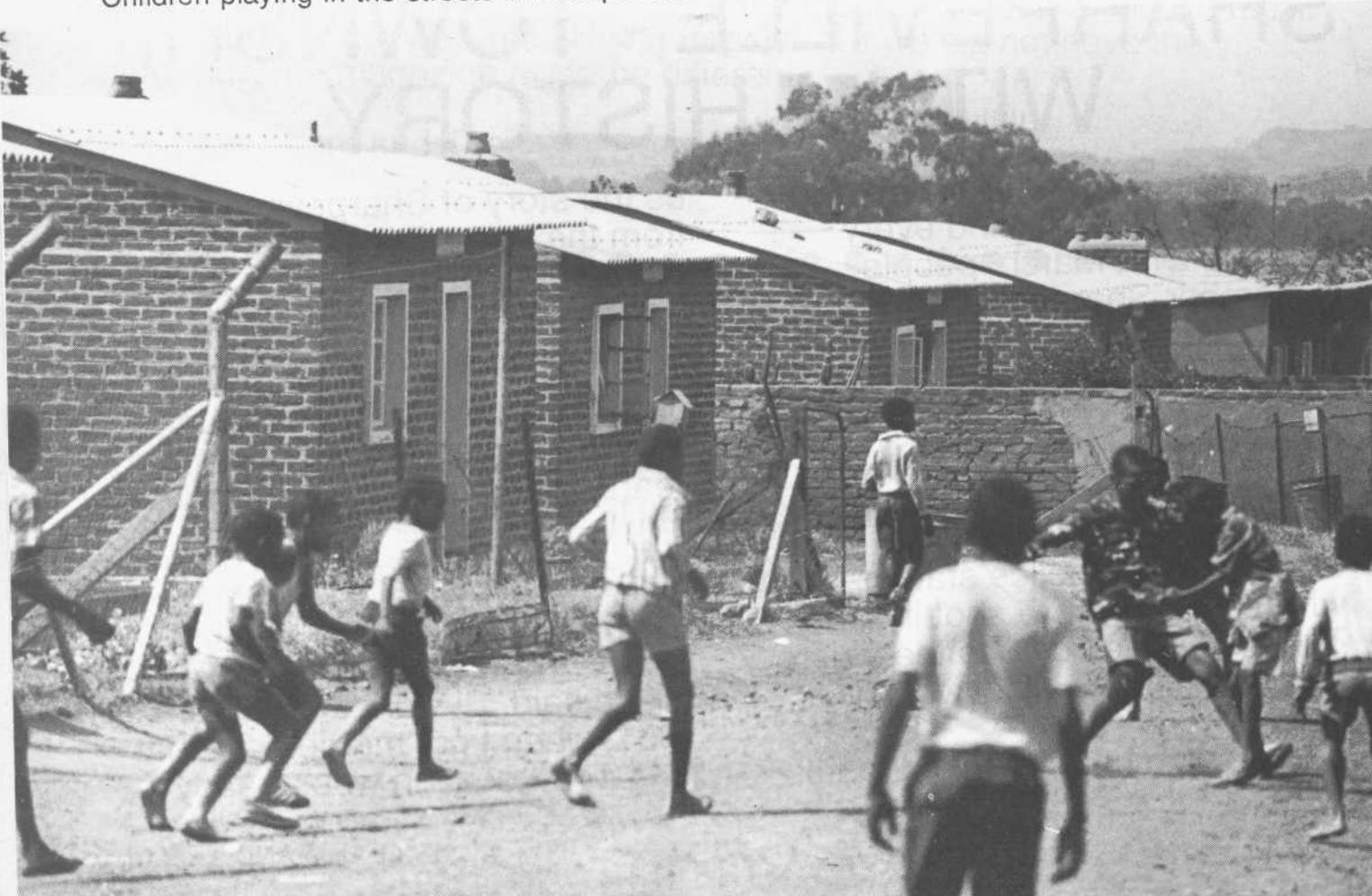
"People did not want to move. Top was a 'lekker' place to live. Everyone lived together, Africans, 'coloureds', Indians, skin colour didn't matter.

"There were stokvels every weekend. Sometimes the police raided and people who made 'umqombothi' were arrested. Sometimes there were pass raids. Then people who did not have the right papers were arrested. There were times when people fought back. People fought the police if they were drunk."

MR SHISHI WARNS PEOPLE

"People started saying that everyone was going to be moved

Children playing in the streets of Sharpeville.





1960 - people ran when the police opened fire.

to Sharpeville. There was one man, Mr Shishi. He owned a house. He told people to be careful. He said they must fight against moving.

"When the police heard of this, they came and chased him out of his house. They took all his furniture out. Rain came that night and all his things got wet. And Mr Shishi left Top. But he did not go to Sharpeville. He moved to Evaton instead."

GOOD-BYE TO TOP

Mma Diniso carried on with the story. "In 1959 the municipality came to Top Location. They said everyone must leave. The municipality made promises. They said in Sharpeville there would be more schools, tarred roads, street lights and very nice homes.

"They said Sharpeville is 'Kotis'phola' - where people relax. And they said that we would

pay rent for thirty years, then the houses would be ours. So we moved."

PEOPLE MOVE TO SHARPEVILLE

"When we got to Sharpeville, we got a big shock. The houses were a mess. They only had one door - the front door. The walls inside were not plastered. And the floors were made out of concrete."

"We struggled to pay the rent. Many people were locked out of their homes because they could not pay. Sometimes as many as 200 houses were locked. The municipal police moved about in streets with buckets full of keys to lock people out."

THE TIME OF 'MAYIBUYE'

"Then in 1960, the municipality put the rent up to R7,00. People were angry. Everyone said we must go to the police station on 21st March. We wanted to complain about our high rent."

Oom Jantjie stopped Mma Diniso. He said, "You must remember that it was also the time of 'IZWELETHU' and 'MAYIBUYE'. Many people in Sharpeville were members of the Pan African Congress - the PAC. They said on the 21st March we must leave our passes at home. Then we must tell the police to arrest us."

THE PROTEST ENDS IN DEATH

"On the 21st, thousands of people marched to the police station. When we got there we found saracens and jeeps. The police started shooting. We ran in all directions.

"I was one of the lucky ones - I got away. But 69 people died that day. And many more were injured. We were very angry that

week. No one went to work. We stayed at home and we mourned for our lost sons, daughters, mothers and fathers."

'LIFE HAD TO GO ON'

"I was pregnant at that time," said Mma Diniso. "So on the 21st my husband said I must stay at home. It took a long time for people to get over the shootings. Life had to go on. But people have never forgotten what happened - and they never will.

"There were some goods things in Sharpeville," said Mma Diniso. There was a band that came from Sharpeville - the Sharpetown Swingsters. Everyone liked their music very much. When my daughter got married, they played at her wedding. It was a party to remember."

21st March, 1960 - the police guard the dead.



1984 - PEOPLE PROTEST AGAIN

Trouble started again in 1984. Once again people were angry about their rents. The Lekoa Town Council put the rents up from R62,00 to R67,00. People protested about this increase. And again the protests ended in death.

"People were very angry about the increases," said Mma Diniso. "When we moved here in 1959, we were promised that at the end of thirty years, we would not pay rent anymore. But over the years the rent just got higher and higher."

A BROKEN PROMISE

"The Lekoa Town Council said they were not interested in the promises that the municipality made. They said those promises were made to our fathers, not to us. So we must forget about it.

But people did not want to forget about it. So they fought back. And still today people are not paying rents here."

"And now we have a new worry in Sharpeville," said Oom Jantjie. "The Town Council is not building houses here anymore. And there is talk that one day we will all be moved to Sebokeng. People cannot live like this."

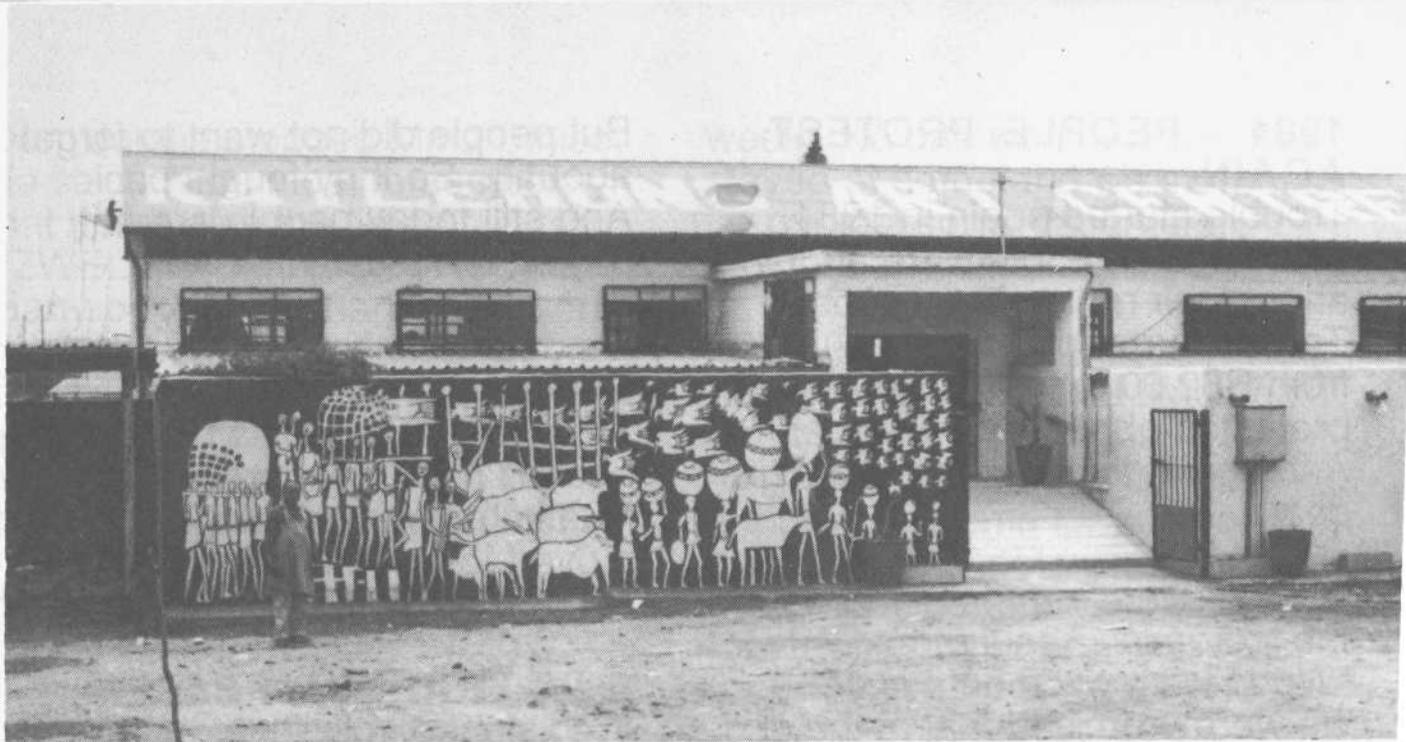
A 'V' SIGN FOR PEACE

We listened in tears to the old man's last words. And on the way home, we thought about how the people in Sharpeville have suffered. Then we thought about the 'V' sign you make for the taxis, to show that you want to go to Sharpeville.

'V' stands for love and peace. And 'V' stands for victory. We hope that is what the people of Sharpeville will have one day.

1984 - people protest against high rents in Sharpeville.





A PLACE OF COLOUR

Katlehong, like many townships, is a grey place. Most of the houses are grey. And often there is a cloud of grey smoke in the air above the houses. But there is one building in Katlehong that is not grey. This building is the Katlehong Art Centre.

When Learn and Teach went to visit the Katlehong Art Centre, we had no problems finding it. The walls of the Art Centre are covered with bright paintings of people and animals. There is no way you can miss it.

At the Art Centre, we walked past two big clay animals at the gate. Inside, we found Napo Mokoena, waiting for us. Napo told us how the Art Centre started.

A GROUP OF SCHOOL BOYS

"In 1969 about ten of us came together," Napo said. "We were all interested in art. We wanted to start an art group so that we could work together. We were very young at the time - in fact we were all still at school.

