

Learn and Teach

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A LETTER TO OUR READERS

Dear Readers,

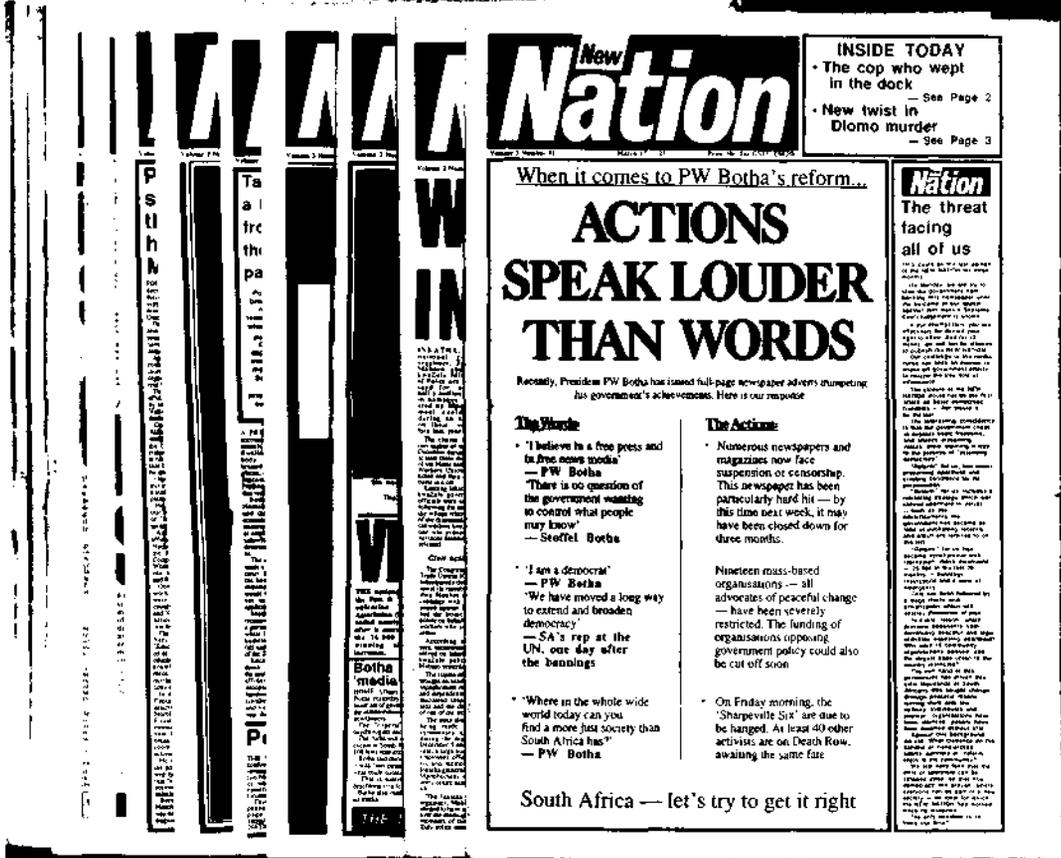
We want to apologise for increasing the price of the magazine to 75 cents - and for using a cheaper paper inside. With the new price, we still won't make a profit - but we will come a lot closer. We hope you understand and we thank you for buying the magazine. Enjoy it - and don't forget to share it with your friends!

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A DARK DAY FOR THE NATION!



The last issue of the *New Nation* to come out before it was banned for 18 months

When you get a message that you don't like, you can do one of two things. You can open your heart and listen — or you can kill the messenger.

It seems that the government of this country prefers to kill the messenger rather than to listen to the message. It did this on March 22 when it closed the *New Nation* newspaper for three months.

The *New Nation* a weekly newspaper, was shut down after getting three warnings from Stoffel Botha, the minister of Home Affairs.

The newspaper was banned the day after it lost a court case against Stoffel Botha. The *New Nation* went to court to challenge the law that gives Stoffel Botha the power to close down newspapers. Because the *New Nation* lost the case, Stoffel now has the power to close down any newspaper he does not like.

Last year, Stoffel said that he is always ready to speak to newspaper editors if they have a problem. His door is always open, he said.

But when the *New Nation* got a warning and asked to see Stoffel, they found his door slammed shut.

LEGAL AND TRUE

In his warnings, Stoffel Botha gave a list of the articles and pictures he did not like. He did not, for example, like a picture of ANC President Oliver Tambo arriving in Nairobi to open a new ANC office - and a story about Oliver Tambo arriving in Yugoslavia and calling for the release of Nelson Mandela.

Botha also did not like an article on the miners' strike last year and a story on the problems of black education. All the articles and pictures in the *New Nation* have been legal. But that doesn't matter.

newspapers. Many of its stories come from the people themselves. Since it began, the *New Nation* has worked closely with trade unions, community and youth organisations.

The *New Nation* speaks for the millions of people who do not have a voice in this country. That is why it is known as "the people's paper."

"WE WILL RETURN"

For a long time now, the government has threatened and slowly squeezed the paper. It has not been easy for the staff to work under such conditions.

"The past three months have been hell on earth," says Gabu. "We have been working with a rope around our necks, not knowing when the last moment would come."

When Stoffel finally pulled the rope tight and banned the paper, the staff did not lose hope. Gabu said the spirit of the staff is still very high.

The paper is getting hundreds of

messages of support from people at home and overseas. "Even people who the government has tried to separate us from have come out in support of us," says Gabu.

Gabu and the staff of the *New Nation* have a message for their readers: "We say thank you to all our readers who faithfully supported us till the last minute. I want to tell them that we will return and continue to give them our best."

It will be three months before we see a copy of the "people's paper" on the streets again. But while we wait, our thoughts are with the other newspapers and magazines that Stoffel has already warned. Which one will he hit next?

NEW WORDS

challenge - to question something

legal - not against the law

voiceless - without a voice

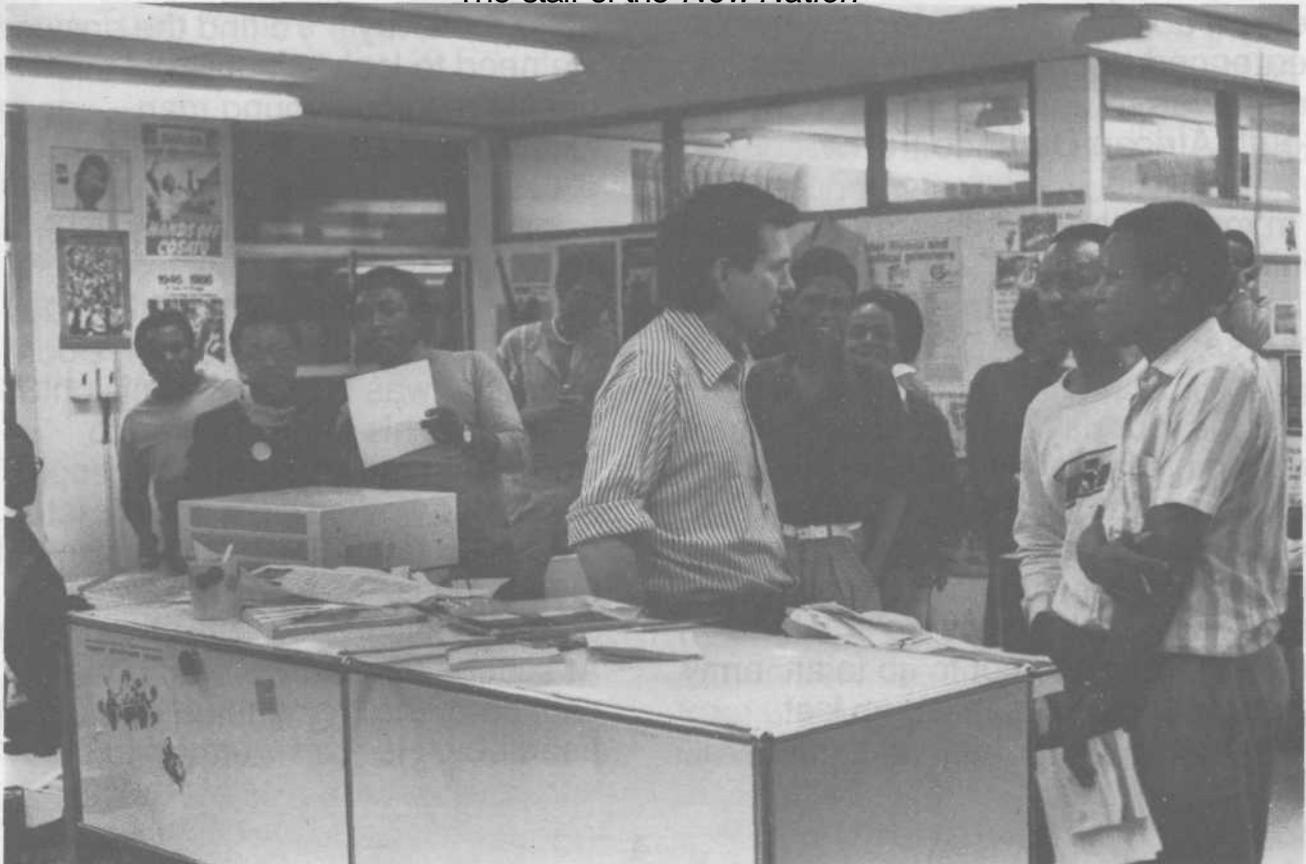
seize - to take something by force

award - prize, honour

finally - in the end, at last

success - when something is a success, it has done well

The staff of the *New Nation*





Dr Ivan Toms at work in Crossroads.

"I refuse to serve in the SADF"

On Thursday, the 3rd March this year, a doctor from Cape Town was sentenced to 630 days in jail. His crime was refusing to serve in the South African Defence Force.

"I'm making the one choice I have as a white South African," he told the court. "I can choose to go to prison rather than serve in the SADF."

After the four day trial, Dr Ivan Toms hugged his family and friends goodbye. For Ivan it was the beginning of a long, lonely time in prison. But it was also the end of many months of soul searching. He thought long and hard before he decided not to go to an army camp when he was called up last November.

What made Ivan Toms decide not to go to the army? To find the answer, we need to look at the life of this deeply religious young man — and to follow the road he has walked.

A CLEVER YOUNGSTER

In many ways Ivan Toms is like any ordinary white South African. Soon after Ivan was born in Germiston 35 years ago, his family moved to Durban. They were not rich people. His father worked as a water meter reader for the municipality. His mother taught music from home.

At school Ivan did well — he was captain of the rugby team and deputy head boy. He then went on to study

medicine at the University of Cape Town. He became a doctor in 1976.

Ivan then went into the army to do his two years 'National Service'. Ivan was not very happy about it. He was not scared of the hard life in the army — but he was already beginning to question who and what the army is fighting for.

But, like many young white South Africans, Ivan went into the army anyway. At that time in his life he could not think of leaving the country, or going to jail.

A DOCTOR IN THE ARMY

After doing three months basic training, Ivan became a first lieutenant because he was a doctor. He was sent to work at a hospital in the Ciskei. After nine months, he was moved to an army staff hospital in Cape Town. This upset him.

He believed that there was a much greater need for his work in the "barren homelands" than the hospital in Cape Town "where there were more doctors than patients."

Ivan was then sent to the border of Namibia and Angola for six months. He soon found out that the Namibian people do not want the SADF in their country. "My contact with the Namibian people convinced me that they do not want the SADF there."

In Namibia Ivan also decided that he could not carry a gun — "to kill another person was impossible for me."

The army allowed Ivan to stop carrying a gun. But Ivan was still not happy. In court he said: "Even as a doctor working in mission hospitals in

that area, I still felt that the people did not want me. This kind of work by the army never won the hearts and minds of the people."

"I also believed that even though I did not carry a gun, I was still useful to the SADF. I was still part of the machine that sent young men to fight in Namibia and in the townships of South Africa."

THE PEOPLES' DOCTOR

After his two years in the SADF, Ivan "felt called" to work in the squatter camp of Crossroads near Cape Town. "At that time there were already 40 000 people living there in great need of proper health care. The government did not give them this health care because they saw Crossroads as a temporary place. Yet by 1986 there were 130 000 people in Crossroads."

"With a small team I built a caring Christian clinic that served the community faithfully for six years. I was fully trusted by the people as their doctor and they treated me as a brother."

One of Ivan's fellow workers at the clinic remembers Ivan as a jack of all trades. "He was a doctor and a plumber and an administrator. He had a lot of energy and he would often work right around the clock."

Ivan's hard work and caring heart earned him the respect and love of the people. He has become known as the "Angel of Crossroads."

THE WINTER OF 1983

Ivan was part of the community — and he saw how they suffered. He remembers the time when officials from the Administration Board came to Crossroads in 1983. They came for



May 1986 — People trying to save their belongings as Crossroads burns.

three weeks, day in and day out, to break down the plastic shelters that were peoples' homes.

