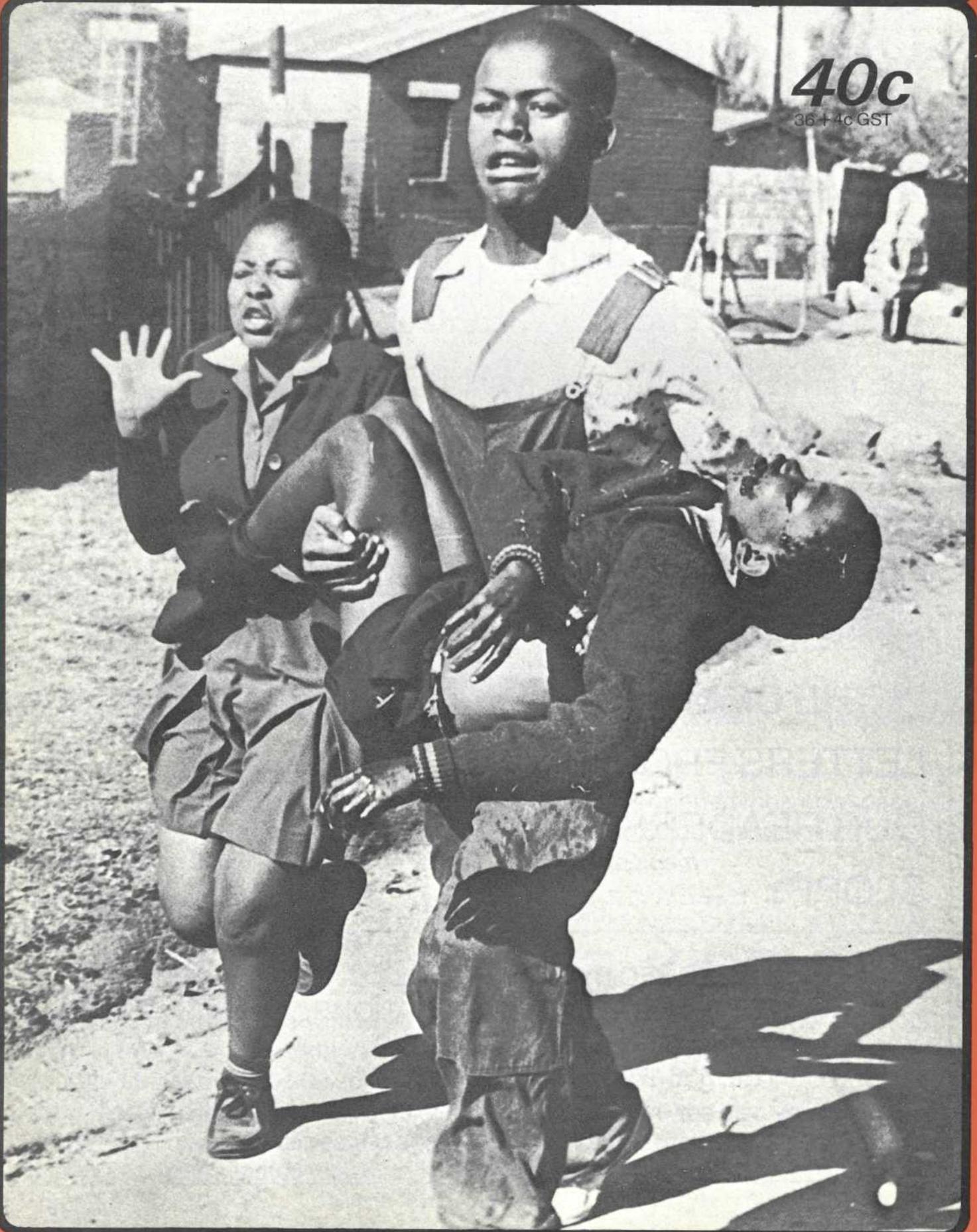


# Learn and Teach

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# ON 16th JUNE 1976



Students said, "No Afrikaans".

On the 16th June ten years ago people went home at the end of the day, as always. But when they turned on their

radios and opened their newspapers, they knew South Africa would never be the same again.