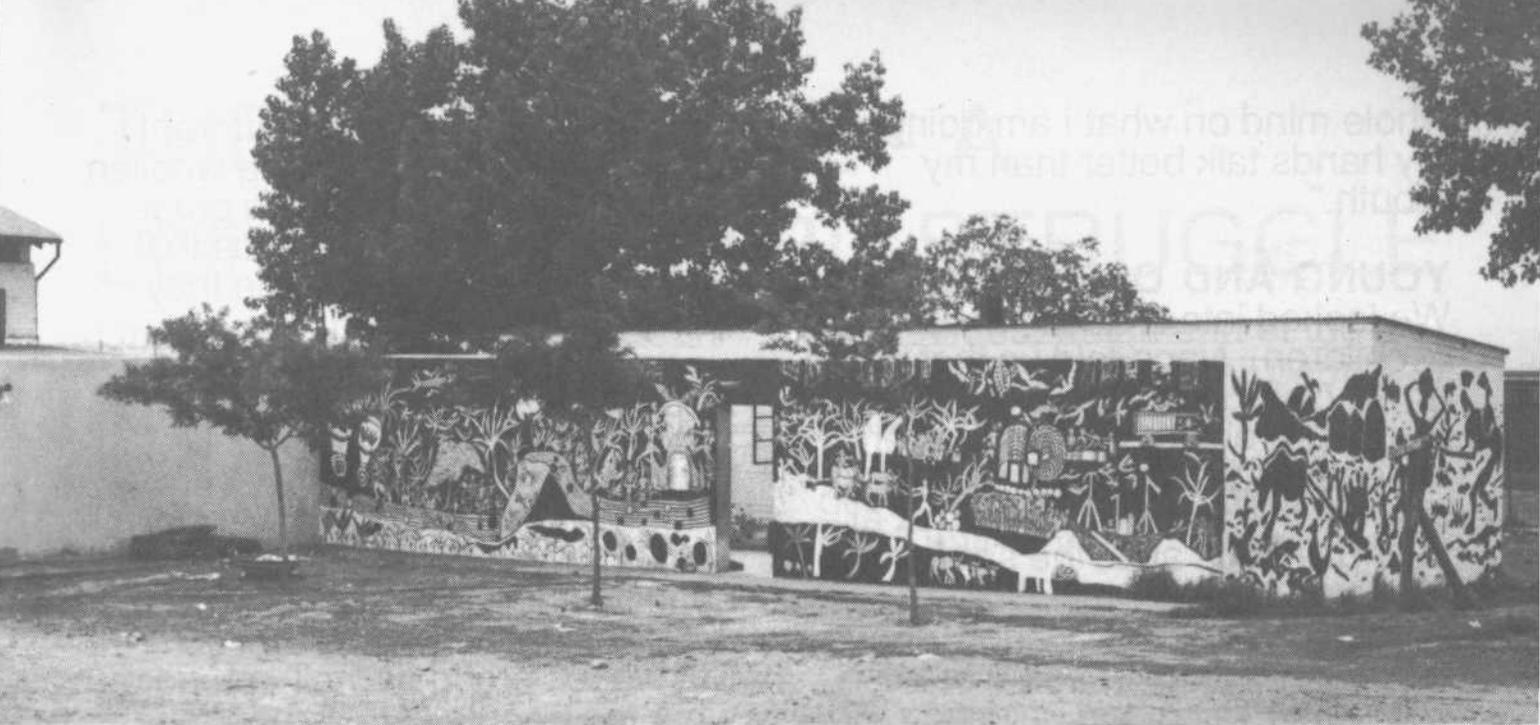
"We had nothing - no money and nowhere to work. Sometimes people would give us money to buy paints but the money never lasted for long. Then we found a shack in someone's backyard. We used the shack for everything - it was our workshop, our storeroom and our office."

FROM A SHACK TO A HALL

"People used to come to see what we were doing. Some people wanted to join us, others wanted to learn how to paint and draw. But there was no space. So we started to look around for a new, bigger place.

"In 1976 we asked the East Rand Administration Board to give us a house. They did not give us a house. Instead they said we could use the old community hall. And that is how we came to be here."

"We moved into the hall. But we did not just want the hall for ourselves only. We wanted everyone in Katlehong to use it. We looked for people to help us



teach. It didn't matter what people knew - dancing, singing, weaving, anything - just as long people used the hall."

FROM ART TO KARATE CLASSES

The Katlehong Art Centre has changed a lot since it started. The young boys who fought for the hall are now grown-ups. And today they are all well-known artists. But like Napo, they have not forgotten the Art Centre. They still work there.

Napo finished his story by telling us what they do today. "Now people teach all sorts of classes here. Apart from the art classes, there are sewing and weaving classes. Someone also teaches karate and boxing. And you can learn how to dance and play music and how to act."

TRYING TO MAKE MONEY

Napo showed us around the Centre. The Centre is full of so many beautiful things that there is not much room to move. There are big clay pots and wire cars. There are wooden sculptures, baskets, mats and paintings of all sizes and colours.

"We keep these things to sell," Napo told us. "We need money to keep the Centre open. When we sell something, some of the money comes to us. But most of the money goes to the person who made it. So we are also teaching people to make money by using their hands."

ARTISTS AT WORK.

Napo took us to see the artists at work. We saw a young man carving wood. He was making a statue of a man. He worked fast and with great care. He told us that he gets his wood from a forest, just outside Katlehong.

We also met Bhekisani Manyoni. Bhekisani comes from Rorke's Drift in Natal. Bhekisani used to make toys for himself when he was young, like most children in the countryside. But Bhekisani never stopped making things out of clay. And today he is a well-known sculptor.

"I work with clay, like people did long ago," Bhekisani said. He did not stop working while he spoke to us. "And when I work, I put my

whole mind on what I am doing. My hands talk better than my mouth."

YOUNG AND OLD LEARN

We looked into a class. It was full of children. Napo told us that it was an art class for children with learning problems. The children were busy drawing. When they saw us, they wanted us to look at their paintings all at the same time.

"These children really know about art," said Napo. "They have fresh ways of drawing and painting. We do not teach them. We just give them paper and paint - the rest comes from inside the children."

We also saw the sewing and weaving classes. Women of all

ages were busy making different things. Some were making woollen mats, others were weaving grass baskets. The women told us that they teach each other while they work.

A CENTRE FOR THE PEOPLE

We were sad when we left the Katlehong Art Centre. We were sad because we were leaving with nothing. We could not take their beautiful things with us.

But we felt proud as well - proud of what the people of Katlehong are doing. The Art Centre is more than just a place where people come together to work and learn. It is the heart of Katlehong and it makes Katlehong a special place.

A pottery class at the Katlehong Art Centre



THE O.K. STRIKE - A LONG AND HARD STRUGGLE

On the 18th December, last year, 11 000 workers all around the country left the O.K. Bazaars branches where they worked. They did not go back to work the next day. In fact, they did not go back to work until the 2nd of March, when their strike was over.

"We were very angry," said Gladman Jele, a worker at O.K. "In 1985 when we talked about increases, the O.K. bosses said that they could only give us R40. But they said if they made big profits, they would give us more money.

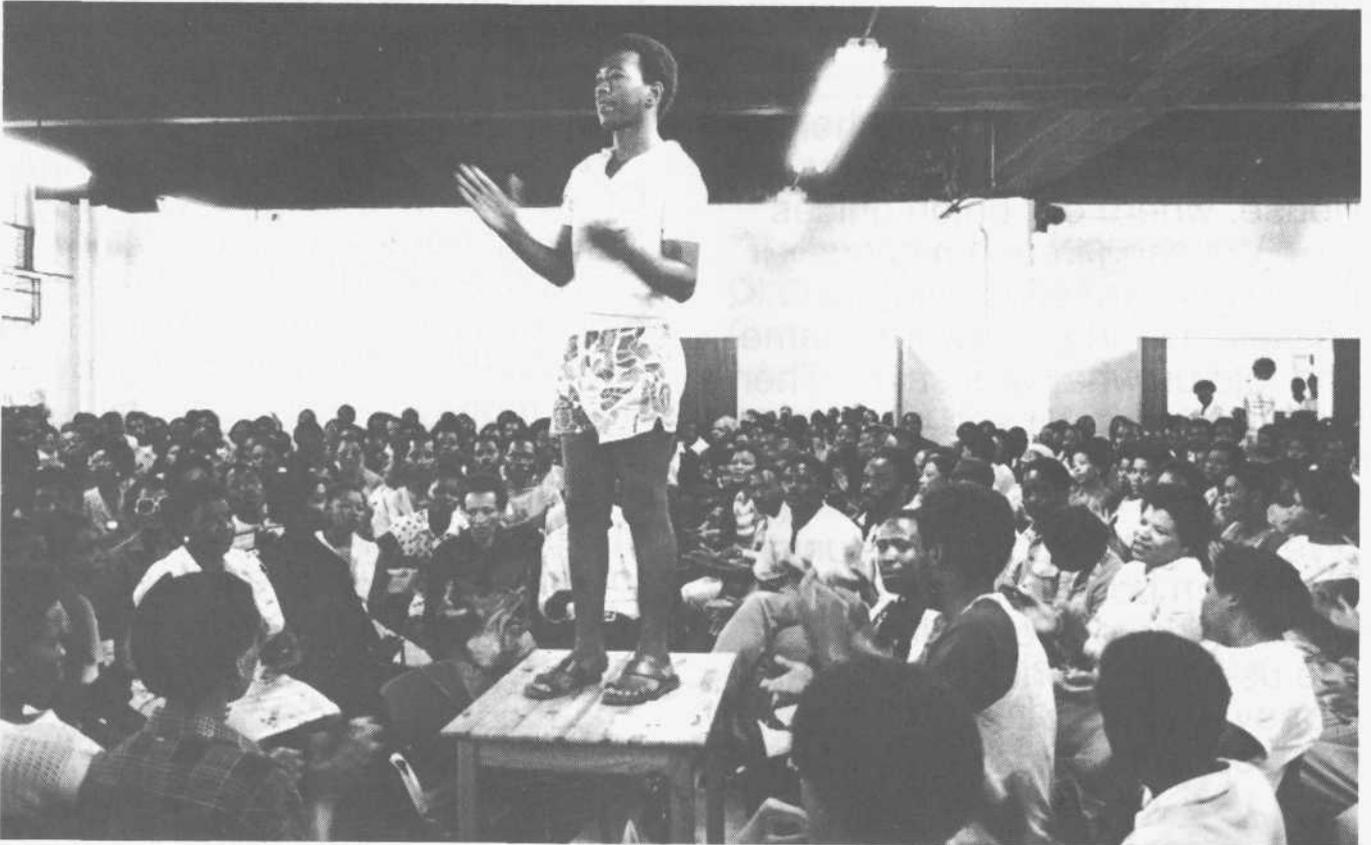
"We knew that the O.K. was making lots of money.

Sometimes, at the end of the day, the cashiers had to call people to help them count all the money they had taken. But we did not get an increase - we only got an extra half-day off."

WE KNEW WE WOULD WIN
"When we told the O.K. bosses last year that we wanted a R160 increase for everyone, the bosses said we were mad," Gladman went on. "They offered us R85 instead. But the bosses were playing with us - especially the people who have worked at the O.K. for a long time.

"People talked about a strike. So our union, the Commercial,

O.K. strikers meet at Cosatu House.



Catering and Allied Workers Union of South Africa (CCAWUSA), organised for all the workers to vote. All the CCAWUSA members at the O.K. voted for a strike. So we knew before we started that we would win because we were united."

STRIKING IS HARD

"It is easy to vote for a strike," said Isiah Thoka, another O.K. worker. "But to spend two months without pay is very difficult. I was lucky - my brother is working. But everyone at home missed my wages. They all stood by me. They wanted us to win. So no-one ever moaned because I wasn't bringing any money home.

"Other strikers had it tough. People couldn't pay their instalments and their furniture was taken away. Some people lost their houses because they couldn't pay the rent."

WE MET EVERY DAY

"In Jo'burg, we came together every day. We met at Cosatu House, where our union offices are. We sang freedom songs. If there was a meeting with the O.K. bosses, the shop stewards came and told us what was said. Then we talked about it and decided what to do.

"We also got food from the union. The union bought food. Then some workers cooked it and sold it to us for fifty cents a plate. The money was used to buy more food for us. It was a great help."

TELLING PEOPLE

"All this time, the Shop Stewards Council was very busy. They were making stickers and pamphlets for us to give out to people. We had to be very careful because of the Emergency laws. We could not say that people must boycott the O.K. - that is against the law.