"Old women and babies were left out in the rain and the cold Cape winter. Rubber bullets, teargas, sneeze powder and dogs were used against the people. We treated many of these people at the clinic."

Ivan says the police came to Crossroads in Caspirs, dressed in green army uniforms— and this meant the people could not tell the difference between the police and the army. "They were all 'amajoni' to the children — to be feared and hated."

In 1983 Ivan wrote to his commanding officer and told him that, as a Christian, he could no longer serve in the SADF — even if he did not have to carry a gun.

"THE GREATEST EVIL"

In February 1985 the government decided to force all black people from Langa and Guguletu to the "sand dunes" of Khayelitsha. In two days, the police killed 18 people at Crossroads. 178 people were treated at the clinic where Ivan worked.

But for Ivan, the "greatest evil" was still to come. "The government used the 'witdoeke' from the Old Crossroads to attack and burn the homes of 70 000 people in Nyanga Extension, Portland Cement and KTC."

Ivan says there is much proof to show that the police and the SADF did not protect the people from the witdoeke. At times they even helped the witdoeke. Afterwards the SADF were used to clear the area and stop the people from returning.

Then on 16 June 1986, the SADF took over the clinic in Crossroads. "A community clinic run by a Christian staff was now used by the SADF to try and win the hearts and minds of the people. Posters saying '*SADF from the people for the people*' were put up, yet patients were treated by doctors with guns in their belts."

Ivan says he does not blame the soldiers who were forced to work in the clinic at this time. Some of the doctors had worked in the clinic while they were still at university, and now they were not happy with what they had to do.

"I REFUSE TO SERVE"

After Ivan was forced to leave the clinic in Crossroad, he got a job with the South African Christian Leadership Association (SACLA). Together with other SACLA staff members, he went into the townships of Cape Town to train health workers.

Ivan was working for SACLA when he was called up for an army camp last November. His mind was already made up. He went to his commanding officer and said that he refused to serve in the SADF.

His officer told him that if it was against his religion to go to the army, he could go work in another government organisation — like a post office.

Ivan refused. He said he was not only refusing because he is a Christian. He could not separate his religious beliefs from his political beliefs. He wanted to stand up with those young men who are not Christians — but who also feel they cannot go to the army.

CHOOSING A SIDE

Last month, when Ivan told the court his reasons for refusing to go on a camp, even the magistrate seemed to understand. He did not enjoy sending Ivan to jail. "I am very sad that you went as far as refusing, as your

Dr Ivan Toms greets Dr Allan Boesak at a prayer service for Ivan before he went to court.





Ivan Toms explains why he won't serve in the SADF

services will be lost to the community. You are not a criminal," he said.

The magistrate said that he hoped Ivan would soon change his mind so he would not have to stay in jail. Ivan has appealed against his sentence — but there is little chance that he will

ever change his mind.

"If the SADF was truly a defence force protecting the rights and property of all South Africans, then I would willingly serve," Ivan said.

"But since 1984, the SADF has been

used to control the black townships of South Africa. The border is no longer thousands of miles away in Namibia, but right on our doorstep in Langa, Gqeletu and KTC...

"South Africa is in a state of civil war and we have to take sides. I believe the side of justice and truth is the side of the poor and oppressed in our country. I stand on that side."

WHAT IS THE END CONSCRIPTION CAMPAIGN?

Dr Ivan Toms is a member of the End Conscription Campaign (ECC). The ECC believes that people should have the freedom to choose if they want to serve in the army or not.

Until people have this right, the ECC believes that young men should be allowed to do "alternative military service". Under the law today, the army allows only certain religious people to do alternative military service. The law says these people must do their service in a government organisation.

The ECC believes that the army must let people do alternative military service if they have other reasons for not wanting to go to the army — like political reasons. And they must not be forced to do their service in a government organisation. They must be allowed to serve in church, welfare or community organisations.

The ECC also believes that people should not be punished for doing alternative military service. Now the few people who are allowed to do alternative military service for religious reasons must serve in a government organisation for six years. This is one and a half times longer than the time other young men stay in the army.

At his trial, Ivan Toms said he hoped that by going to jail, the government will think about changing the law. Maybe one day the law will be changed — and Ivan will be able to say that he did not go to prison for nothing!

NEW WORDS

barren — empty, dry

convince — to make someone (or yourself) believe something is true

temporary — for a short time

administrator — a person who runs an office

commanding officer — the officer in charge

protect — to look after

oppressed — people who are pushed down

alternative military service — doing something else rather than fighting in the army

conscription — forcing people by law to go to the army

BRA KORTBOY VAN KOFIFI

"Death row is not a nice place. It is cold and brings fear to the human heart. The four and a half months I sat in Pretoria's death cells was the loneliest time of my life.

"That was when I learned to pray. I prayed to be given a chance to live and to make up for my mistakes. My prayers were answered.

'Somebody up there loves me...' I was saved from the rope and jailed for 18 years hard labour. Death row is not a nice place..."

These are the moving words of Mr George Mpalweni, better known as "Bra Kortboy van Kofifi — Sophiatown."

He is a short man with a head that is beginning to grey. For a man his age, he walks very straight with his head held up high. His eyes are hard and sharp like those of a man who has seen much in life.

For a long time I have wanted to write a story about Bra Kortboy, one of the leaders of the feared 'Americans' gang. Now here he was in my office — in the flesh and blood — all five feet and no inches of him. It was the same Bra Kortboy, the man who ruled Kofifi back in the early 1950s.

I shook hands with the hand that once carried knives and guns. But now his hand felt warm and soft — more like that of a lover of people than a killer of men.

Mr George "Kortboy" Mpalweni

"Okay," said Bra Kortboy. "I will tell you something about my life. But it will only be a taste. The rest is for my book that I want to write before my time is up."

THE STREETS OF KOFIFI

"My father was a blacksmith and my mother was an ordinary housewife. Like many people in Kofifi, my parents had a very big fear of God and belonged to the Methodist Church. They sent me to a Methodist school hoping that I would become a respectable somebody."

But it was not to be.

Like a river that has lost its way, Kortboy soon decided that school was not for him. School was for 'moegoes'¹. He wanted action, not education. He found it on the rough and dirty streets of Kofifi where life was fast and as cheap as chewing gum.

"That was the beginning of a new life for me. I became streetwise at an early age and learned to take care of myself. I could beat anyone with my fists, tall or short. I was never bothered by my height. The taller they came, the faster they fell.

"Soon the word spread around the township that I was fast with 'a-seven', as we called a knife. I was 13 when my knife first drew blood. A man died."

Father Trevor Huddleston, the brave enemy of apartheid, sent the young Kortboy to Diepkloof Reformatory. Father Huddleston was a priest at St Cyprian's Mission in Sophiatown.

"I knew Father Huddleston well. He used to visit our homes in the township. We all respected him and

greeted him whenever we came across him on the streets.

"Diepkloof Reformatory was a hard place. It was a school for little criminals. Alan Paton, who wrote the book called 'Cry The Beloved Country,' was the principal. He was strict, but kind to the boys in his own special way.

"We were taught many things at the reformatory but it was still a prison. The place taught me to be strong and to fend for myself."

Bra Kortboy came out of the reformatory. But he was not cured from the sickness of the streets. The knife was back in his pocket again — and he didn't think twice before he used it.

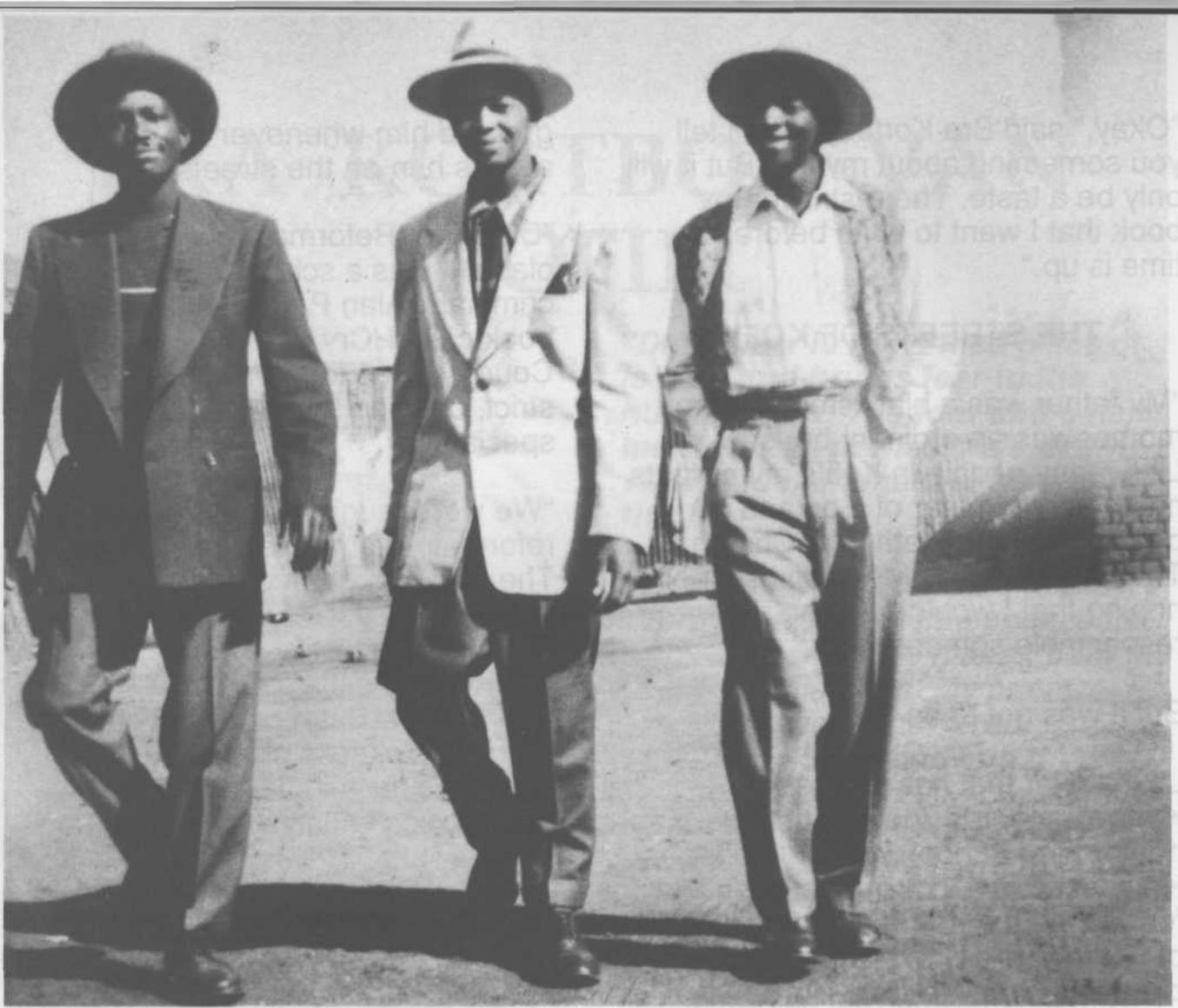
GOING TO WAR

"The Second World War started when I was sixteen and I was one of the people who joined the Army to fight this Hitler everyone was talking about. I did not care about why there was a war. I just wanted some action.

"But there was no real action for me at the army. I thought I was going to be given a gun and sent to fight, but all I got was a spear to guard the gates at the Boksburg Camp. I never touched a gun until the war was over.

"I was fired from the army in early 1945 for getting into a fight with another soldier. We had an argument and I stabbed him while he slept. So I said goodbye to the army and their spears and went back home to Kofifi.

"At this time the Berliners and the Gestapo were ruling the place. They were the leading gangs. The Berliners



Three "Americans" cruising down the street

were the worst. Each and everyone carried a gun. These gangs fought against each other. They also made life hell for the people in Kofifi."

"I got together with some of my friends and we started stealing from the shops in town and from the railways. That is how the gang called the Americans was born."

"STREET WITH NO NAME"

"We used to wear sharp and expensive American clothes like the ones we saw in the movies. One of our favourite movies was called "Street with no Name.¹ It was about a gangster called Alec Styles who loved to eat apples and give orders to his boys.

"We liked American Jazz music and

big American cars. One of our gang, who had only one arm, owned a big, white Cadillac. We drove around with nice-time women. I must say, they loved us a lot. We could jive the "jitterbug" and do the Tsaba-Tsaba.¹ We were known in all the shebeens and dance-halls.

"We moved around with women like Miriam Makeba, Dolly Rathebe and Thandi Klaasens. Kippie Moeketsi and his friends in the Merry Blackbirds and the Harlem Swingsters were our friends. We liked their music and often forced them to play until the sun came up in the morning.