"But we wanted people to know what was happening at the O.K. We wanted them to stop shopping there so that the bosses would agree to our demands. So we printed stickers that said, 'I don't buy from the O.K.'

"We also took turns to picket outside the O.K. Every day people stood at the main doors of the O.K. shops with posters, telling people about the strike. The posters worked - the bosses did not like people knowing about the bad things that were happening there."

HARD FOR THE UNION

"The strike was difficult for CCAWUSA," Comrade Vivian Mtwana, general secretary of CCAWUSA said. "It was the biggest strike we have ever had in CCAWUSA. The union did not have money to help so many people for such a long time.

"The O.K. bosses were also ready for the strike. They employed lots of casual workers to take the place of the strikers.

"All the meetings we had with the O.K. bosses ended with no

agreement. The bosses did not want to know anything about the R160 increase.

"In the end we asked people to help us make an agreement. The O.K. bosses chose some people and we chose some people. The meetings were hard work. Sometimes they went on through the night - until half-past five in the morning."

"In the end," said Margaret Rathebe, "we did not get everything we wanted. But we got more than the bosses first offered us. We got an increase of R100 and a new staff discount of 12%, instead of the old 10%. The bosses learnt a lesson. Now they know that we are serious when we say we want something."

LEARNING FROM THE STRIKE

"The O.K. workers who did not strike also learnt something," Gladman said. "They were ashamed when we came back. And they thought that we would treat them 'otherwise'. But we want them to join us in CCAWUSA.

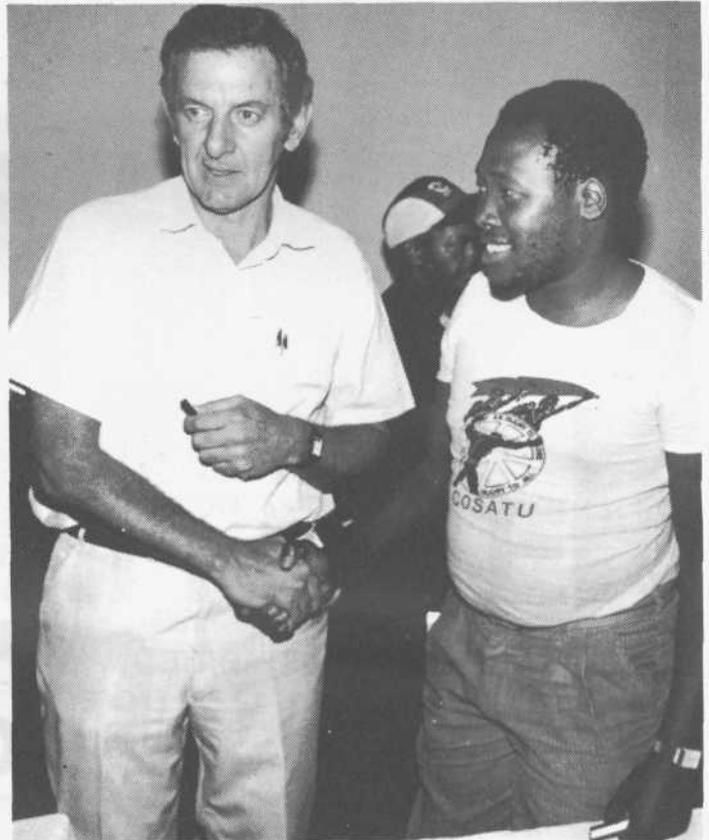
"CCAUSA has shown them that their unions do nothing for them. They say that CCAUSA won better wages for all O.K. workers. Even some white workers want to join CCAUSA now."

"I think that CCAUSA is great," said Mma Motsoasele who has worked at the O.K. for twenty five years. "And through the strike,

more workers have joined CCAUSA. I say, Forward with the struggle."

BACK TO WORK

"It was wonderful to come back," Mma Motsoasele said. "The



CCAUSA and an O.K. boss shake hands at the end of the strike.

supervisors were not happy to see us on our first day back.

"The union got a letter from Gordon Hood, the big boss of the O.K. Now he knows the people who were on strike. But the people who stayed behind, the people who wanted to please him - does he know them? - No!

"When I came back from the strike, I was fat from my two and a half month holiday. After two weeks on the job, my back was aching again. And I wanted to go on strike all over again."

BOSSES AND THE GOVERNMENT

But it will be a long time before the O.K. workers go on such a long strike again - even if Mma Motsoasele wants to. They are proud that they won after such a long struggle.

"We have learnt a lot," said one worker. "We saw how the government helps the bosses in strikes. Many of our workers were detained while we were on strike. Now we know that our struggle is not just against the bosses, but against the hard laws of the government too."

An O.K. striker with a poster, telling people about the strike.





MONK'S KITCHEN

There is a house in Zone 4, Diepkloof, that is the busiest house in Soweto. Any time you pass this house, you will see people sitting outside, laughing and talking.

As you know, Learn and Teach does not like to miss a party. So we went to find out what all the people were doing there.

As we opened the gate, we smelt food cooking. Behind the house, we saw a tin shack. And under a tree, people were sitting, eating food and laughing.

THE MONK HIMSELF

A big man came out of the shack. He came up to us and asked us what we wanted. At first we felt a bit scared. Then we told him that we were from Learn and Teach and that we wanted to know why so many people came to his house.

"My name is Bra Monk Mojatau," the big man told us. "And this is my restaurant. If you want food, you are at the right place. And if you want a story, you are still at the right place."

FOOD FROM A BICYCLE

Bra Monk started by telling us how he got into the food business. "I started selling food in 1982 when I came out of 'university'," Bra Monk said. We looked at him. He did not look as if he had been to university. Then we realised that he meant prison.

"I had no job," Bra Monk went on. "So I built myself a fireplace. And I bought some pots to cook with. I used to cook the food at home. Then I loaded the food onto my bicycle and rode around, selling it.

"During the week, I sold my food at schools. And at week-ends I sold it

at shebeens, stokvels, at Orlando Stadium - anywhere where lots of people came together."

CAN A MAN COOK?

"At first people laughed. They said, 'What does a man know about cooking?' But soon they were coming to my house to buy food. So I built a shack to cook in. And now people come from all over Soweto, just to eat my 'specials' "

"I do everything myself - I cook, I dish the food up and I wash the dishes when people finish eating. We don't use knives and forks here. People eat with their fingers."

NO 'WOZA-WOZA' FOR MONK

"Some people say I am using 'woza-woza' muti to bring customers to my backyard. But that is not true. People come because I cook well and my food is cheap."

All sorts of people eat at Monk's Kitchen.

We looked around while Bra Monk was talking. There were a lot of people sitting around in his backyard. A man shouted out, "How about a story, Bra Monk?"

But Bra Monk carried on talking to us. "I have no music here," he said, "But I don't need music. When my customers get bored, I tell them jokes. Some people just come here to hear my jokes."

MONK'S CUSTOMERS

"I have a special price for school children. I charge them one rand a plate for 'Cuchamba Special' - pap and meat. Lots of school children eat their lunch here."

"All sorts of people eat here," said Bra Monk proudly. "Coal sellers, taxi drivers, people with no jobs. But I don't care who my customers are. It doesn't matter if they have suits or overalls - they all have stomachs and that is what is important to me."





Bra Monk serves one of his customers.

"Some of my customers are really funny. There is one fat coal seller who eats more than three of my other customers put together. School kids call him 'Sgantsontso' after the green man on TV".

MONK'S MENU

"I cook many different dishes. I make 'Three Quarter Vegetables and Pyapya'. That is vegetables, pap and pork. Then there is 'Mr Porky' - a spiced pig's head." We asked Bra Monk to tell us more about this 'Mr Porky' dish.

"The first time I made 'Mr Porky' I cooked a pig's head and put it on a tray for everyone to see. But people just laughed - no-one bought it. So I put a pair of glasses on the pig's head. The trick worked. Now 'Mr Porky' is a favourite."

NO CLOSED OR OPEN TIME

"There is no open or closed time here. People come at any time. I start cooking at four in the morning. People start coming at six o'clock for breakfast. And they do not stop until midnight.

"Week-ends are my busiest time. My bra, I do not sleep. Many people want food before they have a drink. Shebeens do not sell food, so people come to me.

"Some of them come in the early hours of the morning. I want the money. So I wake up and give them food. But I understand. I also sometimes have a drink. I know what it is like to be hungry in the middle of the night".

MONK'S DREAM

Monk showed us that he really knew how to tell a story. When Monk finished, we asked him what he dreams of. Monk told us that he hopes to make a lot of money. Then he will buy a caravan and sell food from it. He plans to call his new business 'Monk's Meals on Wheels'.

There was only one more thing to do at Monk's Kitchen - try the food. And that was what we did. It was hard to decide what to eat. But in the end we asked for 'Mr Porky's'— they were delicious! ●

STORIES FROM OUR READERS

WHO IS BETTER THAN WHO?

Hey, comrades, I once read about a reverend who said, "Whites are better than blacks." But God is the creator. And I want to know where the bible says, "Let us make one race to rule over the whole of creation?" And where does it say, "Let us make one race the servants of a better race?" You can take any bible and read from Genesis Chapter 1 to Revelations, Chapter 22 and you will never find that God said, "Let there be two races, one better than the other one." This is rubbish! Without doubt, it is ignorance and rubbish. And anyone who believes this will suffer as a result. We all know that you reap what you sow.

Jeffrey Shandu
PIET RETIEF

LIGHT FOR THE FUTURE

Greetings to all readers of Learn and Teach. I want to thank you for writing the story 'The Right to Choose'. It was very interesting. Now I know which contraception to use if I don't want a baby. I'm still at school. I have a girlfriend and we don't want a baby before we finish our studies. Really, you gave us light for our future. Keep up the good work.

Young man
KAGISO

LET THERE BE PEACE

Greetifications to all readers and writers of Learn and Teach.

Firstly, I want to thank you for writing about contraception. Some youths are too shy to ask their parents about contraception. I believe they learnt a lot about it from Learn and Teach No. 7, 1986. In my area, everything is fine. The youth keep themselves busy by singing in choirs. Most young people here love singing. There are about thirteen choirs. Let there be peace, friendship and oneness among all choirs.

A member of Mmuso o Motsha choir
DUDUZA

SOME JOKES

A man was walking in the park and found a penguin. He took the penguin to a policeman and said, "I found this penguin. What must I do?" The policeman said, "Take it to the zoo." The next day, the policeman saw the same man with the penguin. He walked up to him and said, "Didn't I tell you to take that penguin to the zoo?" "Yes," said the man, "I took him to the zoo yesterday, and today I am taking him to the movies."

First student: How were your exam questions?

Second student: They were easy, but I had trouble with the answers.

Sally: Teacher, would you punish a pupil for something she didn't do?

Teacher: Of course not.

Sally: Good, because I didn't do my homework.

The teacher is talking on the telephone.

Teacher: You say Joe can't come to school because he has a cold. Who is speaking?

Voice on the telephone: This is my father speaking.

Thamsanqa Matinise
TEMBISA

TEMBISA IS PEACEFUL NOW

I live in Tembisa. I am happy because Tembisa is very clean now. And the schools are clean. Since the comrades came here to Tembisa, nobody is fighting and nobody is killing his friend. Now I want to see more houses in Tembisa. And I want the roads to be tarred. I want Tembisa to be big like Soweto.

Pleased
TEMBISA

EDUCATION AND FREEDOM

I am very happy with your magazine. It is good and puts us in the light. I am writing this letter to answer Derrick Khumalo of Ntokozweni. He asked about the school boycott. He wants to know who will rule if we are not educated when we get our country back.

Firstly, I want to write about the stayaway from school. We started by fighting for Student Representative Councils (SRC's) at schools. Students had no voice at school.

Some prefects worked with the police. We fought against that and some students died, for example, Emma Sathekge. We talked to our principals about SRC's, but they did not listen to us. That is why we decided to do something. First we had class boycotts. We came to school, but we did not have lessons. Then the soldiers came. That's why we stayed away from school. Then our demands were accepted and we could have SRC's.

Now I will answer the part in Derrick's letter about uneducated leaders in the future. Everyone wants educated leaders. But where are our educated leaders like Tambo, Mandela, Sisulu? They are in prison or in exile.