"We were all 'bright boys' and we always had lots of ching (money). But we were the only gang that never stole

from poor people. We only stole from the rich in town. We used to sell the things at very low prices in Sophiatown. People used to give us orders. Maybe somebody would come to me and say, 'Bra Kortboy, kan jy vir my 'n two tone florsheim raatoo kry?'¹

"I would go to town and steal the shoe from a shop and sell it a low price. Business was business."

FRIENDS IN HIGH PLACES

"We also had a lot of friends who were in high places. We knew almost all the writers of Drum magazine. I knew Oliver Tambo very well as I lived four streets away from his home. Sometimes we ate our breakfast together and talked about politics.

"Tambo was a very intelligent young man. His greatest love was law and the ANC. Sometimes we went to their meetings and they always told us we were welcome to come back.

"After some time, the cops came down hard on us and some of us were arrested. Boy-boy, a fellow American, was shot dead by the railway police who surprised us while we were doing a job.

"But the police had a hard time. It was not easy to catch an American. We were real pros, not just chancers.

"In 1952 I was arrested and charged with murder. I told the judge that I was framed by some people. He did not believe me and he sentenced me to death. I was taken to the prison in Pretoria where I waited for the hangman."

LEARNING TO PRAY

"We were given bibles and were often

visited by priests who prayed for us. I knew I was not going to die because I did not kill that person. I trusted that God was going to help me.

"I still remember the afternoon I was called to the office. After four and a half months in the death cells, my prayers were answered. They told me that I was not going to hang. They gave me a long time in jail instead. I thanked the Lord for saving me. I did not mind about the years. I was just happy to get a second chance in life.

"In 1953 I started my stretch at Leeuwkop prison. Then I was moved to Barberton. I was never given a bad time in prison. I was known in all the prisons and gangs like the Big Five and the "28" never gave me problems. I did not join them. You see, Kortboy was now a good boy.

"After exactly 13 years in prison, they told me that I was going to be released a week later — on 11 January 1965. I spent that last week thinking about all the dear people that I had been missing, like my wife, children and friends. I told myself that I would make up for all the years that my kids spent without a father by giving them the best education.

"The day came and I was welcomed by my family and my friends. I went to live in Meadowlands because Kofifi was no more. They knocked it down and moved all the people while I was in prison."

LIVING WITH THE PAST

Now the name "Kortboy" belongs to the past. Today you will no longer find a gun or a knife in his hand. Instead you will find a "bobbejan" spanner. Mr George Mpalweni is now a plumber, a

trade he learned while he was in prison.

For a long time after he left prison, Bra George worked for a washing machine company, fitting washing machines into laundrettes. Now he no longer has a steady job. He does odd jobs, when he can find the work. But it is a struggle — often he does not have enough money to catch a taxi into town.

But the old man is getting by. He is one of the Kofifi family and they still look after each other. They even have their own burial society — and Bra George loves going to the meetings in Orlando every few weeks. He likes to relax with his old friends and talk about the past — in real 'Kofifi taaF of course, that beautiful mixture of Afrikaans, English and words of the street.

But it is the children that Bra George now loves best of all. Like most grandfathers, he can spend many hours watching them play. And not a day goes by when the children do not ask the old man to tell them stories about his gangster days.

He talks to the children, but often he does not feel proud. His heart fills with shame when he thinks of all the bad things he has done.

"I tell the children that education is the only key to life," says Bra George. "I tell the youngsters to keep away from the gangsters and that only 'moegoes' carry a knife. I tell them that they must not end up like me, with a past that is dark."

These are the words of a man who has seen the worst in life — a man who gave his soul to the devil and later saved it to tell the tale.

NEW WORDS

Death row — a place where people wait till they are hung

blacksmith — person who makes things with iron, like shoes for horses, gates and ploughs

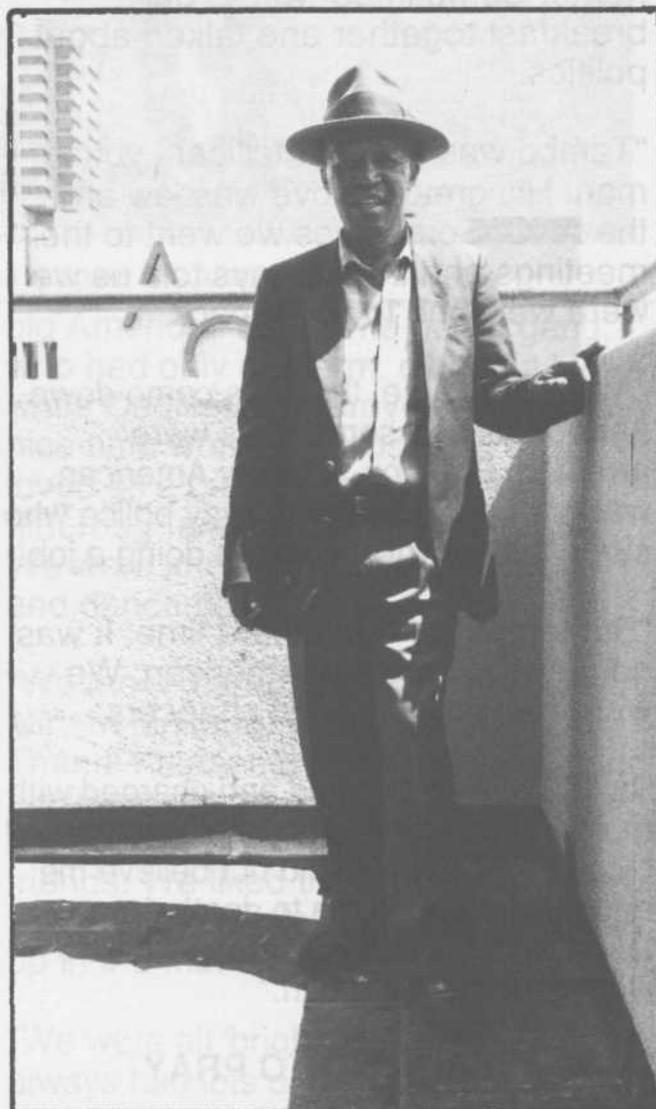
respected — liked and trusted

favourite — the thing you like best

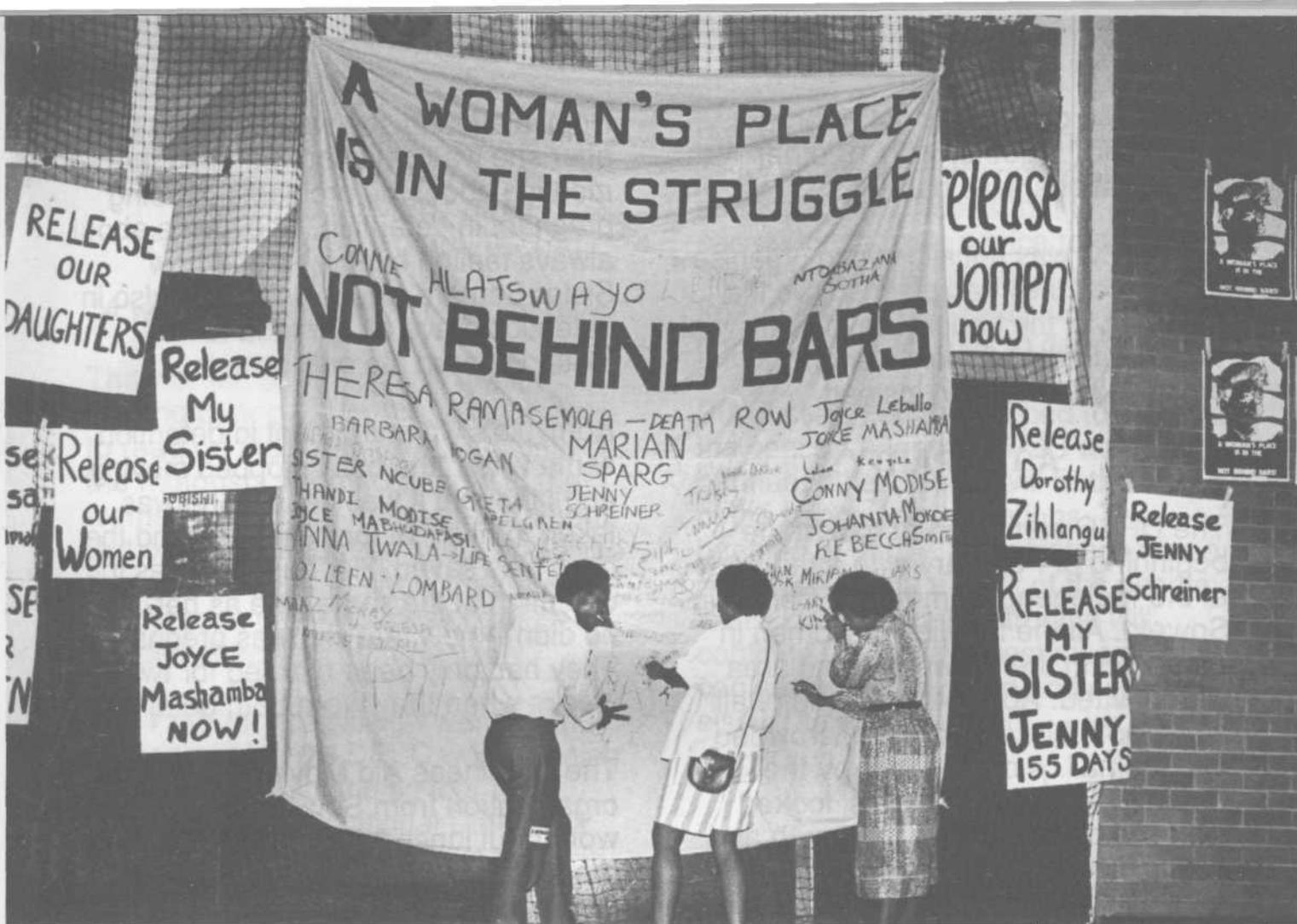
intelligent — clever

laundrette — place with machines to wash clothes

tale — story



Bra Kortboy — "five feet tall and no inches"



Remembering women in prison at the " Bend the Bars" concert.

If "BEND THE BARS"

At one end of the hall, there was a huge yellow banner with the words:

"A WOMAN'S PLACE IS IN THE STRUGGLE, NOT BEHIND BARS."

Below, written in big black letters, were the names of women in detention and in jail for political reasons. On the stage, dressed in bright gold and brown, Shadii sang "United we stand, divided we fall", while over 600 people danced and clapped.

Shadii was not the only group to offer

From June 1986 to June 1987, during the first year of the state of emergency, there were at least 3050 women in detention. Over one third of these detainees were aged 18 years or younger. There were also 69 women detained under the Internal Security Act

When the numbers were last counted, there were at least 80 women in detention under the emergency regulations and over 20 detained under section 29 of the Internal Security Act. But many people believe the numbers are higher than this.

its music. The African Jazz Pioneers, Bayete, the Spectres, Thandi Klaasens and Superwoman were also there to remember the women who are in detention. The spirit was very high at the "Bend the Bars" concert, and the Flower Hall at Wits university rocked until late in the night.

The concert was the last event of the February campaign to give support to women in detention. The campaign was organised by the Detainees Parents Support Committee — but just

before the concert, on 24 February, the DPSC, together with 16 other organisations, was banned.

The DPSC was not allowed to organise the concert they had planned. So the members of the Federation of Transvaal Women (Fedtraw) took over and organised the concert instead.

A TEA PARTY

The DPSC campaign began at the beginning of February with a tea party at the Ipelegeng Community Centre in Soweto. All the families of women in detention in the Witwatersrand area were invited. About 400 people of all ages, both black and white, crowded into the hall. A creche, run by the Concerned Social Workers, looked after the children while the youth and adults listened to the speakers.

Liz Floyd, a doctor, spoke about the problems of women in detention. She said that it is not only the body that suffers in detention, but the mind as well. She told the meeting that people who are kept alone in solitary confinement suffer even more than people who are kept in a cell with other detainees.

Liz, who once spent many months in detention herself, said that the problems of detainees are not over when they leave detention. People who have been in a cell on their own for a long time often find it difficult to be with other people again. They feel worried and nervous. She said that families of detainees must know about these problems so that they can help these people to get healthy and strong again.

Another speaker at the tea party was Nomvula Mokonyane, who was detained for about eight months.

Nomvula found she was pregnant just after she was detained. She told the meeting about the problems of being pregnant in detention. She spoke about always feeling hungry — and how Sister Bernard Ncube, who was also in detention, gave all her food to her. Sister Bernard ate only sweets.

Nomvula's worst moment in detention came when "the baby stopped moving, and I thought it was dead". She was taken to hospital for treatment, and the baby was saved. Her husband was in detention at the same time as her, and he didn't know that she was pregnant. They had only been married for two weeks when they were both detained.

The Detainees Aid Movement, an organisation from Soweto, made a wonderful lunch for the people at the meeting. People ate outside, where they chatted and got to know each other. After lunch, the Save the Children group from Soweto, led by Peter Ngwenya, performed their play. This group of children, singing and acting about life in the township, brought tears to the eyes of many people watching.

People were then invited to write the names of any women that they knew in detention, or in jail for political reasons, on the banner at the back of the stage. Marion Sparg, Theresa Ramashemola, Connie Hlatshwayo and Carol Lombard were just some of the names written on the banner.

RELEASE MY SISTER!

On the Friday after the tea party, the DPSC, with help from the Black Sash, organised women to stand along Jan Smuts Avenue and Oxford Road in Johannesburg. The women all held posters protesting against the detention

of women. Some of the posters read:
Save Theresa from the gallows.
"IvyGcina, held 661 days."
"Release my sister, Jenny, 155 days."
"A woman's place is not behind bars."

The women stood for one hour, holding their posters for the motorists to read on their way to work. Some of the motorists shouted angrily at the women and made rude signs at them. But others flicked their lights and gave thumbs up signs to show their support. Some even gave the power salute — the clenched fist.

The February campaign was not the only campaign the DPSC was planning. They were also planning four more campaigns — on National Detainees' Day, on children and workers in detention, and on the state of emergency.

But because the DPSC is now banned, it can no longer carry on with its plans and work. This means that the DPSC can no longer give advice to detainees and their families, or take statements from released detainees, or send food parcels and tracksuits to detainees.

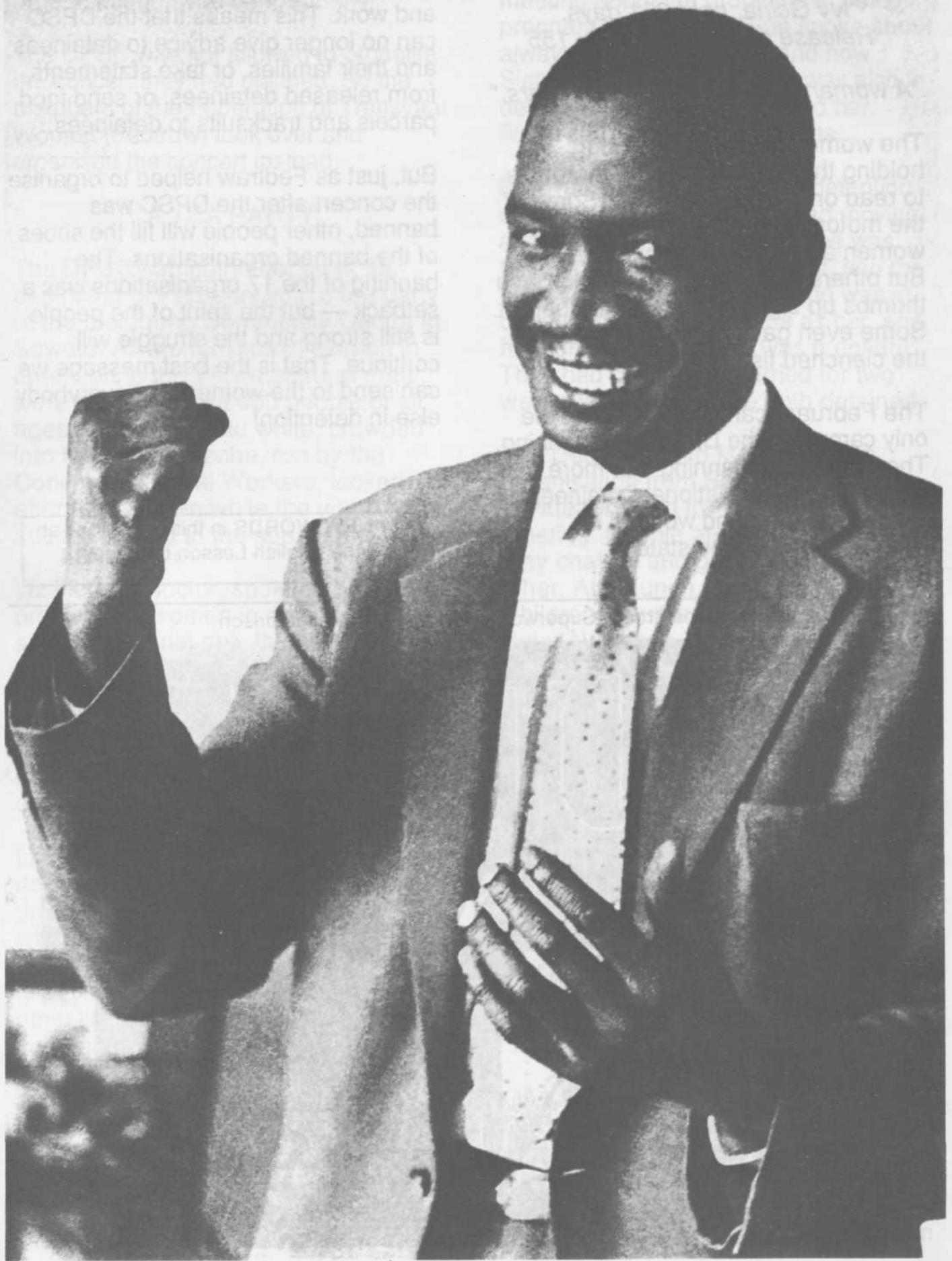
But, just as Fedtraw helped to organise the concert after the DPSC was banned, other people will fill the shoes of the banned organisations. The banning of the 17 organisations was a setback — but the spirit of the people is still strong and the struggle will continue. That is the best message we can send to the women and everybody else in detention!

For NEW WORDS in this story, look at the English Lesson on page 34

The group "Superwoman" sing for women in prison.



A TRIBUTE TO ROBERT



MANGALISO SOBUKWE

Ten years have passed since the death of Robert Sobukwe, the first president of the Pan African Congress (PAC).

Robert Mangaliso Sobukwe died of cancer on 26 February 1978.

He was 53 years old.

Sobukwe, a brave leader and fearless fighter, will always be remembered with great respect by the people of this country — even by those who did not agree with his politics and the direction of the PAC.

At the time of Sobukwe's death, Archbishop Desmond Tutu said that Sobukwe was "... a giant among men."

Even Sobukwe's enemies had respect for him. When prime minister John Vorster heard of Sobukwe's death, he said that Sobukwe had always been a "heavyweight". Maybe he was thinking of the time Sobukwe called for protests against the "dompas" in 1960 — and how the government was forced to drop the pass laws for 17 days.

Sobukwe may have been a heavyweight - but he was at all times a gentleman. Stan Motjwadi, the editor of Drum magazine, remembers Sobukwe as a "gentleman in the true sense of the word."

The pipe puffing Sobukwe, who "had a grin that nothing could wipe away," never lost his temper. No matter how much he suffered, he never let himself get bitter. But above all, Robert Sobukwe will be remembered as a humble man who never forgot his humble beginnings.

THE YOUNGEST OF SIX

Robert Mangaliso Sobukwe was born in 1924 in Graaff Reinet, a small town

in the Cape Province. He was the youngest of six sons, born to a strict Methodist family. His father was a poor woodcutter, who cut and sold wood for a living. His mother was a domestic worker.

Educated at a mission school, Sobukwe was a keen sportsman and a brilliant student. After getting a first class matric, he got a bursary to study for a BA degree at the University of Fort Hare in the Ciskei. At university he met Veronica, a young student nurse, who was later to become his wife and mother to their four children.

At university, Sobukwe showed that he was a born leader by being chosen as president of the Students' Representative Council (SRC). After leaving university, Sobukwe went to work as a teacher in Standerton in the Transvaal.

In 1952 Sobukwe, who was now a member of the African National Congress (ANC), joined the Defiance Campaign — when the ANC called on people to break unjust apartheid laws and to fill the jails.

Sobukwe, together with many other teachers, was fired for joining the campaign. He later got his job back but left soon afterwards and went to teach African languages at Wits University in Johannesburg.

At this time, Sobukwe began to have problems with the ANC. The ANC has

always believed that whites are welcome to fight side by side in the struggle. But Sobukwe believed that black people should fight apartheid in their own organisations — with their own black leaders.

In 1958 Sobukwe and his followers broke away from the ANC. In April of the following year, the PAC was born at the Orlando Community Hall in Soweto. Sobukwe was elected as the first President.

In March 1960, the PAC started a campaign to fight the hated pass laws. On 21 March, Sobukwe left his pass at home and went to the Orlando police station. He told the police to arrest him. They did, together with hundreds of other people all over the country.

On the same day, the police opened fire on a peaceful pass protest in Sharpeville. Sixty nine people were shot dead. It was one of the darkest days in the history of this country.

On 8 April the government banned the ANC and the PAC. Two days later, the government declared the first state of emergency. Thousands of ANC and PAC members were arrested.

Sobukwe was charged for "incitement" and sentenced to three years in prison. But after the three years were up, the government did not free Sobukwe. They passed a special law to keep him in jail. The law, known as the "Sobukwe Clause", allowed the government to keep anyone charged for incitement for as long as they liked. Sobukwe was sent to Robben Island for a further six years.

JAILED AND BANNED

Even on Robben Island, the government feared Sobukwe. Piet

Pelser, the minister of justice, told Parliament that Sobukwe was being kept in a two roomed hut, far away from the other prisoners. The hut, surrounded by barbed wire, was guarded 24 hours a day by "five warders and two warders with dogs."

Sobukwe was not allowed to talk to the other prisoners. Only his family and government officials were allowed to visit him. Sobukwe spent most of his time on the Island studying. He got a BSC degree from the University of London. He also wrote Xhosa poems and a novel in English.

At the end of June 1969, Sobukwe was released from jail. But he was not allowed to go home to Graaff Reinet. The government banned him and sent him to live in Kimberley, where he knew nobody. He was to be banned for the rest of his life.

Sobukwe could not attend meetings or leave Kimberley. He was allowed to work in a lawyers' office — but when he became a lawyer a few years later, he could not go to his own celebration party!

In 1971 a university in America invited Sobukwe to go and teach there. He asked the government for a passport. He was refused.

But the government did at times give Sobukwe a break. They allowed him to work in court — but he could not be quoted in the newspapers. In May 1975, the government let him go to his mother's funeral in Graaff Reinet. His mother, Mma Angeline Sobukwe, who once said that she wanted to live to see her son a free man, died at the age of 90.

Sobukwe never did see freedom in his



lifetime. At the end he suffered great pain from a spreading cancer. But he never liked to speak about his illness. He never once complained about the pain. Such was the dignity of Robert Mangaliso Sobukwe!

New Words

a humble man — a man who didn't believe he was better than other people

humble beginnings — from a poor family

incitement — stirring up people's feeling

a keen sportsman — he liked sport very much

dignity — strength and pride

brilliant — very clever

a novel — a long story

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The 24th February 1988 will always be remembered as the day the government turned its back on peace. On that day the government "restricted" 17 organisations. All of these organisations, which were working in a legal and peaceful way, can no longer carry on with their work.

The government also put some restrictions on Cosatu, the trade union body with over 800 000 members. Cosatu can still organise workers - but it now cannot do anything that is "political".

But the government did not only hit organisations. They also banned 18 people. Mrs Albertina Sisulu and Archie Gumede, who are both presidents of the UDF, were on the list. They can no longer go to meetings or talk to newspapers.

Here is a list of all the organisations that were restricted:

UNITED DEMOCRATIC FRONT (UDF) The UDF was born at Mitchell's Plain in Cape Town on 20 August 1983. It was started to fight the government's plans to divide the people by giving the Indians and "coloured" people their own parliaments. After the Vaal uprising in 1984, the UDF changed direction. It began to help the people with their day to day struggles in the townships and the countryside. Today the UDF has over 800 member organisations from all corners of the country. Over one million people belong to these organisations. Since its birth, the government has "stomped" heavily on the UDF. Thousands of its members have been detained. Two UDF leaders, Popo Molefe and Terror Lekota, are now being charged with treason in the Delmas Treason Trial, together with 19 other people. At the trial the government is trying to prove that the UDF was working hand in hand with the ANC and the SACP.

AZANIAN PEOPLE'S ORGANISATION (AZAPO)—AZAPO was started in 1978 after many organisations were banned on 19 October 1977 - a day that is remembered as "Black Wednesday". Some of AZAPO's aims are to organise black workers and to fight for an end to apartheid. It is the biggest of the Black Consciousness organisations. It believes that black people must fight apartheid in their own organisations under black leadership. AZAPO does not support the Freedom Charter. It supports the Azanian's Peoples Manifesto that was written in Hammanskraal in 1983.