Okay, let's look at Bishop Tutu or Dr Motlana. They are both educated. But can they change the government? Maybe yes, maybe no. But Mr Tambo has shaken the government. (We cannot print the next part of this letter because of the emergency laws) Educated people don't care about the struggle. They just have a good time. Bantu education is a big problem. It tries to teach us to see white people as better than ourselves. It tries to teach us to be slaves. And people who think of freedom are put in jail. But those who worry about education are left alone, to study at school. Educated people are not in the struggle. They say as long as I earn my salary, I have no worries.

Student
SEBOKENG

A POEM

My dear friend
Have you heard about him?
I don't think so.
That was my beloved friend who died for my rights.

It was a great day
For the hater of my friend
When he was hanged
For security reasons.
But it was a sad day for me
Because he was my closest friend.

He died, being hanged,
Or shot to death.
That I won't tell, because it was done in secret.

We went to the government
And asked for his body, but in vain.

His body had died
But his soul is living and dwells on this earth
He shed his blood
For me and you to live, and win the struggle
Unlike Jesus who shed his blood
For our sins to be forgiven.

Moses Manganye

STOLEN THINGS FOUND

I want to return some things which were stolen from a holiday-maker near East London on Christmas morning. I hope this lady will read Learn and Teach and claim her things. We don't know her name or what she looks like. But we do know she can speak a little Xhosa or Sotho. She was driving a white Ford Fairlane with a black vinyl top. The car broke down on the N2 between East London and King Williams Town. A man offered to help her fix her car. But when she wasn't looking, he stole her suitcase and ran away. The woman tried to catch him, but he pulled out a knife and tried to stab her.

A few days later, this man tried to sell the stolen goods to me. There was a radio, a Swiss watch, a press button telephone, 2 pairs of earrings, a wedding ring, false teeth, an adding machine and a calculator. We forced the man to give us these things. We are keeping them because we hope that we will find this woman. We want to give her things to her. I know that her heart is broken.

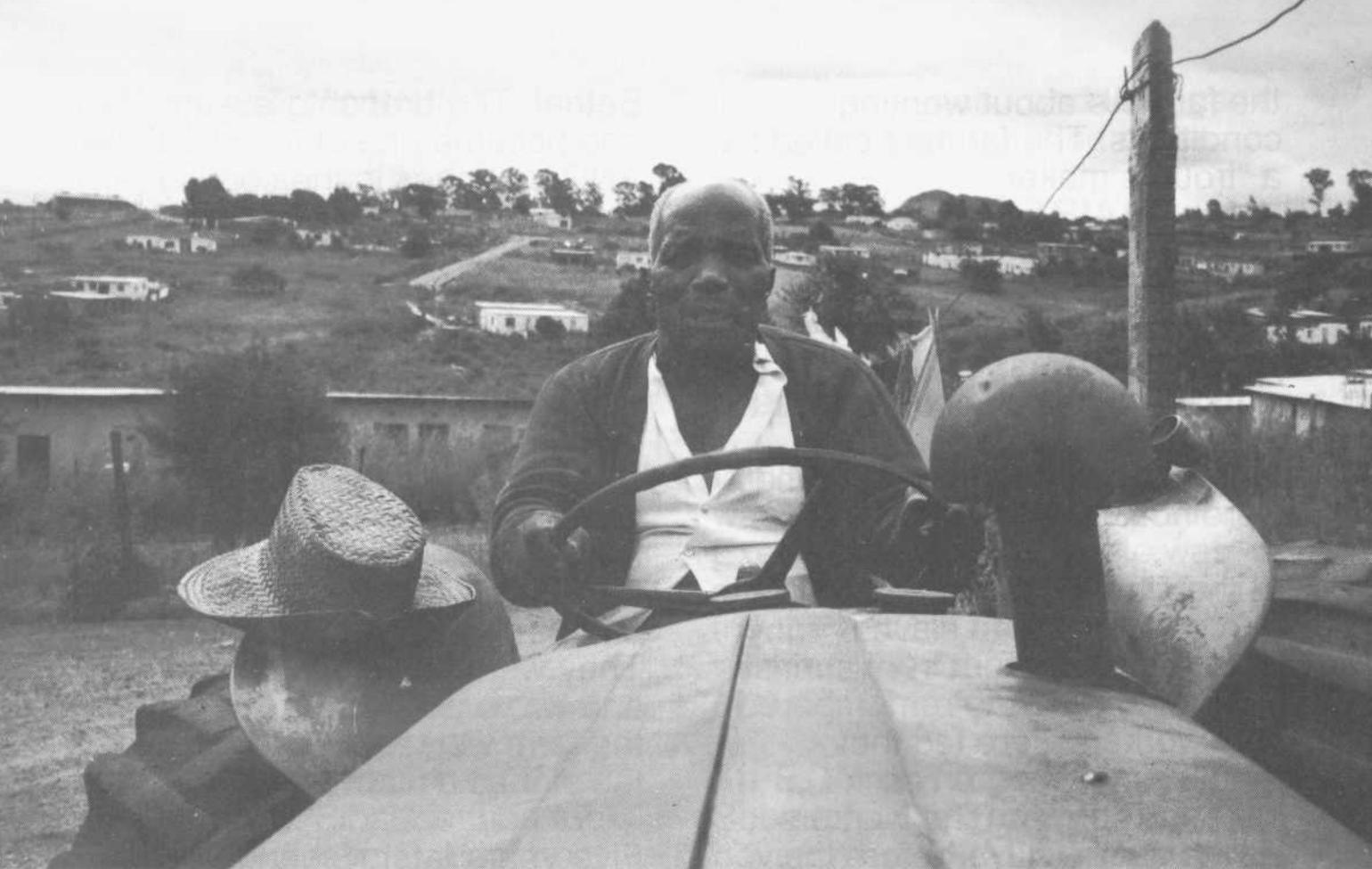
The Samaritan
MDANTSDANE.

Anyone who knows this woman can contact Learn and Teach.

THE NELS DAIRY STRIKE

I am a worker at Nels Dairy in Victory Park. I am on strike. Our strike at Nels started because Petros Ramasuku was fired. Petros works for Nels Dairy in Bez Valley. The bosses fired Petros because he did not take his lunch at the normal time. Petros had too much work to do. So he finished his work before he took lunch.

When I heard about Petros, I called a meeting. After the meeting the workers at



THE LION OF THE EAST

When "Oom" Gert Sibande died in Swaziland in January at the age of 86, South Africa lost somebody who was very special.

Gert Sibande was a big, strong man who spent most of his life fighting for the freedom of his people. He was called the Lion of the East - because like a lion, he was a fighter until the very end.

THE SON OF FARM WORKERS

Gert Sibande was born near Ermelo in the Eastern Transvaal in 1901. He was the son of poor farm workers. Like most children on the farms, he did not go to school - not even for a day. There were no schools for the children of poor farm workers. He started

working for the farmer when he was only eight years old.

His first job was to ride on the wagon at the farmer's side, opening and closing the gate. When the farmer found out that the young boy's name was Shadrack Sibande, he told him that he didn't want anybody with an English name working on his farm. The farmer decided, there and then, that the young boy should be called Gert, after him.

A TROUBLE-MAKER

Sibande spent the next twenty years working on different farms in the Eastern Transvaal. The young Sibande never stayed on the same farm for very long - because he liked to argue with

the farmers about working conditions. The farmers called him a "trouble maker."

In the 1930's Sibande moved to the Bethal location and started helping farm workers with their problems. At first he helped workers by making complaints to the magistrate. Some of the magistrates were helpful, some were not.

At that time, farm workers were treated worse than slaves. They were forced to work from sunrise to sunset. Sibande remembered how workers were fed their "phutu" and gravy on sacks instead of plates. The workers had to eat quickly - before the gravy soaked through the sacks.

THE FARM WORKERS ASSOCIATION

Gert Sibande started a Farm Workers Association. This was the first organization to help farm workers in South Africa. At that time many farm workers got land to plough for themselves as part of their wages.

But often the farmers would take the farm workers' crops just before harvest. The Farm Workers Association helped people to get their crops back. They also helped farm workers who ran away from the farms because of the way the farmers treated them.

In 1939 the farm workers sent Sibande to meet the ANC in Johannesburg. He came back and started an ANC branch in

Bethal. The branch grew quickly and became one of the strongest ANC branches in the country.

TALKING TO THE PAPERS

But life for the farm workers in the Eastern Transvaal still did not get better. Sibande now thought of a new plan. He decided to "talk to the papers". In June 1947 Sibande took a priest and a journalist by the name of Ruth First on a tour of the farms in the Bethal district.

They went back to Johannesburg and wrote about the suffering of the farm workers in Bethal. But the stories did not help.

Five years later, Sibande helped the late, great Henry Nxumalo



Gert at home

from Drum magazine. Nxumalo, who was called Mr Drum, shocked the world with his stories about the suffering of farm workers in Bethal.

THE FIRST BANNING ORDER

The next year, in 1953, Sibande got his first banning order. He was told he had eight days to leave Bethal.

Sibande went to the magistrate to ask for advice. When Sibande asked him where he should go, the magistrate told him that no farmer or town would take him. The magistrate then told him to buy a donkey and a little cart and to keep on moving.

Sibande left Bethal and moved back to Ermelo - but not for long. Before a month had passed he was arrested. Sibande then took his family to live in Evaton, near Vanderbijlpark.

ON THE RUN

There is a great story of the time Sibande went to a meeting in Kliptown in 1956. He was "on the run" but he wanted to speak at the meeting. He stood with the crowd, his collar turned up and a "copperhat" over his head.

When his turn came to speak, he got onto the platform and took off his hat. But before he said a word he heard somebody shouting, "It's Sibande, it's Sibande". The voice belonged to Sergeant Moeller of the Security Branch.

Moeller's friends rushed forward to grab Sibande, but the sergeant told them to move back. He knew the crowd loved Sibande and he was scared there would be trouble if they arrested him. Moeller waited for Sibande to

finish his speech - and then gave him a five year banning order.

THE TREASON TRIAL

Three months later, Gert Sibande, together with 154 other people, was arrested and charged with high treason. The trial lasted nearly five years.

While Sibande was in court, he was chosen to sit on the National Executive of the ANC. He was also chosen to be the president of the the ANC in the Transvaal. He was the last Transvaal president of the ANC before it was banned.

LIFE IN SWAZILAND

Soon after the Treason Trial, the government told Sibande that he had to live in Komatipoort - a small town near the borders of Swaziland and Mozambique.

Sibande stayed there for only a few months before he "skipped" the border into Swaziland. A few months later he skipped back into South Africa and went to Bethal to buy a tractor. He drove the tractor back to Swaziland. For many years afterwards, he made a small living by ploughing fields for people in Swaziland.

Gert Sibande spent the last years of his life in a flat in Manzini. At the end his health was poor and his big body was tired.

May the Lion of the East rest in peace.

'THE TIME OF THE COMRADES'

When Themba Nkosi first picked up a camera, he did not know which way to point it. But now, seven years later, Themba has put together a book of his photographs. The book is called 'The Time of the Comrades'.

Themba says, "My book shows that you do not need special training to be successful. I learnt to take photographs with help from my friends. And if I can learn from friends, anyone can do the same."

WITH SOME HELP FROM A FRIEND

The friend who helped Themba is another photographer, Bongani Mnguni. Bongani used to take photographs for the Sunday Post newspaper and Drum magazine.

In 1980 Themba was a driver at the Sunday Post. He often drove Bongani when Bongani went out to take photographs. They soon became good friends. And Themba became interested in what Bongani did.

TAKING PHOTOS IN SECRET

When Bongani wasn't looking, Themba took out his cameras. Themba didn't know how to use them. But Themba used to watch everything that Bongani did. Then Themba started trying to take photographs himself with Bongani's camera.



Themba Nkosi - photographer

Bongani didn't know what Themba was doing - till he saw photographs on his films that he hadn't taken. Bongani knew at once that it was Themba. But he wasn't angry. Bongani was pleased. And he started to teach Themba everything that he knew.

For the next year, Bongani and Themba were like brothers. Bongani helped Themba to buy his own camera. Soon Themba was taking photographs as well as the other photographers at the newspaper. But Themba carried on working as a driver.

DRIVER OR PHOTOGRAPHER?

In 1981 the Sunday Post was banned. Themba was left without a job. Themba didn't know what to do - should he get another job as a driver, or should he try to make money with his photographs.

No-one wanted to give him a job—a driver who said he was a photographer! So Themba worked on his own. He sold his pictures wherever he could - to newspapers and magazines. He even took wedding photographs to get money.