DETAINEES' PARENTS SUPPORT COMMITTEE (DPSC) The DPSC was started in 1981 to give advice to people whose friends and relatives were in detention. It then started to help detainees themselves. It helped to arrange visits for detainees, as well as sending them parcels of food and clothing.

SOUTH AFRICAN YOUTH CONGRESS (SAYCO)—SAYCO was launched secretly in March 1987. It is the largest member organisation of the UDF, with over 600 000 members. SAYCO has worked closely with community organisations and trade unions. SAYCO has got the support of many youth organisations in the country. It supports the Freedom Charter and its motto is: "Freedom or Death - Victory is Certain."

SOUTH AFRICAN NATIONAL STUDENT CONGRESS (SANSCO)—SANSCO is a student organisation with members in universities and other places of higher learning. It was known as AZASO when it started, but changed its name to Sansco last year. It is also a member of the UDF.

CAPE YOUTH CONGRESS (CAYCO)—CAYCO was started in 1983 to unite the youth in the Cape. It also helped to start the UDF. Many of its leaders are in detention and some of its members were killed by 'witdoeke' vigilantes in Crossroads.



THE BIG CLAMPDOWN

SOWETO YOUTH CONGRESS (SOYCO)—SOYCO was born in June 1983 at Dube in Soweto. It has got a large following in the Soweto townships. SOYCO has taken part in many political campaigns of the UDF. It also helped to start SAYCO.

NATIONAL EDUCATION CRISIS COMMITTEE (NECC) The NECC was born in 1986 to help students in their struggle for a better education. It brought parents and teachers together to help students in their struggle. It was the NECC that called on the youth to return to schools after a long boycott in 1986. The NECC has tried taking students' problems to the Department of Education and Training (DET) - but it did not help. Some of its leaders, like Vusi Khanyile, are in detention.

AZANIAN YOUTH ORGANISATION (AZAYO)—AZAYO is the youth wing of Azapo. It was started last year and worked closely with the Azanian Student Movement (AZASM).

NATIONAL EDUCATION UNION OF SOUTH AFRICA (NEUSA)—NEUSA is a union of teachers and is a supporter of the UDF. Many of its members came from the teachers' union ATASA. It has taken part in many of UDF's campaigns. NEUSA was growing fast until it was banned.

VAAL CIVIC ASSOCIATION (VCA) The VCA was started in September 1983 to fight for better conditions in the Vaal townships of Sebokeng, Bophelong, Boipatong, Evaton and Sharpeville. Many of its members were detained after the Vaal uprising in September 1984. Some VCA members are now being charged in the Delmas Treason Trial.

CRADOCK RESIDENTS ASSOCIATION (CRADORA)—CRADORA was started to fight against high rents in Cradock. It was also one of the first organisations to start street committees. CRADORA lost three of its leaders - Matthew Goniwe, Fort Calata and Sparrow Mkhonto - when they were murdered in June 1985. Their killers were never found.

PORT ELIZABETH BLACK CIVIC ASSOCIATION (PEBCO)—PEBCO was born in October 1979. It is one of the oldest community organisations in South Africa. Thozamile Botha was its first president. He was fired from his job a few weeks after PEBCO began. Thousands of workers went on strike to support him. PEBCO got stronger after Henry Fazzie, Edgar Ngoyi and Siphon Hashe returned from Robben Island. It has fought and won many battles.

WESTERN CAPE CIVIC ASSOCIATION (WCCA) This organisation fought against the government's plan to move people from Crossroads to Khayelitsha in Ciskei. It helped people who did not want to go to Khayelitsha to get permits to stay in the Western Cape. WCCA will also be remembered for its fight against the community councils.

SOWETO CIVIC ASSOCIATION (SCA) The SCA was started in 1979. In 1983 it led a boycott of council elections. In June 1986 it joined the rent boycott. Many of its leaders, like Isaac Mogase and Amos Masondo, have now been in detention for over a year.

RELEASE MANDELA COMMITTEE (RMC) The RMC began in Natal in 1983. It has been fighting for the release of all political prisoners and the unbanning of banned organisations. In the past few months, it started a campaign for the release of Harry Gwala, who is very ill. One of its most well known leaders is Aubrey Mokoena, who has been detained many times.

DETAINEES SUPPORT COMMITTEE (DESCOM)—DESCOM is a committee of all organisations that help detainees. It is a member of the UDF.

* Most of this information comes from an article in the Weekly Mail.



Another young life is lost in the war in Pietermaritzburg

THE FRUITS OF APARTHEID

I will never wear my khaki suit to Pietermaritzburg again. I learned this lesson on my first day there.

We asked a young man in Mbali township to show us the way to a friend's place. The young man looked at me and said: "I know where he stays but I will not tell you. I do not know who you are and why you want to see him."

After a long time we found the friend we were looking for. I asked him why people are so rude to strangers in his township.

"That comrade was right. You are wearing the wrong colours," said my friend, looking at my khaki suit. "That is the uniform of Inkatha."

In Pietermaritzburg, it's not only what you wear that is important. It's also what you look like and what you say.

A permed head means that you are a qabane (comrade). Inkatha supporters are called "otheleweni"¹, which means people who can throw you down a hill.

^x'Heyta' is the greeting word for comrades. Inkatha supporters use the words 'Amandla kaZulu!'. These are words that you must not forget. If you get it wrong, you may not live to see another day.

THE SEEDS OF WAR

The war between the comrades and Inkatha supporters in Pietermaritzburg has left more than 400 people dead in the last year. We did not see any

fighting while we were there - but we did not see any peace either.

We saw the tears of angry mothers who have buried their children. We felt the anger of young men and women who have lost their friends. We heard bitter people talking of revenge.

The streets in the townships are empty. Houses are locked even during the day. All the friendliness of the Zulu people is no more. People greet you with empty eyes and with hearts that are cold.

The seeds of war have been planted and its roots have grown deep into the soil. A dark cloud is hanging over the place. Anything can happen. Like a wild fire, the war can start again. It is far from over.

BOYS ON THE RUN

We spent our first night in Kwa-Dambuza, a big village just outside

Maritzburg. The place is also known as 'Moscow' because many comrades live there.

In town the next day we saw four boys sharing a loaf of brown bread and a litre of milk. I asked them why they were not at school like the children we saw in Mbali. The youngest of them said he left his home in the village of Mpumuza early last year.

"I was doing standard four last year. It was very difficult for us to go to school. Othelweni used to come and wake us up at night and tell us to go and fight the comrades. They also forced us to join Inkatha. I did not want to join Inkatha so I went to Caluza in Edendale where there is no Inkatha."

The oldest boy, who said he was 17, asked us where we came from. We told him that we were from Jo'burg and wanted to write a story about life in Maritzburg. He told us that he was a member of the Imbali Youth Congress

Inkatha youth at a peace rally in Pietermaritzburg



and that Inkatha supporters wanted to kill him.

"There are many of us who have run away from these people. I am staying in a room in Caluza, with 14 other comrades. We all come from different places - like Mbali, Sweetwaters, Ndengezi and Harewood, the place we call Angola."

"We ran away from all these places because they are controlled by Inkatha supporters. The chiefs and the councillors are also Inkatha supporters. They force people to join them."

"I ran away after they came to my home to look for me. They told my mother that they were going to kill me because I was a qabane. Even now I know that I am not safe. They can kill me if they see me here in town."

"We have lost many of our friends. Some have gone to far-off places like Johannesburg to stay with relatives. Some have already left South Africa. You just cannot stay here and wait for your death."

The young man looked at me and thought for a while. Then he said: "Telling you about how we suffer will not help us. We need something to defend ourselves with. Can you help us get some tools?"

We asked him what tools he was talking about. "I'm talking about guns, so we can shoot back. Our enemies always carry guns and we are helpless if we do not have any."

I scratched my head, not knowing what to say. I told him that I was just a writer for a magazine and knew nothing about guns. We wished them well and drove back to Kwa-Dambuza.

A KNOCK ON THE DOOR

On the second night we went to bed early. But we did not sleep very well. At midnight we were woken up by a loud knock. I stepped out of the bed without thinking and opened the door.

A uniformed policeman walked into the room. He told us to open our bags without even greeting us. "So, you are journalists," he said, when he saw the cameras in one of the bags. The policeman told us that his name was Sicelo Memela and that he would help us to get stories.

We thanked him for his kindness but said he did not need to worry. I told him that finding stories was our job. He said we were afraid to go with him because we were comrades.

"Okay, buy me some beers to show me that you are my friends," he said. The door was still open and I could see other policeman standing in the corridor.

I felt scared and I gave him R10 from our petrol money. He went away with a crooked smile on his face.

Another loud knock woke us up at seven in the morning. Memela walked in, still dressed in police uniform. He looked like a person who had been drinking for the whole night. "I have come to fetch you. We must go to see Mr David Ntombela of Mncane village in Elandspruit. He will give you a good story," he said.

We told him that we did not want to see Mr Ntombela. We were afraid. We knew that Ntombela is one of the 'warlords.' - and that he is being charged for murder.



An Inkatha 'warlord', David Ntombela (centre), leaving court. This was the second time the court ordered Ntombela and his supporters to stop attacking township residents in Pietermaritzburg

We left the policeman standing in our room and went to wash ourselves. When we got into our car, he came and sat in the front seat. He told us to take him to the Plessislaer Police Station to fetch his car.

On the way to the police station he told us to stop at a garage. He told me to go in and fetch a wheel. At the police station he made us jack up his car and take off the wheel with a puncture.

"Do you know that you can be detained under the state of emergency." said Memela to our photographer. No one answered him as we finished changing the wheel. We said goodbye to him and drove away, hoping that we would never meet him again.

LOOKING FOR HELP

In town we went to the office of the Pietermaritzburg Agency for Christian

Social Awareness (PACSA). PACSA is an organisation that helps the people of Maritzburg with their many problems.

Phones were ringing and there were people everywhere. Peter Kerchoff, a staff member, was sitting and talking to a young man. The young man, just out of prison, was in need of help. He wanted to go back to school to finish his matric.

In another corner sat a young woman, listening carefully to a woman advisor. Her husband had been detained a few days before and she did not know what to do. She heard about PACSA from people in Sweetwaters where she stays.

A sad looking man with no shoes was sitting on a chair. He told us that his name is Thabane Msomi and that he is from Sinathini, a village outside

Maritzburg. Like many other people we met, he could not go back to his home.

"I am a member of the Sinathini Youth congress which supports the UDF Inkatha supporters do not like our organisation. They say we are trouble makers. Things became worse last year when the vigilantes began attacking people's houses.

"One night there was a knock on the door at the house where I was visiting. Three men walked in. One of them was wearing an overall which looks like those worn by SADF members. Two of them were wearing police jackets. Five of my friends ran away but I was trapped in a room with my friend, Vukani.

"They asked us to show them our guns. We told them that we did not have guns. They did not believe us and took us to a white Datsun E20 kombi that was parked outside. The

kombi had ZG number plates which means it belongs to the KwaZulu Government.

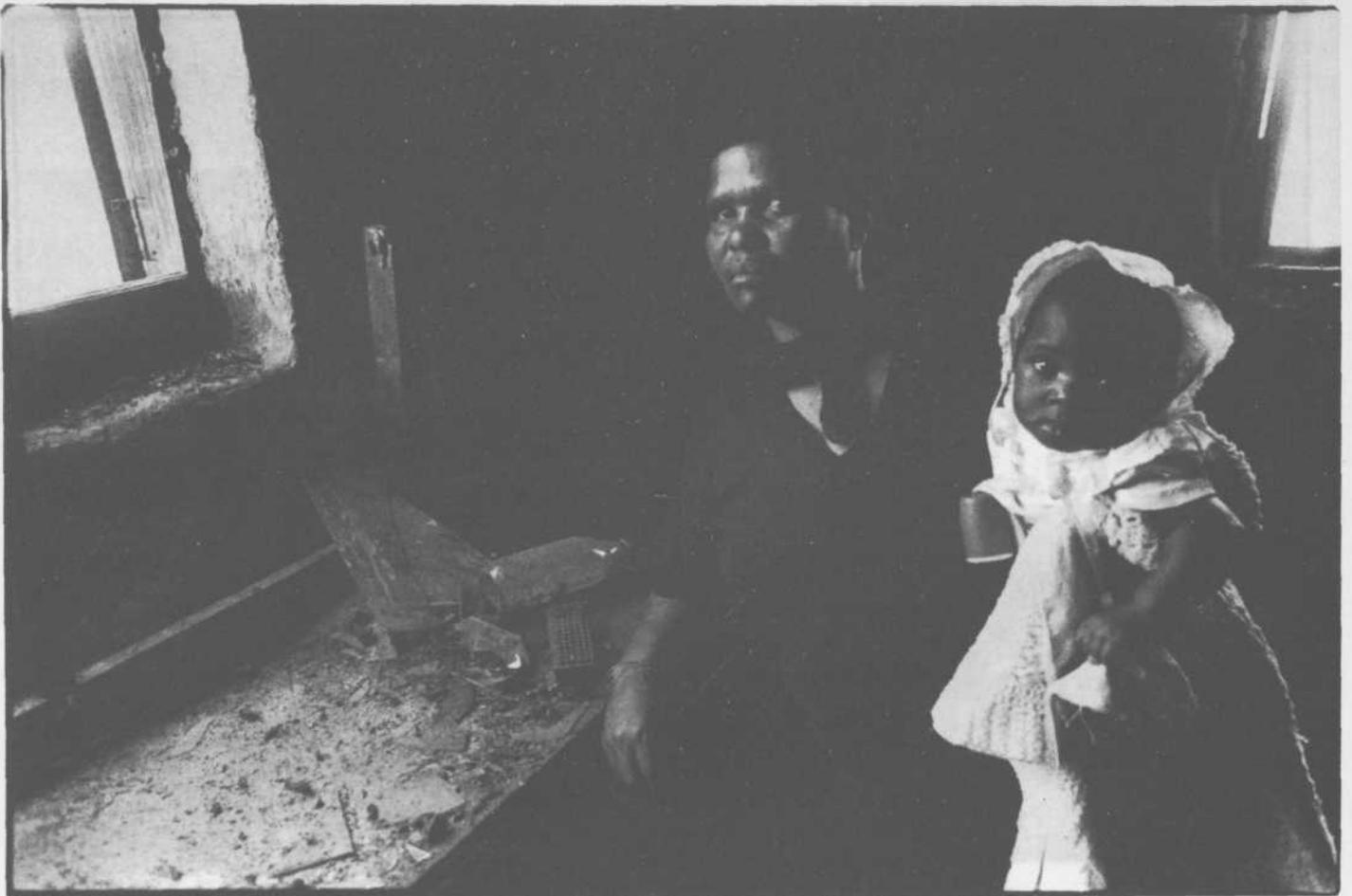
"They took us to Imbali Hostel where they were joined by five others. Among them was a man called Sichiza Zuma who is a well known and feared Inkatha warlord. Then they took us to a veld outside the township. They all had guns and we were very frightened

"They started hitting me with a steel pipe. They hit me on the head and I saw stars. I fell down, feeling pain all over my body. One of them picked me up and grabbed me by the arm. Then, using all my power, I pushed him away. He let go of me and I ran away.

"A shot went off and I felt a stinging pain . Another shot went off and I was hit on the back. I kept running and I dived under a tree next to a big rock. I heard them running around, looking for me. I lay there until they left. I think they took my friend Vukani with them.

A UDF/Cosatu peace rally in Pietermaritzburg





This woman has lost her husband, daughter and home in the war in Pietermaritzburg

"I was bleeding badly and went to some houses nearby for help. Some people took me to hospital. I stayed there for two weeks. While I was there, I heard that Vukani was dead."

Thabane still suffers from the pain of the bullets that the doctors dug out of his stomach. He will carry the scars of the war for the rest of his life.

A PRAYER FOR PEACE

On our last last day in Pietermaritzburg we went to a service at the Roman Catholic Church in town. People were there to pray for all those who are in detention. They were also there to pray for peace.

Mrs Monica Wittenberg was one of the people at the church. She is the mother of Martin Wittenberg, who is the secretary of the UDF in the Natal Midlands.

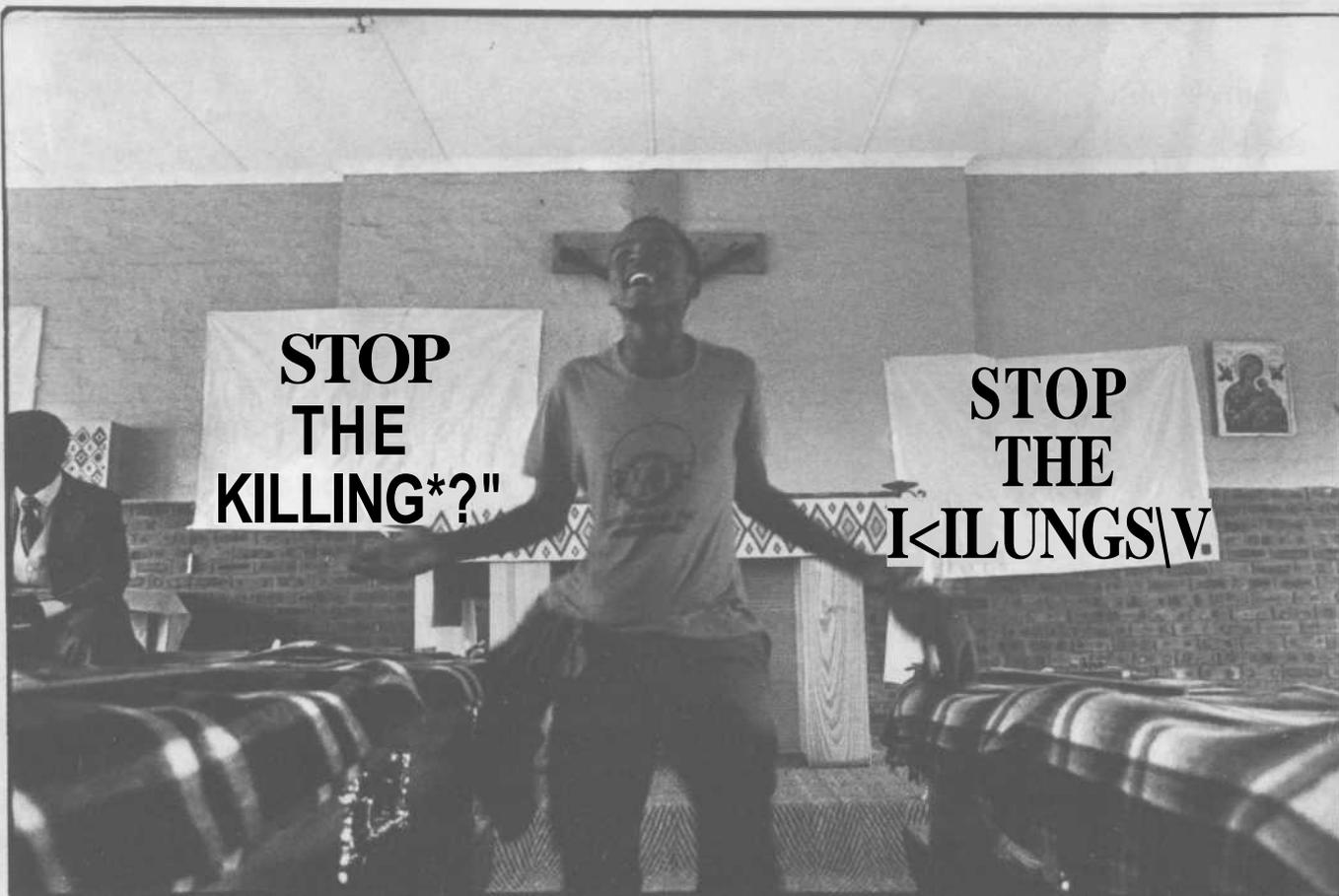
Martin has played a big part in trying to bring peace to Maritzburg. He was one of the UDF and Cosatu leaders who has met with Inkatha to try and stop the war. He is the only white person from Pietermaritzburg who is in detention.

After the service we spoke to some of the people. They all had a story to tell.

A young man who did not want to be named told us that there will never be peace while the UDF leaders are in detention. "Now there is no-one to speak for us. Archie Gumede cannot speak because he is banned.

"Now the UDF is also banned - but why is Inkatha not banned?" he asked.

"The courts have told many well-known Inkatha members to stop causing trouble and attacking people.



Another funeral at Mpophomeni in October last year.

But these people are still free and they are still causing trouble."

A young woman complained about the kitskonstabels. She said many of them are Inkatha supporters. "They hate anybody who is a UDF or Cosatu supporter," she said.

As we left the church I remembered the words of Father Chris Langeveld who spoke at the service. He said that

we must pray for all the people in jail. He asked people to join hands in the fight against apartheid - because apartheid is the real cause of the war in Maritzburg.

I looked at the sad, tired faces of the people as they slowly left the church. They have suffered much and they knew that there will be more suffering in the future. I said a silent prayer for the people of Maritzburg.

NEW WORDS

revenge - to fight back

control - to be in charge.to run something

supporters - followers

journalist - somebody who writes for a newspaper.magazine, radio or televisionwarlord - someone who leads people to war

puncture - something that has lost air because of a hole. For example, a tyre with a 'spuiker'¹ in it.

advisor - a person who gives help and advice.

scar - a mark left by an old wound or injury.

crooked - not straight

LETTERS

Dear Learn and Teach,

I love your magazine so much. I hope you will help me with my problem. I am the mother of two children. The trouble is that their father does not support the children. He does not buy things for them. Even at Christmas time, he does not buy anything. The other problem is that their father does not visit these children. But when I say I will leave him, he cries. He wants me settled down with his children, but he does not support us. What can I do?

Worried Mother
Residensia

Thank you for your letter. We were sorry to hear about your problem. You cannot force this man to visit you and his children if he does not want to. But you can force him to support the children. The law says that a father must support his children, even if he is not married to their mother. This money for supporting the children is called 'maintenance.' You can report him to the Maintenance Officer at the nearest magistrate's court. The Maintenance Officer will call this man to the office to tell him to pay you. He must pay every month. If he does not pay, he can be arrested.

Dear Learn and Teach,

I am a 17 year old guy, doing Std 8. I am a new reader of Learn and Teach. Your magazine is very interesting and it has taught me a lot. I like your English lessons. I will write soon and tell you my story.

David
Kagiso

Thank you for your letter, David. It is always nice to know that new readers enjoy the magazine. We also think the English Lesson is much better these days - thanks to the new people who are now writing it. We look forward to reading your story!

Dear Learn and Teach,

I am a boy of 16 living in Tembisa. I read about the problems of South Africa in Learn and Teach. I read about apartheid in our country. I think that apartheid can be ended if all the people join hands together. My problem is with people in Tembisa. If you are a Sotho, other

people do not want to listen to you. The Tsongas, Tswanas, Zulus and other people do not want to join together. Learn and Teach, can you tell us how to talk to each other and join together?

Sello
Tembisa

Thank you for your letter, Sello. You are right • apartheid divides the people. The government built townships like Tembisa with different sections for people who speak different languages and who belong to different "tribes". We think you are right to say that apartheid will only end when people join together. Talking to each other and working together in organisations will help to build unity. But maybe we should start with ourselves, Sello. Stop thinking of people as Tsongas, Tswanas and Zulus. We are all one nation!

Dear Learn and Teach,

The people of Ginsberg have asked me to write to you. We need help to improve things for our future. We want to start an advice office, a feeding scheme, a garden project and a library. We also need information about bursaries and multi-racial schools.

Xolani
Ginsberg

Thank you for your letter, Xolani. We think you should get in touch with the following organisations for help with your projects:

**Border Council of Churches, P O Box 966, King Williams Town 5600. Tel (0433) 23165
Operation Hunger, P O Box 18542, Wynberg 7800. Tel (021) 77-1481 or 77-2480. Write to: Roselle Frasca**

For a list of bursary schemes and schools you can write to the Education Information Centre, 601 Dunwell, 35 Jorissen Street, Braamfontein, 2001 or telephone (011) 339-2476.

Dear Learn and Teach,

Thank you for helping readers solve their problems. . The first problem is that my mother got nothing after my father's death. My father died 21 years ago. My mother got no pension, back pay, or wages - nothing. She did not know where to go to claim anything.

The second problem is how to claim for my brother's death. He was shot by the police four years ago. I think they made a mistake because they thought he was someone else. We went to the police station and made a statement. But since then, nothing has happened. Can I do anything about these two cases, or is it too late?

King
Katlehong

Thank you for your letter. We are sorry to say that it is too late to take up these cases. If you want to be very sure that there is no pension from your father's job, you can go to his old firm and ask. Take all his old papers and documents, if you have any.