But Themba's work was so good that the City Press newspaper offered him a full-time job as a news photographer. Themba's work took him all over the country - to political meetings and funerals everywhere.

MAKING HISTORY

And everywhere Themba went, he noticed the young people. Themba says, "Children are no longer children anymore. They are young adults. And they are at the front of the struggle today. That is what I wanted to show in my book."

But 'The Time of the Comrades' is more than just a book about children. It is also a history book. It is the history of the last two years in South Africa.

"History is important," says Themba. "I know many photographers have better pictures than mine. But they do

not use them. It is no good having a cupboard full of photographs - a cupboard full of our history. Photographers must find a way of giving history back to the people who made it."

'THE TIME OF THE COMRADES'

And that is what Themba has tried to do. Each photograph in Themba's book has writing to tell you about it. The book starts with a photograph taken at a student's funeral in Pretoria in 1984. There are photographs of the school boycotts, and of the Vaal rent protest.

There are photographs of most of the big funerals that were held last year. And the book ends with photographs of the May Day rally in Orlando in 1986.

If you want to buy Themba's book and see for yourself, you must send R13,40 to:
SKOTAVILLE PUBLISHERS
P.O. BOX 32483
BRAAMFONTEIN
2017

This money includes GST and postage.



THE TIME OF THE COMRADES PICTURES FROM THE BOOK BY THEMBA NKOSI



ENGLISH LESSON

WHAT YOU MUST GET IF YOU LEAVE YOUR JOB

Many workers leave their jobs every day. Some people want to leave. But other workers are fired or retrenched. When you leave your job, there are things that your boss must give you - no matter why you are leaving.

1. NOTICE

If you leave your job, you must give your boss notice. You must tell him that you are leaving before you leave. But if your boss fires you, then he must give you notice.

If your boss does not give you notice, he must give you notice pay. If you are paid every week, your boss must give you a week's notice - or one week's wages as notice pay.

If you are paid every month, your boss must give you two week's notice or two week's notice pay.

So, if you get R150 a week, your boss must pay you R150 notice pay. If you get R400 a month, your boss must give you R200 notice pay.

2. HOLIDAY PAY

Holiday pay is money workers get when they go on leave. Most workers

get this when their factories close in December. For every month that you work, you must get about one day of holiday - but in some factories it is different.

If you have not taken your holiday when you leave your job, your boss must pay you for the days that he owes you.

3. YOUR BLUE CARD

When you leave your job, you must ask for your blue card. You will need your blue card if you want to get money from the Unemployment Insurance Fund (U.I.F).

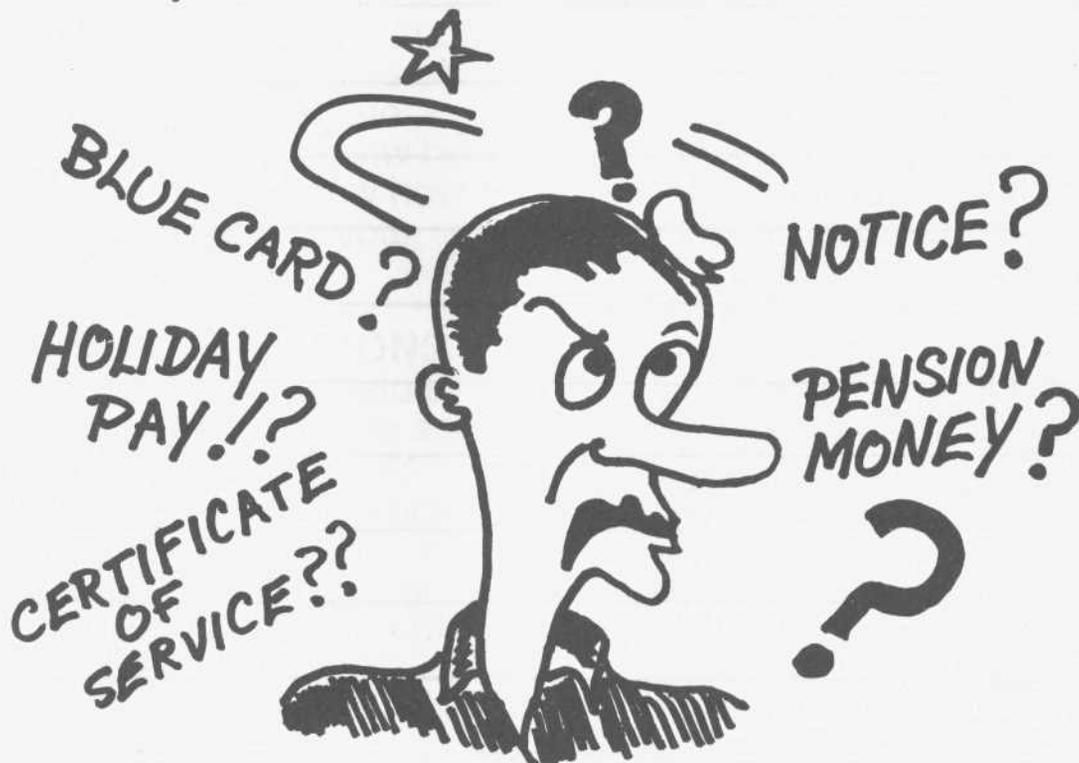
4. PENSION MONEY

You must check your payslips. If your boss took money from your wages for a pension fund, you must also get this money when you leave. A pension fund will pay you when you are too old to work. But if you leave your job before you retire, your boss must give you the money you paid into the pension fund.

Different pension funds have different rules. Some pension funds will pay you when you leave your job. Others say that you must wait for a year before they will pay you your money. You must find out from your boss when you can get your pension money.

5. CERTIFICATE OF SERVICE

A certificate of service is a letter from your boss to say that you worked for him. It will help you when you look for another job. It will tell your new boss what work you can do.





PENSIONS

GETTING MONEY WHEN YOU ARE OLD

WHAT IS A PENSION?

A pension is money that you get when you are old and you cannot work anymore. Most people get pensions from the government. We are going to tell you how government pensions work.

Some firms have private pension funds for their workers. Private pensions have different rules. If you pay money into a private pension fund, you must know how it works. If you do not know how it works, ask your union or your employers to tell you.

GOVERNMENT PENSIONS

The government pays pensions to women over 60 years of age and men over 65 years. Pensions come from the taxes that people pay. Pensions are not a gift - the law says all old people must get a pension. But sometimes people have big problems with their pensions.

HOW TO GET A PENSION

When you ask for a pension, you must talk to the District Pensions Officer. In big towns, there is a special person who does this work. But in small towns and on the farms, the magistrate or the Commissioner is the Pensions Officer.

District Pensions Officers have clerks who help them. The work of the clerks is to help people with pension forms - the clerks cannot decide who gets a pension. The District Pensions Officer decides this.

If a pensioner is too sick or too old to go to the Pensions Office, then the clerk must come and visit the pensioner at home.

WHAT YOU NEED FOR A PENSION

When you go and ask for your pension, you must take your

identity book with you. If you do not yet have an identity book, you must take your reference book. If you come from an 'independent' homeland, you must take your passport.

Sometimes when people with reference books, ask for their pensions, the clerks say they cannot get them. But this is not right. If this happens to you, you must get help.

If you are Xhosa, Tswana or Venda speaking, and you do not have a new identity book, you must ask for one. If you have not asked for a new ID book, they may refuse to give you your pension.

If you come from another country, like Lesotho, you can still get a

pension in South Africa. But you must show that you are a permanent resident of South Africa. You cannot get a South African pension if you must go home every two years for a new contract.

YOUR AGE

You must show that you are old enough to get a pension. Your birth certificate shows your age. But many old people do not have birth certificates. You can use a baptism certificate or a marriage certificate.

If you ask for a pension and they tell you that you are too young, they must change your age in their files. You need two letters to get your age changed. You must get a letter from a doctor to say how old you are.

Pensioners collecting their money



You must also get an affidavit - a signed letter - from someone who knows your right age. People at a magistrate's office will help you to make an affidavit.

GETTING YOUR PENSION

Once you have filled in all the forms, you can collect your pension. You can wait six months before you get your money. Sometimes people wait longer.

If you get your pension from the main South African government, they must pay you from when you first asked for your pension. But in some homelands, they will only pay you from the time that they agreed to give you a pension. Then you cannot know how much money you must get the first time.

COLLECTING THE MONEY

Once the Pension Officer says that you can get a pension, they will give you a pension number. Sometimes they stamp it into your identity book.

They only pay pensions every two months. When you collect your pension, they will ask you for your number. Then they must find your card. You must sign your card or put a thumb print on it. Then they will give you your money.

You must count your money carefully before you leave. If you cannot count well, take someone to help you. Sometimes people do not get the right money.

PENSIONS AND A BANK ACCOUNT

The government says that pensioners no longer have to fetch their money. They will now pay pensions into a bank account or a

building society account. If you want them to pay your pension straight into your account, you must fill in a form. But if you still want to collect your money, they cannot force you to open an account.

Getting your money paid straight into a building society or bank account can be easier than fetching it. But sometimes it is difficult to know where or how to open one.

The Black Sash says that banks are very expensive. They say it is better to use a building society. They made a list of building societies which will open accounts for a little money.

The Permanent Building Society and the Natal Building Society will open an account for 50c. And the Allied Building Society says that pensioners can open an account with no money at all. But they must tell the clerks that they are pensioners.

The clerks at the building society will help you to fill in the forms when you open an account. If you open an account for your pension, you must watch it carefully. Check how much pension money is paid into your account. If it is wrong, you must tell the District Pensions Officer.

HOW MUCH PENSION MONEY MUST YOU GET?

When you ask for your pension, the clerk will ask you if you get any other money. They want to know:

1. Are you working - and if you work, how much money do you get?

If you are a man over 70 years or a

- woman over 65 years, they must not count the money you earn.
2. Does your husband or wife work? If they do, the clerk will count half of this money as yours.
 3. Do you get money from a private pension fund?
 4. Do you get money from lodgers, or from your family?
 5. Do you get money from farming? If you do, the clerk will want to know how much money you get.

They count cattle, goats, sheep, even bags of beans to work out how much you must get.

Once the Pensions Officer knows how much money you get, he will tell you how much money they will pay you. If you get money from the main South African government, this chart will tell you how much money you must get:

How much money you earn in a month

How much pension you will get every second month

Nothing to R22,50	R194,00
R22,50 - R24,00	R192,00
R24,00 - R25,50	R190,00
R25,50 - R27,00	R188,00
R27,00 - R28,50	R186,00
R28,50 - R30,00	R184,00
R30,00 - R31,50	R182,00
R31,50 - R33,00	R180,00
R33,00 - R34,50	R178,00
R34,50 - R36,00	R176,00
R36,00 - R37,50	R174,00
R37,50 - R39,00	R172,00
R39,00 - R40,50	R170,00
R40,50 - R42,00	R168,00
R42,00 - R43,50	R166,00
R43,50 - R45,00	R164,00
R45,00 - R46,50	R162,00
R46,50 - R48,00	R160,00
R48,00 - R49,50	R158,00
R49,50 - R51,00	R156,00
R51,00 - R52,50	R154,00
R52,50 - R54,00	R152,00
R54,00 - R55,50	R150,00
R55,50 - R57,00	R148,00
R57,00 - R58,50	R146,00
R58,50 - R60,00	R144,00
R60,00 - R61,50	R142,00
R61,50 - R63,00	R140,00

*The government promised that all pensions will go up by R20,00 in October, 1987.

So, if you get R22,50 a month, you will get a full pension. But if you get more than R63,00 a month, you will get no pension. And remember that you only get your pension every second month.

THE 'INDEPENDENT' HOMELANDS

There are different rules for pensions in the 'independent' homelands, that is in the Transkei, Ciskei, Bophuthatswana and Venda.

In the Transkei, the pension is R52,50 a month. But if you earn more than R50,00 a month, you cannot get a pension at all. In Bophuthatswana, the pension is R40,00 a month. But if you earn more than R40 a month, you will not get a pension.

In the Ciskei, the pensions is R41,00 a month. We tried to find out how much the pension in Venda is, but they refused to tell us over the telephone.

ASKING FOR YOUR PENSION LATE

If you do not ask for your pension when you turn 60, if you are a woman, or 65 if you are a man, you must get extra money.

People who are over 85 years old can get an extra R10,00 a month. People who are so sick that they need someone to look after them, can also get R10,00. This is called an attendance allowance.