You did not give us enough information about your brother's death for us to find out what happened about the case. But if you did not take action against the police within six months of the shooting, it is too late. You can go back to the police station where you made the statement and ask what happened about the case. If you need help to do this, you can go to the advice office in your area. The address is: Katlehong Advice Centre, St Peter's Chains Anglican Church, Administration Block, Katlehong 1832 Tel (011) 909-3257 or Katlehong Legal Services Centre, 2059 Nhlapo Section, Katlehong 1832 Tel (011) 909-2013

Dear Learn and Teach,
I was dismissed during the mineworkers strike in August 1987. I worked at Vaal Reefs Gold Mine. Please tell me if the case about getting our jobs back is finished. If we cannot get our jobs back, I want to claim my UIF before nine months is up. Please give me the address of Vaal Reefs so I can get my blue card.
Mazwi Motsa
Swaziland

Thank you for your letter, Mazwi. The case about getting miners jobs back was heard in Johannesburg in March. Anglo American agreed to give jobs back to 9000 of the 18000 workers who were fired in the strike. Anglo also agreed to pay compensation to the miners who will not get their jobs back. We think you should contact the National Union of Mineworkers (NUM). The new address of the

NUM head office is: National Acceptances House, corner Anderson & Rissik Streets, Johannesburg, 2001. Tel: (011) 833 7013 The address for Vaal Reefs is P O Box 5010, Vaal Reefs, 2621.

Dear Learn and Teach,
We need your help to get better wages and to know our rights. We are workers who make clay bricks. We start at seven in the morning and knock off at half past six at night. We get only R42 a week. If it rains, we know we will not get paid for that day. If we do not work on public holidays, we get no pay. When I tried to tell the bosses that they treat us badly and cheat us, they laughed as if I was telling them a joke. We want to know if it is the law for our bosses to treat us this way?

No future
Kroonstad

Thank you for your letter. You can get all the information you need about wages and conditions in the brick-making industry from the Department of Manpower.

The office nearest to you is at Fairweather Heights, Brand Street, Kroonstad, tel (01411) 24471. Please speak to the inspector, Mr Botha. Your boss is not allowed to take off money for public holidays and you should not work more than 46 hours a week.

Dear Learn and Teach,
I worked in Klerksdorp for ten years. I was retrenched in September last year. Now I can't get my UIF or pension money. My family is suffering and our furniture has been repossessed because I cannot pay. I have been to the Department of Manpower in Carletonville three times. I told them I was born in Carletonville and live here with my family. But they said I must go to Potchefstroom Manpower to claim my UIF. I paid R25 to travel to Potchefstroom and back, but the Manpower office there said they can't help me. I wrote to Manpower in Pretoria, but they did not answer. I am a man with a family of five. What must I do - kill my family or steal from someone so that they can live?

Kleinbooie Velaphi
Khutsong

Thank you for your letter, Mr Velaphi. We spoke to Mr C Moller at the Department of Manpower in Carletonville about your UIF. Moller is in charge of UIF in Carletonville. He said there is no reason you cannot claim your UIF there if you live there. It does not matter where you worked. Mr Moller says you must go to the Manpower offices in Osmium Street, next to the traffic department, to see him. He will help you to sort out this problem.

Dear Learn and Teach,
I am registered with New Jersey Correspondence College to do a course in 1987. I sent my fees by post, but never received the lectures. Now they do not answer me when I write to them. Please tell me if this school has a new address.
MB
KwaMashu

Thank you for your letter. We checked with the Correspondence College Council of South Africa. All correspondence schools and colleges, or anyone selling correspondence courses, must be registered with the council. The council says the New Jersey College is not registered with them. This means that it cannot do business in South Africa.

Anyone who wants to check if a correspondence course is registered, can write to P O Box 84583, Greenside, 2034 or telephone (011) 646-2155. It is wise to check before paying any fees.

Dear Learn and Teach,
I live in a village in Sekhukhuneland. I am a farm worker. Last month I was beaten up by three farmers. Some soldiers were with them when they came to my room to beat me up. I ran away from the farm. Then two weeks later, they came to my brother's house and beat him up. I want to open a case. What must I do?
Joe
Steelpoort

Thank you for your letter, Joe. You must lay a charge against these people at the police station. There is an advice office near you, and it might help if you speak to one of the advice office workers before making your statement to the police. The address is:
Sekhukhuneland Advice Office, Evangelical Lutheran Church, Ditshweung P.O Box 50, Jane

Furse Hospital 10855. Tel 0020 ask for Jane Furse No 8

Dear Learn and Teach,
Firstly, I ask the Almighty to let the spirit from heaven fall upon all at Learn and Teach Publications and to give you the power to continue. To those who have the power to destroy magazines and newspapers, I say:" Open the bible at Isaiah 58 and read verses 6-7. This chapter shows that even God dislikes those who oppress their brothers.

My beloved Learn and Teach writers, I am going to sell your magazine with all my heart. I believe that my brothers and sisters will buy it because here at Secunda there is no place to buy it. I don't know how much I must send you, so I am waiting to hear from you.
Phineas
Secunda

Thank you for your prayers, Phineas. If you want to sell the magazine, this is how it works. We will send you 25 magazines for a start. You then sell the magazines at (the new price of) 75 cents each. You keep 25 cents for every magazine you sell. If you get your magazines by post, you must pay half of the postage costs. That costs you R2. So if you sell 25 magazines you will have R18.75 in your pocket. From your commission of R6.25 you must take off R2 for postage. You are then left with R4.25 commission. You then send us R14.50 and tell us how many magazines you want to sell in future. We wish you luck and thank you for helping the magazine to reach the people in Secunda.

Please send your letters to:
Learn and Teach Publications
P.O. Box 11074
Johannesburg 2000

English Lesson

Before you do this lesson, please read the story called "Bend the Bars" on page 15 In this lesson we're going to learn these things:

new words

how to use **commas** when you write a list of things

PART I

NEW WORDS

In the story about women in detention there are lots of words about prison and about organising support for people in prison.

We hear these words often on the radio and read them in newspapers and in magazines. There is a good reason for this. Since the beginning of the state of emergency in 1985 more than 30 000 people - men, women and even children - have been put in prison without a trial. So, it is useful to know what these words mean.

EXERCISE 1

Here is a list of new words from the story on page 15

Read the list and tick the words you know already. If you don't know the words, you can find what they mean in EXERCISE 3.



a huge banner	in detention
united	support
a campaign	banned
a detainee	in solitary confinement
nervous	protesting
the gallows	clenched fist
take statements	setback

EXERCISE 2

Now find these words in the story. Go back to page 15 and look for each of the new words. When you find them, put a line under them, like this:

At one end of the hall, there was a huge yellow banner with the words:
"A WOMAN'S PLACE IS IN THE STRUGGLE, NOT BEHIND BARS."

When you have put a line under the new words, read that part of the story again. This can help you to work out the meaning of the words.

EXERCISE 3

In this exercise you can learn the meanings of some of the new words. We have given two choices (A) and (B). You should choose (A) or (B) - the one which you think is the correct meaning. Cross out the meaning which is not correct. We've done the first one .

1. When people stand together and help each other, we say they are (A) **united** (B) **in solitary confinement**.
2. If people are (A) **protesting** (B) **nervous**, it means they can't relax because they are too worried.
3. When people are put in prison without a trial, we say they are (A) **in detention** (B) **a setback**.
4. A campaign is (A) **a huge banner** (B) **a plan of action**.
5. When an organisation (A) **is banned** (B) **takes statements** it means that the government will not allow the organisation to continue with their work.
6. When a person is sent (A) **to the gallows** (B) **to solitary confinement**, it means they are hanged.

ANSWERS

1.	The word united (y) s; J9MSUB loenoo
2.	The word is (g) J9MSUB loenoo
3.	Protesting (v) s; J9MSUB loenoo
4.	to the gallows (a) S; J9MSUB P9JJO0 9U.1
5.	The word is (v) s; J9MSUB loenoo
6.	The word is (v) s; J9MSUB loenoo

Here are the meanings of the other words from the list:

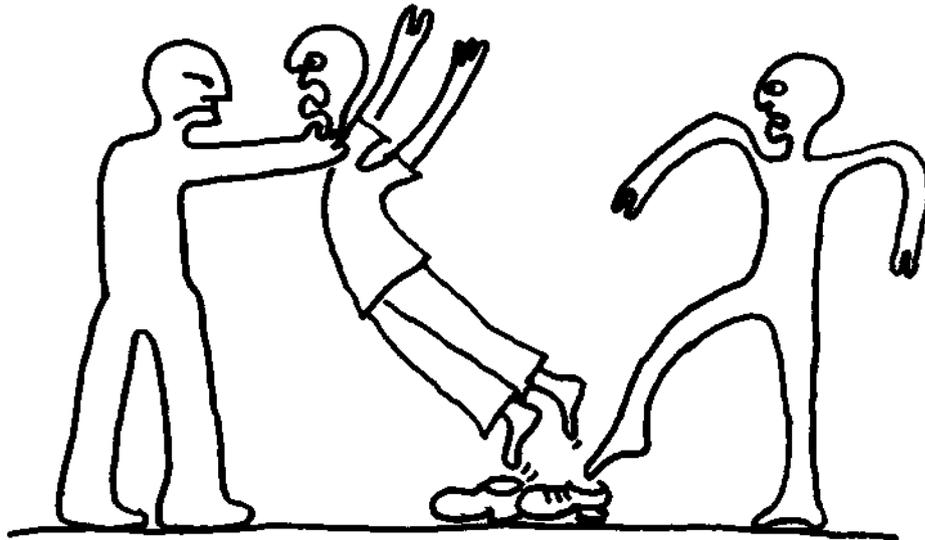
- a detainee** - a person who is detained in prison without a trial
- support** - help
- clenched fist** - a hand which is closed tight. This is the sign people make to show that they are united in the struggle.

EXERCISE 4

On page 17 you will find the words "fill the shoes of the banned organisation". What do you think it means, to "fill someone's shoes"?

Here are three possible answers. Choose the best answer:

To fill someone's shoes means....



- A. to put things in their shoes. []
- B. to carry on doing their work when they cannot do the work themselves. []
- C. to take someone's shoes to the shoe shop for repairs. []

ANSWERS

The onnae a\ae/|s g s| je/v\sue loeuoo e\| "S8A|9SUJ9Lj} }} | Op J96UO| OU UBO \ae\| esneoeq >JOM s.euoeiuos Bujop uo AJJBO OJ - g s| je/v\sue loeuoo e\|

PART 2 HOW WELL DID YOU READ THE STORY?

EXERCISE 5

Decide if these sentences are TRUE or FALSE. (False means not true)

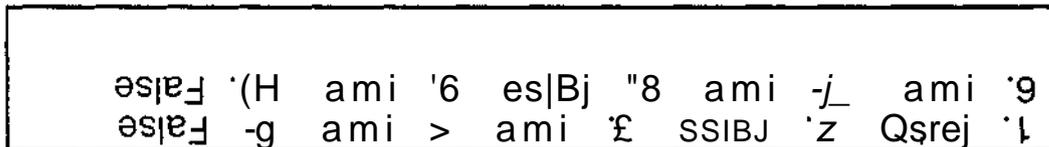
Write the word TRUE or FALSE on the line next to the sentence.

You might need to go back to the story to check your memory. We have done the first one:

1. 60 people went to the "Bend the Bars" concert. FALSE

2. The DPSC campaign was in March this year. _____
3. The DPSC and 16 other organisations were banned on 24 February. This means that they are not allowed to carry on with their work. _____
4. The DPSC campaign began with a tea party at Ipelegeng Community Centre. _____
5. Liz Floyd, a doctor, said that people are very healthy in detention. _____
6. Solitary confinement is worse than ordinary detention because the detainee is alone in a cell. There is no one to talk to - except the police. _____
7. Nomvula's baby was born when she was in detention _____
8. Many people laughed when the Save the Children group from Soweto acted their play. _____
9. Fedtraw carried on the DPSC work when the DPSC was banned. _____
10. The police only detain people over the age of 18. _____

ANSWERS



PART > HOW SENTENCES WORK

In this section, we will look at how to use commas (,) when we have a list of things in one sentence. Here is a list of music groups:

The African Jazz Pioneers
 Bayete
 The Spectres
 Thandi Klaasens
 Superwoman

If we write this list in a sentence, we should use commas in the sentence. Read this sentence and notice how the commas are used in it:

The African Jazz Pioneers, Bayete, the Spectres, Thandi Klaasens and Superwoman were all there to remember the women who are in detention.

Notice that there is a comma after The African Jazz Pioneers, Bayete and The Spectres. But there is no comma after Thandi Klaasens or Superwoman.

THE RULE for commas is that we use a comma after every thing in a list except after the last two things in the list. There is no comma before the words **or** and **and**. That is why there are no commas after **Thandi Klaasens** and **Superwoman**.

Now try this exercise.

EXERCISE 6

Read each sentence twice and then fill in the commas where they are missing:

1. Marion Sparg Theresa Ramashemola Connie Hlatshwayo and Carol Lombard were just some of the names written on the banner.
2. The DPSC was also planning campaigns on National Detainees Day on children and workers in detention and on the state of emergency.
(Be careful with the next one. It's a bit more difficult!)
3. This means that the DPSC can no longer give advice to detainees and their families take statements from released detainees send food parcels or even send tracksuits to detainees.