IF YOU CANNOT COLLECT YOUR PENSION

If you are too old or sick to fetch your pension, you can ask

someone to fetch it for you. But if you want someone to collect your pension, you must write a letter. The letter must give the name of the person who is going to help you.

*REMEMBER,
The law says all
old people must
get pensions!*



If you do this, they will check on you from time to time. They will want to know that you are still alive. The clerk will come to your house, or they will say that you must go to the pensions office. If your pension stops while they are checking, they must pay you the money for the time that they stopped your pension.

WHEN A PENSIONER DIES

If someone in your family is getting a pension and they die, you must tell the Pensions Officer. But they must pay the pension until the end of the month that the pensioner died in. This money is to help pay for the funeral.

PROBLEMS WITH PENSIONS

If you have a problem with your pension, you must ask for help. You can write a letter to the Department of Pensions. Here are the addresses.

SOUTH AFRICA

Secretary for Pensions
Department of Co-operation and
Development
P.O. Box 384
PRETORIA
0001

BOPHUTHATSWANA

Secretary for Pensions
Private Bag 2068
MAFIKENG
Bophuthatswana

KWAZULU

Secretary for Pensions
Private Bag X13
Ulundi
3388

CISKEI

Secretary for Pensions
Private Bag X517
ZWELITSHA
Ciskei

KANGWANE

Secretary for Pensions
Private Bag X1001
LOUW'S CREEK
1302

TRANSKEI

Secretary for Pensions
Private Bag X5005
UMTATA
Transkei

VENDA

Secretary for Pensions
Private Bag 2288
SIBASA
Venda

QWAQWA

Secretary for Pensions
Private Bag X814
WITSIESHOEK
9870

KWANDEBELE

Secretary for Pensions
Private Bag X4022
SIYABUSWA
0472

LEBOWA

Secretary for Pensions
Private Bag X4001
SESHEGO
0742

GAZANKULU

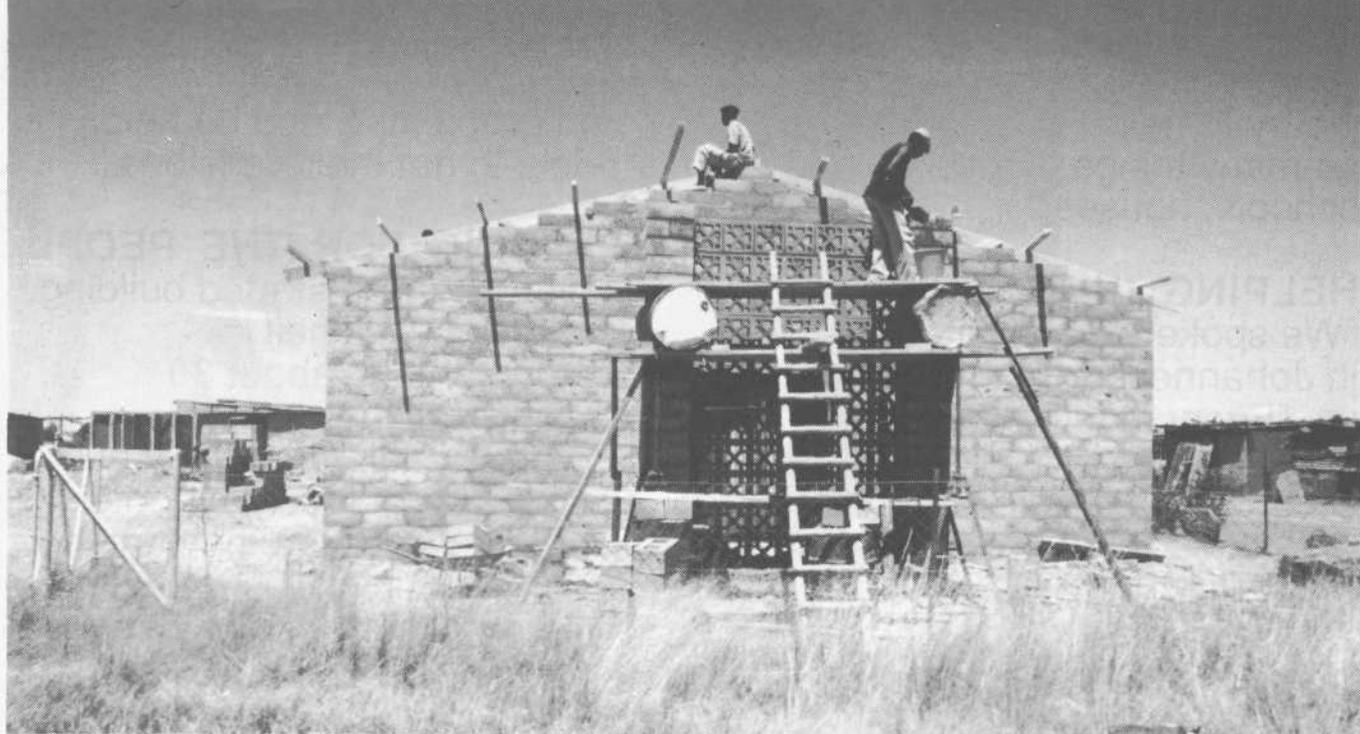
Secretary for Pensions
Private Bag X573
GIYANI
0826

PLEASE HELP US!

Do you live in a Zozo and hate your landlord?
Have you waited years and years for a house?
Are you adding onto your house or building a new house?
Do you have to put up an umbrella inside, every time it rains?

Learn and Teach is writing a book about housing and we need your help. We want to know all about your housing problems whatever they may be. Or if you have solved your housing problems, please tell us how you did it so other people can learn from you.

Please write to:
LEARN AND TEACH PUBLICATIONS
HOUSING BOOKLET
P.O. BOX 11074
JOHANNESBURG
2000



SAINT OLIVERS - THE PEOPLE'S CHURCH

In 1982 people from South Africa's newest homeland, KwaNdebele, went to see the Catholic Archbishop in Pretoria. They told him that there was no Catholic Church for them.

So the Catholics looked for a place to build a church. At that time, whites could not live in a 'black' area. So the Catholic Church bought a farm right next to KwaNdebele at a place called Sybrandskraal. And they called their new mission Saint Olivers.

LOTS OF WORK TO BE DONE

When the priests went to live at Saint Olivers, they soon saw that there was lots of work to be done. Villages were starting everywhere.

People who lost their jobs on nearby farms were moving to KwaNdebele. And people who

could not get houses in town were building there too.

Land that was once fields was fast covered with houses and shacks. But there were no jobs, and no help for people with no money. "Poverty is the greatest problem here in KwaNdebele," said one of the brothers from Saint Olivers.

ONLY LUCKY PEOPLE HAVE JOBS

"Every morning five hundred buses leave here to go to Pretoria. And every night the same five hundred buses bring tired workers home. People spend four hours a day travelling to and from work. And those people are the lucky ones!

"Many people in KwaNdebele have no-one in the family who is working. These are the people

we try to help. People here need so many things - food, clinics, schools, houses."

HELPING IN SMALL WAYS

"We spoke to Operation Hunger in Johannesburg," the brother told us. "Every month they brought food for us to give to the people who needed it. We stored it while we waited for people to come and collect it."

People came from miles around to use our telephone. There was no other working telephone for forty kilometres. Some months our telephone account was over a thousand rand.

"People came to us with all their problems. So we started an advice office for the people of Kwaggafontein and Tweefontein. Vusi Mbonombi works there full-time now. He helps people with

legal problems. And he helps old people to get their pensions."

BUILDING FOR THE PEOPLE

The priests also started building. First they built a hall in Kwaggafontein, about 30 kilometres away from Sybrandskraal. Then they built a clinic in one of the Tweefontein villages. And at the moment they are busy building a second hall in Tweefontein F, close to where the sisters live.

"We needed places for our church services," the brother said. "We thought about it. We could build churches that people used once a week. Or we could build halls we used on Sundays, and that people used during the week. We decided to build halls.

"We help people who are building houses. We lend out our brick-making machine so that people

Sister Immaculata with a learner from her literacy class.

36





Mothers wait at the sisters' clinic.

can make their own bricks. And if people have problems with the plans for their houses, we help them to draw better plans."

THE CLINIC

Sister Anacleto, one of the nuns who works in the clinic, spoke about how the clinic started. "Before Brother Rene built the clinic, we had nowhere to work. We used to go to the different villages and just use people's houses. Now it is better - everyone comes to us and we can give better treatment.

"We treat all sorts of sicknesses here - but a lot of sickness is caused by people not having enough to eat. We run classes for new mothers on how to feed their children. And if we see that a baby is not getting enough to eat, we give powdered milk to the mother.

"We are also trying to start a vegetable garden behind the

clinic. People have no water in their homes so they cannot grow vegetables at home. But we have a tap at the clinic which people can use. So people who want gardens will each get a piece of ground. And we will help people with seeds."

But that is not all that the nuns do. Sister Immaculata runs a class for women who want to learn how to read and write. And Sister Natalie runs a sewing class in the Kwaggafontein hall.

THE 'INDEPENDENCE' WAR

Last year everyone in KwaNdebele faced a new problem - 'independence.' The government of KwaNdebele said they wanted 'independence' from South Africa. And a group called the Imbokodo started. They beat up people who said that they did not want 'independence'.

People started to fight back - and soon the people of KwaNdebele

were counting their dead. "In many ways we were caught in the middle," Sister Immaculata said. "Our duty is to serve all people - it doesn't matter if they are Imbokodo or comrades'.

THE FUNERALS

"Many people from Tweefontein were killed. And many of them were comrades'. The police said there had to be ministers of religion at their funerals. So we helped to bury the dead.

"The police would say only fifty people - or only two hundred people could come to the funeral. But often many more people came. Then there would be trouble. And the priests went between the people and the police to try and keep peace."

THE PRIESTS GET A LETTER

During this time, the priests were having a problem with their house. The farm which the Catholics bought was given to KwaNdebele. "We needed permission to stay on in Sybrandskraal," the brother told us.

"Everyone we spoke to in the government was very nice to us. They said they would 'look into the matter'. We got one letter that said we must move. But the Minister of the Interior told us not to worry about it."

ST OLIVERS MUST MOVE!

"Then in January we got a second letter. This time it was serious. We had one week to move all our

things. We don't know why the government suddenly said this.

"Today we are living in a small room, behind our hall in Kwaggafontein. We do not know what is going to happen. We have asked for a site for a house, like the sisters have - but we do not know if we will get it. Whatever happens, our work must go on."

THE WORK GOES ON

And that is what the people of Saint Olivers are doing right now - working. No matter what problems the priests and sisters of Saint Olivers have, they all say the same thing.

They say there is only one place they want to be - and that is with their church members in KwaNdebele.

A KwaNdebele soldier on guard during the 'Independence war'.





WHO LOOKS AFTER THE CHILDREN?

Every day thousands and thousands of mothers leave the townships to go to work. Many of them leave small children behind.

Who looks after the children of working mothers? Lucky mothers leave their children with their grandmothers. But other women must pay. They send their children to the 'magogo' who look after many children.

Learn and Teach went to visit one of the 'magogo' who stay behind in the township with the babies. Her name is Mma Mosadi and she lives in Mapetla Extension, Soweto. Mma Mosadi told us a little about her life and her work.

WORKING AS A NANNY

Mma Mosadi started looking after children a long time ago. "In my day," said Mma Mosadi, "women did not go to school - not like the women of today. So jobs for women were hard to find.

"I was lucky. I got a job with some white people, working as a nanny. But when I had children of my own, I left my job. I stayed at home and looked after my own children."

NO PLACE AT TSHIRELETSO

"I moved into Mapetla Extension with my family when it was first built. Like most new places, there was nowhere for working mothers to leave their children. The closest nursery school was Tshireletso, in Phiri.

"People tried to get their children into Tshireletso but soon Tshireletso was full. So, some people came to me. They knew that I was once a nanny. They asked me if I would look after their children.

"I agreed to help - but we all thought that I would only look after them for a short time. We thought that the government would soon build a creche for the people of Mapetla Extension."

LOOKING AFTER 42 CHILDREN

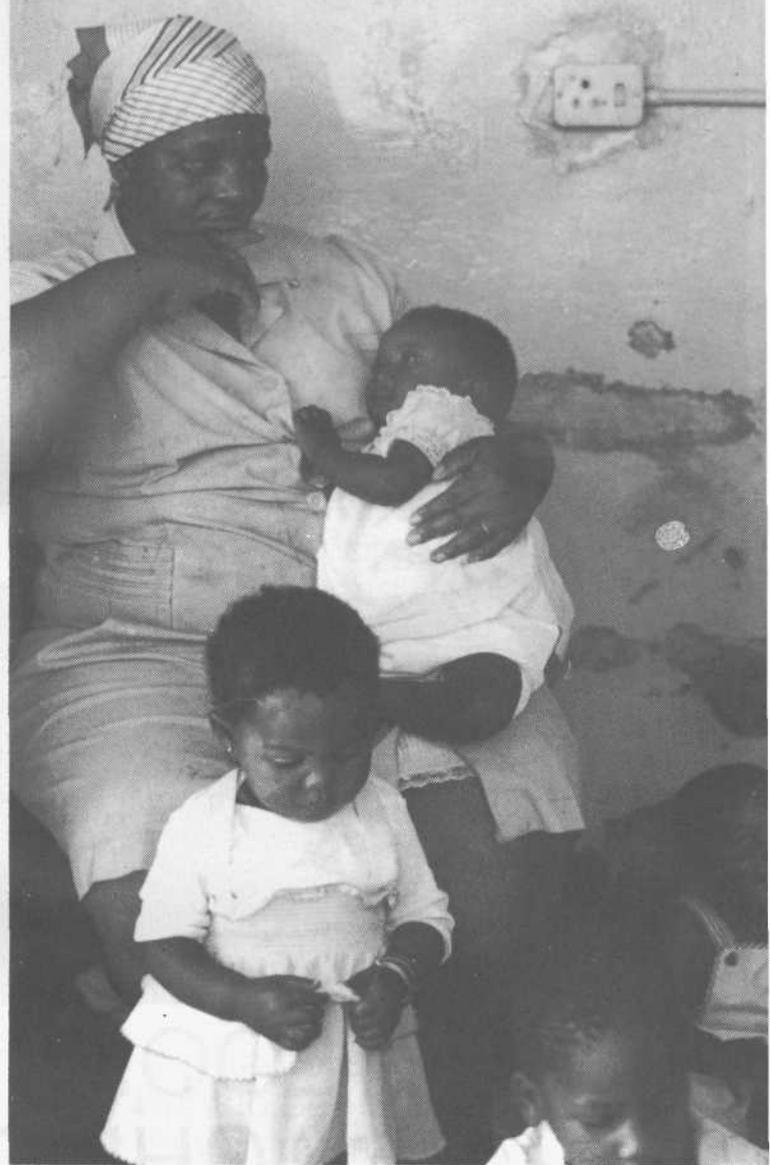
"I started with 42 children. Looking after them was no easy job. My house is very small. In the afternoon, when it was time for the children to sleep, they had to sleep everywhere - in the kitchen, in the dining room and in the bedrooms. You could not move because there were sleeping children everywhere.

"The most difficult thing was trying to feed forty two children at the same time. Children do not understand about waiting, especially if they are hungry. So my children had to help me when they came back from school."

That was a long time ago - in 1972. Today there is still no creche or nursery school in Mapetla. The council gave Mma Mosadi a stand for a creche. But there is no money for a building.

'HARD WORK - BUT I LOVE IT'

"Today I am tired. I am fifty one years old," Mma Mosadi said. "I cannot look after so many children anymore. So now I only have twenty.



Mma Mosadi comforts one of her babies

"Even looking after twenty children is hard work. But I enjoy it - I love my children. People laugh, but love is very important. Children do not grow big and healthy if they do not have love and care."

It was easy to see that what Mma Mosadi said was true. While she was talking, an older child, Tumi, tried to take away a small child's toy. The small child started to cry. Soon all the children were crying.

But Mma Mosadi did not shout at them to shut up. Instead, she picked up two, and gave the others milk. Then she spoke softly to them and soon everyone was quiet.

FOOD IS EXPENSIVE

You can also see that Mma Mosadi looks after the children well. Some children are short and others are tall. But they are all fat. "I am happy that they are all fat and healthy," said Mma Mosadi. "But sometimes I wish they ate less.

"I am paid R10 a week for every child. I use this money to buy their food. But their food is expensive - GST is killing us. And at the end of the week I do not know how much I am left with."

"But small children must eat well. I give them lots of milk. The babies get 'motoho' and I make sure that the older children eat lots of vegetables."

Looking after twenty children is hard work



NO 'TSHAILE' TIME

"I have no starting time or 'tshaile' time," said Mma Mosadi. "Some mothers bring their children at half past five in the morning. They do this because they must go to work very early.

"And other mothers only fetch their children at seven o'clock in the evening, when they come back from work.

"So, I must wake up early in the morning, and I go to sleep very late. And if I am sick, I must still have the children. I can't say to the mothers, 'Sorry, not today.' What can they do? They have nowhere else to leave their children."

FROM 3 WEEKS TO 5 YEARS

"Some mothers have a hard time. One woman brought her three week old baby to me. This is not good - such a small baby must be with her mother. But the poor woman had to go back to work, otherwise she would lose her job. Then she would have no money to look after her baby.

"Most babies are about six months when they come here. And they stay with me until they are about three or four years old. Some go to nursery school. But others stay with me longer. I have one boy who is five years old."

KEEPING THE CHILDREN BUSY

"I cannot play around with the children now. I am too old. But my younger daughter, Rebecca, helps a lot. She plays with the children when she comes home from school.

She teaches them rhymes. Sometimes she takes her old exercise books and the children draw in them. She even tries to teach the older children to write."

While Mma Mosadi was talking, she started to mix some powdered milk with warm water. We thought we were going to enjoy a nice cup of tea. But no! That milk was for the children. And we wished that we were children too.

EVERYONE NEEDS CRECHES

Mma Mosadi ended by saying, "People must understand that creches are very important. Women cannot work with a

peaceful mind if there is no safe place to leave their children."

Maybe one day the government will listen to the words of Mma Mosadi. Maybe they will build creches for the children of this country - in the towns and in the countryside. Maybe they will even build creches at the factories where mothers work - so working mothers can take their babies to work with them, if they want to.

In the meantime, 'magogo' like Mma Mosadi, who have little space and little money, must look after our children. What would we do without them?

LEARN AND TEACH PUBLICATIONS

Please send me the next eight copies of the magazine in the post. I enclose a postal order for R _____

NAME _____

ADDRESS _____

Send this form to :
LEARN AND TEACH PUBLICATIONS
P.O. BOX 11074
JOHANNESBURG
2000

HOW MUCH MONEY TO SEND:

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Workers and students in Namibia, Lesotho, Swaziland, Zimbabwe, Botswana, and Mozambique R7,00

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LETTERS

FROM OUR READERS

Dear Learn and Teach,
I work as a labourer for a building firm. In November last year I was hurt at work. A pipe fell on my foot and it broke a bone. I stayed in hospital for a week. But then I had to walk with a stick for seven weeks. The problem is that my foot is still painful. Now I do not enjoy playing soccer. And I am worried because this job is temporary.

Sizwe Blaauw
BONGOLETHU

Thank you for your letter. We were sorry to hear about your accident. Were you paid while you were not working? If you are hurt at work, you can get money from Workmen's Compensation. You can claim even if your job is temporary. If you were not paid while you were off work, you can still get money from Workmen's Compensation. The Industrial Aid Society will help you to get it. Speak to Martin Monyela. Tell him you are the person sent by Learn and Teach.

Their address is:

*Camperdown Building
99 Polly Street (corner Kerk)
Johannesburg 2001
Tel: (011) 23-8229*

A broken foot can take a long time to get better. Some people have pain for months, or even years, after breaking a bone. Sometimes exercises help to make the bones and muscles strong again. A special nurse called a physiotherapist can tell you how to do these exercises. Most big hospitals have physiotherapists. Maybe you must go back to the hospital where you were treated.

Dear Learn and Teach,
We are happy to tell you that the bosses at Naschem have agreed to our union's demand for stop orders. Now it is up to us employees to make the Chemical Workers Industrial Union strong.
Phambili ngomzabalazo!

Travolta Mosioa
SEBOKENG

PS Would any reader like to sell me their copy of Learn and Teach No 1, 1986? I will pay R2 for it.

Travolta, thanks for telling us about your success at work. We hope your union grows and becomes strong. Oh, by the way, we can send you a copy of Learn and Teach No 1 - and it will only cost you 40 cents.

Dear Learn and Teach,
Where can I find a lawyer in Johannesburg? I also want to sell your magazine. I know that people sell it but I don't know where to get it.

P Sithole
INDUSTRIA

Thank you for your letter. We will send you magazines to sell. And you can see a lawyer at this place:

*Campus Law Clinic
Wits University
Room 123, Faculty of Law Building
West Campus
Showground Road
Braamfontein
2001*

*Tel: (011) 716-5644 or 716-5645
The law clinic is open on Mondays,
Tuesdays and Thursdays from 8,30 to 12,30.
Anyone who does not have money to pay a lawyer can go to the clinic. There is no charge.*

Dear Learn and Teach,
I want to know more about labour and safety rules. My younger brother is eleven years old. He lives on a farm in the Orange Free State with my parents. Every day, after school, he must work. He feeds the pigs, herds sheep and takes water to the cattle in the veld. One day he fell off a truck which was carrying drums of water. He broke his back and his leg. He went to a hospital 45 km away. My mother had no transport to visit him so far away. When he returned, the farmer did not pay anything to my family. He said the child was stupid and silly. Where can I make a claim against this man?

Matiki Mofokeng
SEBOKENG

Thank you for your letter. We are very sad to hear about your brother's accident. And we

are sorry to tell you that farm workers are not protected by most labour and safety rules. They are for workers in factories, shops and offices. But it is against the law to make children work for you. Your brother is much too young to be working. We all know that in South Africa, many farmers break the law and force children to work for them. If you want to claim money from this farmer, you must take him to court. Court cases take a long time and they cost a lot of money. If you want help to make a claim against the farmer, the Industrial Aid Society will help you. Write, or visit or phone the IAS (We gave the address in Sizwe Blaauw's letter) and speak to Martin Monyela. He is helping another young boy who was also hurt on a farm. Good luck!

Dear Learn and Teach

I want to write to Stevie Wonder. I have his address in America. But I do not know how much the stamps to America cost. And I do not know how long my letter will take to get there.

M Khumalo
KATLEHONG

You can send your letter to Stevie with a 40 cent stamp. It will probably take about one week to get to America.

Dear Learn and Teach

I think that you can help us to learn about workers' rights. We want books about rules for employers and workers. We need to understand about wages. We are farm workers. We tried to join a union. Our company said that farm workers cannot join unions. We are angry. We see our brothers and sisters losing their jobs. We know that tomorrow we could lose our jobs. We also want to know if the law says a person with Std 6 can be paid more than a person with Std 8 or Std 10.

Dennis
RUST DE WINTER

Thank you for your letter, Dennis. Your company is lying to you. Farm workers can join trade unions. But for many years there were no trade unions for farm workers. Today there are unions which fight for farm workers. Their job is difficult because there are not many laws to protect farm workers.

Factory workers are better off. They have more laws to protect them. For example, there are laws about how many hours factory workers can work. There are laws about how much they must be paid, how much overtime they can work and what sick leave they can take. Farm workers do not have laws like these. In No.1 1987 of Learn and Teach, we wrote about farm workers rights and unions. If you did not get the magazine, write to us and we'll send it to you.

Dear Learn and Teach

I am writing this letter about the year 1986. I sell Learn and Teach here in Cape Town. I want to talk about the people who buy the magazine from me. People enjoy reading the magazine. But some don't understand English. Some people suggest we print the magazine in Xhosa too. There must be no difference in the stories. I want you to answer the following questions:

1. What is Learn and Teach?
2. What is the aim of Learn and Teach?
3. When did it start?
4. Why did it start?

These are the questions I am asked time and again when I sell the magazine in the townships.

Sibongile Mbotywe
NYANGA EAST

Thank you for your letter, Sibongile. We are sure many readers and sellers want to know the answers to your questions. We will try to answer them. Firstly, we started Learn and Teach magazine five years ago, in 1981. At that time, the magazine was part of the Learn and Teach literacy organisation, which teaches people to read and write. We started the magazine for people who were learning English. And we tried to write interesting and helpful stories. We know many people do not understand the newspapers and other magazines because the English is too difficult. Also, other magazines do not write about workers' lives and people's struggles. We also print the magazine in English because more people understand English. If we printed in Xhosa, people who speak Sotho or Tswana would not understand. Maybe one day we will write in other languages. In the meantime, we try to write in easy English so more people will understand. We hope that we have answered your questions. Maybe other

readers will write and tell us what they think of Learn and Teach, and what they want to see in the magazine.