ANSWERS

pooj pues 'sesujBiep pesB9|9J WOJJ siuewejejs 8>JBI 'saniwej Ji9|ji
pue seeujBjep o; eojAps 9A|6 je6uo| ou UBO QSdQ ^MI 1^{BL}U suBaiu sim '£

•Aou86jaiu0 jo 8}BJS eq; uo pus 'uojiuejep W SJ8>WOM pus uejpijip uo
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•J9UUBq 9L)1 UO U9UUM S9LUBU 9L)1 |O 9LU0S JSnf 9J9M pJBqLUO"| |OJBQ
pUB'0ABMU,SIB|H 9|UU0Q 'B|OLU9L|SBUJBy BS9J9L|1 'BjBdS UOUB|AJ 'L

PART 4 GROUP DISCUSSION

To end this lesson, we would like you to look at the picture on the next page and have a group discussion with friends.

Discuss these questions with your friends.

1. What do you think the lines across the person's face are trying to tell us?
2. Read the words of the poster. Do you think that women should be involved in the struggle? Give reasons for your answer.
3. Do you agree that it is wrong to put women (or men) in prison for being involved in the struggle? Why?



Look at this poster that was used to advertise
the "Bend the Bars" concert.

Here is one way that you can have a group discussion.

- A. Choose somebody to chair the discussion. This person decides who can speak and also tells people to stop speaking when they go on for too long.
- B. The chairperson should make sure that everybody in the group gets a chance to speak.
- C. People should listen carefully to each other.
- D. Try to speak English as much as possible. It is important to practise your English in this way.



FROM LESOTHO WITH LOVE

The dirt roads in the mountains of Lesotho are always busy on a Sunday afternoon. Outside every village small groups of men wait for the taxis that criss cross the countryside.

On the side of the road the men talk quietly with their wives or mothers. Some make last minute plans for the children, or for the fields or the cattle. Others, trying not to think of the dangers that wait ahead, talk about the things they will do when they next come home.

For over a hundred years the poor villages of Lesotho have seen such farewells. Since its birth, the nation has lost its men to the mines in South Africa. The women have been left to bring up the children, plough the fields and care for the villages.

The mothers and wives wave goodbye as the minibuses full of men disappear down the road on the way to the border

gate. The lucky ones will be across the Caledon River by nightfall. Then it's easy to find a bus that will get them to the mine by the early hours of Monday morning.

"THINGS FROM THE BAG"

In the old days it was not so easy. The men often had to spend three or four days on the road to get to their mines. In those times the women used to fry pieces of mielie meal and mix it with salt and spices. They put the food into a bag and gave it to their men before they waved goodbye. It was the women's way of wishing them well.

The men called the tasty pieces of maize "litsoakotleng" — the things from the bag. When they met each other along the way, they would say:

"Mampoli koaholla litsoakotleng li monate li nokiloe ka letsoai — Comrade, can you give me food from

the bag that is so nice and salted and spiced."

By sharing these "things from the bag", the workers from Lesotho gave each other courage for the new and dangerous world they were travelling to.

A NEW LITSOAKOTLENG

Today the women of Lesotho no longer make the tasty pieces of maize. But if you go into the smallest village of Lesotho, or if you visit the compounds on the mines in South Africa, you will find a new Litsoakotleng.

The people do not take food from this Litsoakotleng. They take words and knowledge. The Litsoakotleng of today is a magazine.

The magazine is written in Sesotho, the language of the people of Lesotho. Each magazine also comes with a pull-out English translation.

The magazine shows the people how to grow crops and how to keep animals like pigs and chicken in the villages. It tells them how to build stoves outside their stone houses. It talks about the problems and dangers that workers will find on the mines. It explains how women can make sure they get the money their men send home. It has stories about the proud history of the Basotho — and much more.

AN OFFICE IN MASERU

Molefi Pitso is one of the people who works for Litsoakotleng. He says he works for the magazine because "it looks after the needs of the people — like the litsoakotleng of old".

Molefi and his comrades work from

the top floor of a small building in Maseru. From their office they can see the shacks and 'joala' huts all around them. The joala huts are full of men who have come back from the mines with no legs or arms. There they can drink beer and find some peace for the few remaining years of their lives.

This view from the window helps to remind the people from Litsoakotleng of their task.

Don Edkins is one of the people who decided to start the magazine. "The people of Lesotho are well educated," he says. "Most people can read and write. But today the people have few books and newspapers they can call their own. The church and the government print some newspapers. But few of them touch the everyday lives of the people. They don't tell them how they can improve the world they live in."

Don, his wife Marianne, and a small group of people started the magazine three years ago, at the beginning of 1985. They first printed one thousand copies of the magazine.

"From then on we have never looked back," says Don. "The first magazine sold out so we printed 4000 copies of magazine number two. Today we print 16000 copies of each magazine."

DONKEYS AND AEROPLANES

Litsoakotleng magazine reaches into every corner of Lesotho — even into the mountain villages that cannot be reached by road. Sometimes a doctor visits these places by aeroplane. Litsoakotleng asks the doctor to take a pile of magazines with him.

Other magazines are sent by post. If

there are no roads, the post office sends a postman on a donkey across the mountains. So often the villagers are greeted by the sight of a donkey arriving with a pile of magazines on its back.

Every month many letters come from the villages to the Litsoakotleng office in Maseru. People ask for help with a problem, or send a poem or a story for the magazine. Sometimes they write about the way the magazine has brightened their lives.

The people who work for the magazine are: Lineo Nketu, Seeiso Rampa, Motsamai Mohlali, Thabo Sehlabo, Marianne Gysae-Edkins, Don Edkins, Molefi Pitso and Mokotso Phakasi.

These people, like the litsoakotleng of old, are giving strength to the people of Lesotho. They are giving the people knowledge, and knowledge is power. Long live Litsoakotleng magazine!

If you want to get Litsoakotleng magazine write to:

**LITSOAKOTLENG
P.O. Box 929
Lesotho 100**

Cost for 6 issues:

Lesotho: M3.60 (M6 with English translation)
South Africa: R6.00 (R8.00 with translation)

NEW WORDS

criss cross — in all directions

farewell — goodbye

courage — strong and brave

their task — the work they must do

The people who work on Litsoakotleng magazine



SLOPPY

HEYTA DAAR!

Story- Steve Rothenburg
Art- Mogerosi Motshumi

SLOPPY HAS JUST DELEIVERED PARCELS TO THE AIRPORT. LOTS OF PEOPLE ARE WAITING OUTSIDE. THEY ARE LOOKING FOR PIECE - JOBS ..



A FOREMAN COMES...



SLOPPY IS SWEEP OFF HIS FEET IN THE MAD RUSH.



THE MEN ARE GIVEN BUCKETS AND MOPS.



SLOPPY AND THE OTHER TWO MEN START CLEANING INSIDE... THEN...



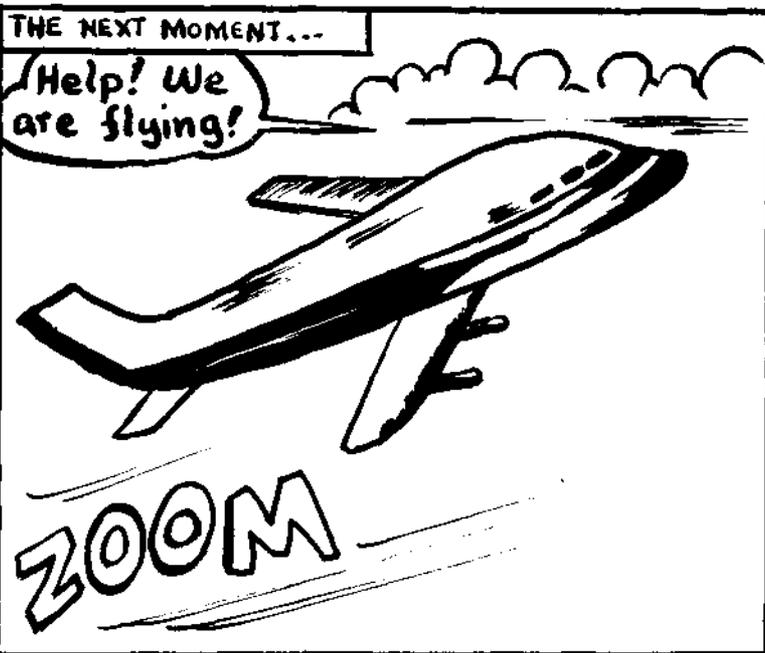
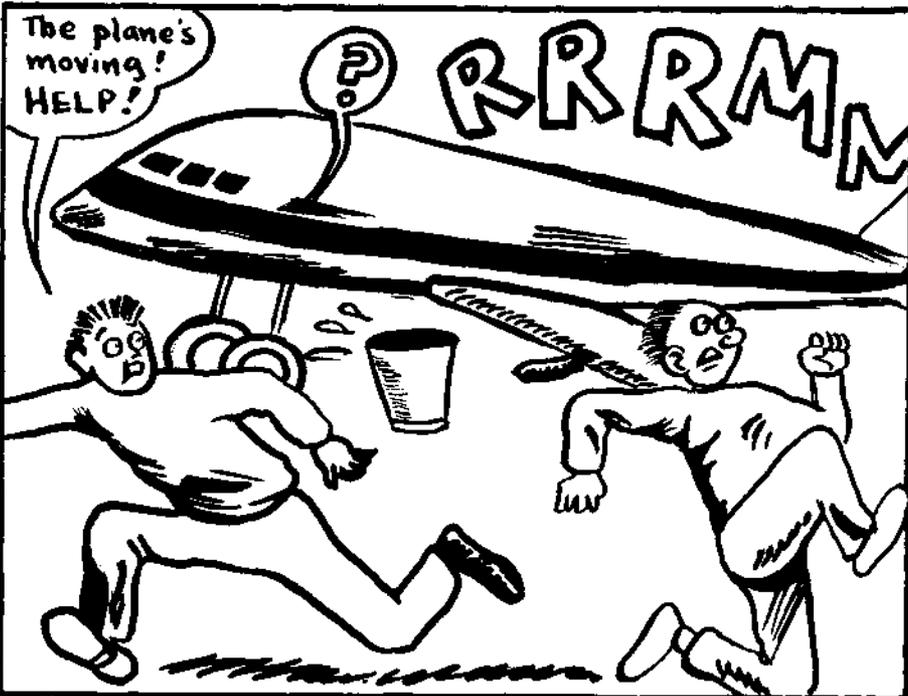
Ekse! Have you yead this, ma-outie?



BUT AS SLOPPY RUNS OVER TO READ THE NEWSPAPER HE SLIPS ON A BAR OF SOAP

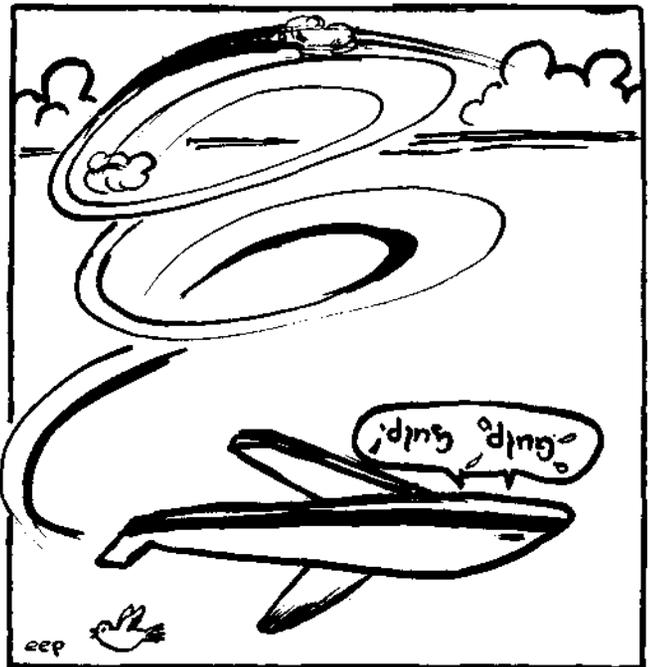


RRR-RRR-RRR



SLOPPY SITS AT THE CONTROLS...

We must do something!
Let's see what happens
when I pull this lever.



WHILE SLOPPY'S FIGHTING TO GET THE PLANE UNDER CONTROL, THE MINISTER'S LANDED SAFELY AT THE AIRPORT.

Lieve volk, I have banned these
organizations for the good of
this country---

HOOR
HOOR



We wanted to end
the state of --uh--



ROARRRR

EMERGENCY



Into the
laager! Gou!

AS EVERYBODY RUNS TO SAFETY
SLOPPY LANDS THE PLANE.

Whoa!





Read how Sloppy gets his hat back in the next magazine.