Dear Learn and Teach,
We work at a mill in Piet Retief. We are members of the Paper, Wood and Allied Workers Union (PWAWU). We have lots of problems here. Workers are fired almost every month. Workers who have accidents are sent home without their Workmen's Compensation money. We were promised a bus but we did not get one. Instead, we travel on a tractor trailer with a torn cover. When it rains, we get wet. Women on maternity leave are not paid while they are still looking after their babies. We want Learn and Teach to tell us about maternity benefits. Can you give us this information?

Worried Worker
PIET RETIEF

Thank you for your letter. We are happy that you are working with PWAWU. We hope that you will get better working conditions. We want to do a long story about maternity benefits. Some unions, like the Chemical Workers Industrial Union (CWIU) and the Commercial, Catering and Allied Workers Union (CCAWUSA) have won good maternity agreements. We also want to visit Piet Retief to hear more about your work and the members of PWAWU. Maybe you will invite us to come to visit you?

Dear Learn and Teach
I once read in Learn and Teach about the history of reggae music and about Jamaica. Now I want you to write a magazine about Bob Marley. I want to know about his life story and about his band, the Wailers.

Samuel Mposi
ELIM HOSPITAL

Thank you for your letter, Samuel. We can't write a whole magazine about Marley, because we have so many other things to write about. There is a book called 'Bob Marley- the biography' by Stephen Davis. It was published in 1984 by Granada. You can order this book by post from:

*The Children's Bookshop
P.O. Box 52493
Saxonwold
Johannesburg
2123
Tel: (011) 788-5313*

Write to order the book. They will write back to tell you how much it will cost, including postage. They will also tell you how long it will take to send you the book. Send the full amount in postal orders by registered mail. They will send the book after they get your postal orders.

***Anybody can order any book from this bookshop. If they do not have it in stock, they will order it for you. Some books come from overseas, so they take a long time to come. Sometimes you must wait three months or longer for your book to arrive.*

Dear Learn and Teach
I am a boy of 14 years. I feel very strongly about the bad things that happen in this country. I have written letters to newspapers. I have also written a number of freedom songs. I feel that I can help in the struggle for freedom in this country. However, because I am white and I live in a white area, I know very little about organisations like the UDF. Can you tell me about any organisations that I can join. Or can you tell me how I can help in the struggle?

Saul
JOHANNESBURG

PS I know that many black children of my age are in the struggle. Perhaps Learn and Teach will do an article about these teenagers.

Thank you for your letter, Saul. We read it out at our meeting and it gave us all a nice feeling. We don't know if we can help you, but we would like to have a chat. Come in to see us at the office one afternoon after school. Meanwhile, send us some of your freedom songs and we will put them in the magazine.

*** Any readers who want to write to Saul can send their letters to us at Learn and Teach and we'll pass them on.*

Dear Learn and Teach,
My family lives in Moutse. We want to know about how to buy a house in a township. Can we own a house in a township? We want to live in the Vaal Triangle or Soshanguve. My father works in Pretoria. Can he get a house, or at least a plot, in

Soshanguve?
How much is a plot? How can we apply for a house or a plot?

Worried Son
MOUTSE

*Thank you for your letter. We gave it to the people who are writing a book about housing for Learn and Teach. They will write to you at home to answer your questions. **Other readers with housing questions can also write to us. Write 'Housing Project' on your letter.*

Dear Learn and Teach,
Greetings to all organisations fighting for freedom. My problem is that I cannot get an identity book. When I applied, the clerk told me to bring my birth certificate. But I do not have a birth certificate. My mother is alive but my father passed away in 1978. He worked so hard for the boers. He used to come home and go straight to bed because he was so tired. Now when I look for work, I can't get a job because I do not have a birth certificate.

Frustrated
SEBOKENG

You can get a birth certificate, even if you were not born in a hospital or clinic. You must make an affidavit (a signed statement stamped by a Commissioner of Oaths). The affidavit must say who you are, when and where you were born and who your parents are. Two people who know you well and who know when and where you were born, must also make affidavits. We think the best place to help you get a birth certificate is the Black Sash Advice Office, Khotso House, 42 De Villiers Street, Johannesburg. The Black Sash will help you make the affidavits and ask for your birth certificate. They will also help you to get your identity book. Don't lose hope - this might all take a long time. But in the end you will have an identity book and you will be able to look a job.

Dear Learn and Teach
I like your magazine because it helps many people in our country. I think you will also help me. I am 22 years old. My problem is that I got a sexual disease in 1984. Since that time I cannot keep my girlfriends because I am weak in sex. Now I want to

find a special doctor. I want to get married this year. I think I will not have children if I marry with this sickness.

Worried Man
SOWETO

*Thank you for your letter. There is a special clinic in Johannesburg for venereal diseases (VD) - the diseases which you get through sexual contact. The clinic is run by the City Health Department. All the treatment is free. The address is:
Voortrekker Building,
corner Hoek and De Villiers Streets,
Johannesburg (near Park Station)
Tel: (011) 29-5241
The clinic is open from 7.30 to 9.30 on Monday, Tuesday, Wednesday and Friday mornings. It is closed on Thursdays.*

Dear Learn and Teach,
I am a married woman. I am 28 years old. I am confused about income tax. I did not know what to do with the tax certificate I got when I left my last job. Now friends tell me I must claim money back from Income Tax because my husband does not work.

Thandi
SOWETO

Thank you for your letter, Thandi. From the information you gave us, we cannot tell you if you will get a refund. But if you want to find out, you can write to, or visit, the Receiver of Revenue, Rissik Street (corner Albert Street), Johannesburg or telephone (011) 833-0511. Speak to the PAYE (Pay As You Earn) enquiries office.

**PLEASE WRITE TO US AT:
LEARN AND TEACH
PUBLICATIONS
P.O. BOX 11074
JOHANNESBURG
2000**

If you do not want us to use your name, please tell us in your letter.

SLOPPY

THE BRAAI SURPRISE



Gladys is visiting Lizzie. She is with her nephew and niece, baby Mpho and seven year-old Sdzadza.



Don't worry! We'll take care of the little ones!

Yah! Call us Sloppy & Dumpy Babysitters Unlimited!



Thank you boys! you're so sweet!

Go enjoy yourselves!

Sasp!



Hey! Let's give the girls a surprise! We'll make a big braai!

The best! The braai of the year!

Save no cent!



The baby's fast asleep. Let's get the fire going!



Give us all the best malamogodu you have, MaMala!

Coming up! Are you boys having a party?



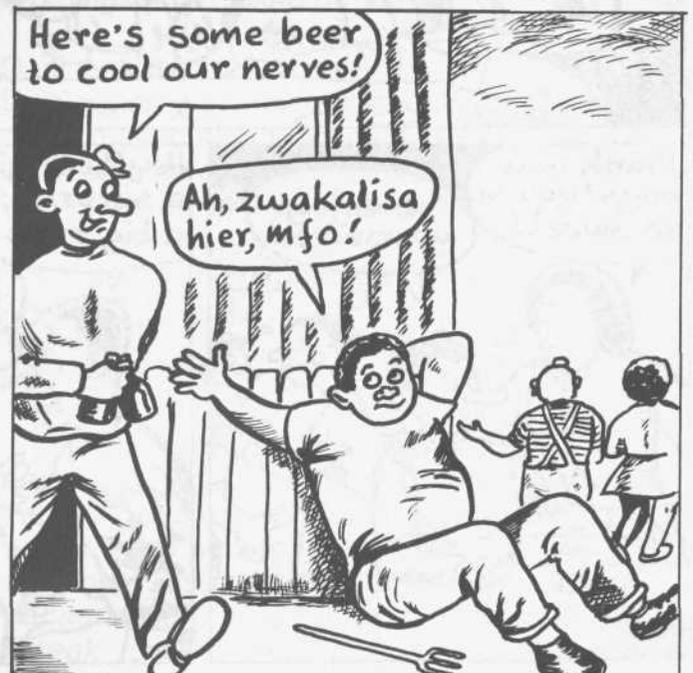
What baby? I don't see any baby around here!

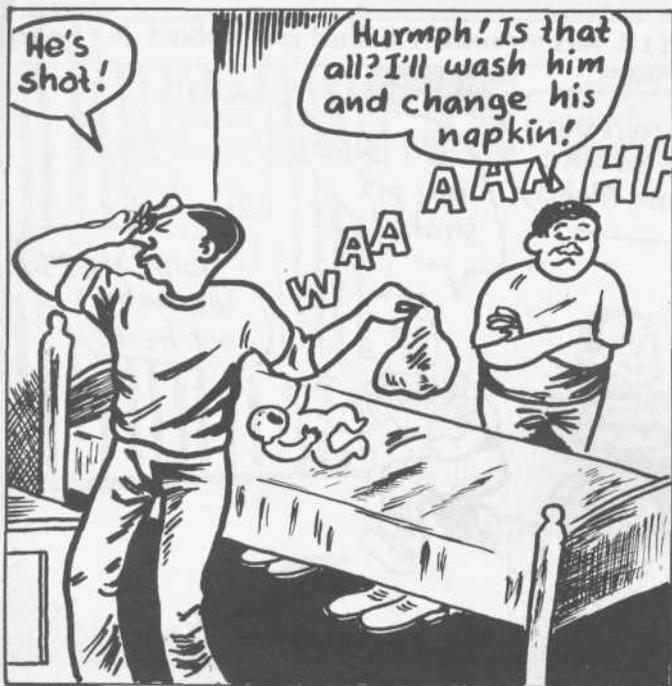
Oh, he is at home, asleep. His little sister is watching over him.

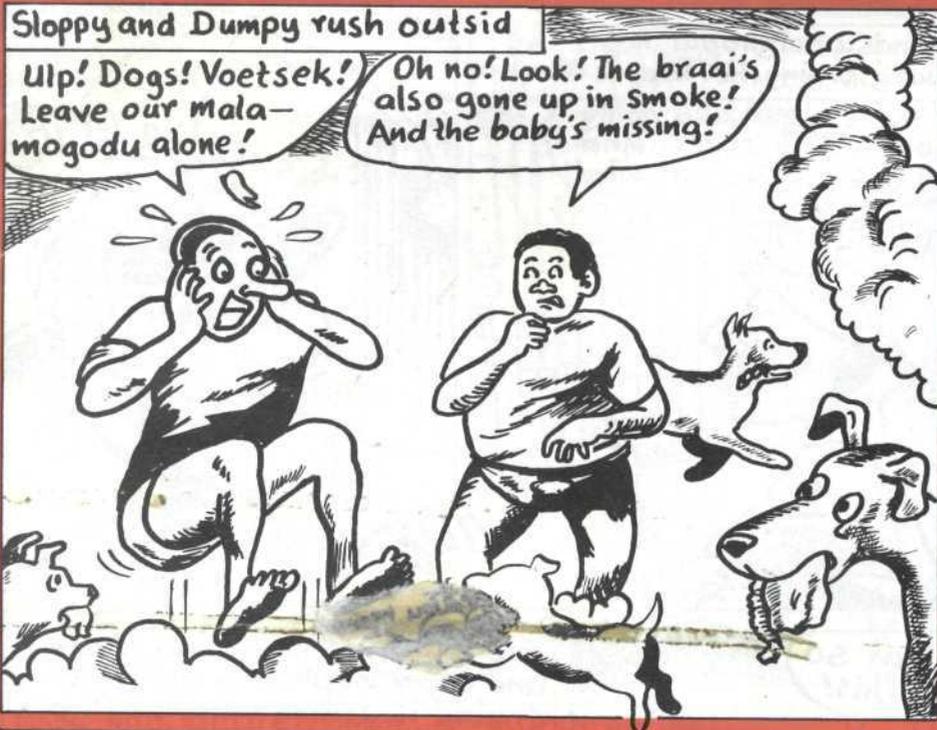
And Lucky is minding the fire!



You tripe! Are you mad? Leaving a baby with a little boy and girl! And with a fire going! ~~xox~~! What if they burn themselves or the baby accidentally?







More fun with Sloppy in the (hopefully peaceful) New Year.