The extra late edition of the World newspaper said,

## 4 DEAD, 11 HURT AS KIDS RIOT

At least four people are said to be dead and 14 hurt in Soweto today. Police clashed with some 10 000 school kids who marched through the streets of the township. They were protesting against being taught some subjects in Afrikaans.

One of the dead is a student, the other is an old man, who died from a stray bullet.

A policeman was also said to be dead and a white motorist was stabbed to death. His car was stoned and set on

fire. In Phefeni a police car was stoned and set on fire. But the driver escaped unhurt.

Among the people hurt were two students — one was shot in the leg and the other has a bullet wound in the back.

Police and school kids clashed near Belle Higher Primary School, Orlando West.

About 300 policemen fired hundreds of rounds into the air as they tried to stop the riots. Kids threw stones at the police.

Police also shot at more than 1000 pupils from Naledi west of Soweto. The Naledi pupils were marching to join the other rioting pupils.

Many of the 50 police cars which raced to the scene of the riot had their wind-screens broken by the angry students.

This story was written by Sophie Tema and the photographs were taken by Sam Nzima. These photographs were used all over the world.

Sam Nzima talks about what they saw. "We were covering the great march by students from Naledi High to Morris

Isaacson High, then to Orlando West High. It was just an ordinary, peaceful march. Then the police arrived.

"They told the children to stop. The students started singing 'Nkosi Sikelel' iAfrika'. We were in the middle of the crowd.

Students after a meeting at Regina Mundi.



“Then a white policeman ordered his men to fire, and all hell broke loose. Many students surrounded the police, others ran to a nearby hill and started throwing stones at the police.

“We ran to our car. During the shooting I saw a young man and a young woman running towards the car. They were carrying a student who was bleeding badly. I took a lot of pictures.

“They asked for help. We rushed him in our car to a clinic, but the student was already dead.

“Then we went on to the newspaper office. We were shaking. But we had to write the story and print the pictures.”

The death of the student, Hector Petersen, shocked South Africa and the world. But it started a new chapter in the history of South Africa. The unrest didn't stop on June 16th.

Between June 1976 and February 1977, 700 people died. 4 000 people were hurt. 6 000 people were arrested. And people think that 4 000 students left South Africa to join the African National Congress.

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## STUDENTS TALK

PETRUS — A FORM 2 STUDENT AT MADIBANE HIGH IN 1976

“A week before 16th June, the principal told us that we had to learn in Afrikaans. We felt angry because we did not understand Afrikaans well. How could we learn in Afrikaans? We had meetings at school. Then we decided

to come together with other schools. All the students agreed — no Afrikaans.

“On the 15th June we went from school to school, telling students to join the march the next day. On the 16th we never went to classes. We went to meet the Morris Isaacson students. But they had to pass the Meadowlands Police Station and we had to pass the Orlando Police Station.

“We never met. The police stopped the students from ‘deep Soweto’. The Diepkloof students split up in Orlando East. Taxi drivers told us that the police had stopped the other students.

“The next day we went to school, but we had no lessons. We got a message from the other Diepkloof schools to meet them. So we marched again. Some people wanted to attack bottle stores on the way. Students felt that liquor was killing our people.

“But then some students said we must meet with the students from other schools. Together we must decide what to attack. So we marched to Orlando. On the way we stoned WRAB offices. The police came. Some people ran away but others were caught.

“I was caught. I can't tell you what I felt. I did not know what the police would do to us. They put us into a landrover and took us to a bigger van. That van smelt of liquor. They packed us like sardines. We had to lie down, then they made others lie on top of us. Some people were wounded.

“At about midday they took us to the

Orlando Police Station. In the charge office, they took our names and addresses. Most people gave wrong names. Then they said we must lie flat. They walked on top of us for about 2 - 3 hours.

“Then they took us to another room. They hit us with batons. When people wanted to go to the toilet, they were told to wee into their hands and not to mess the floor.

“Luckily the following morning some policemen felt sorry for the little kids who were with us. These kids were between 9 and 14 years old. The police told us to take them home. When we got out, some people could not see and others could walk properly. We could not help those who were badly hurt to get home.

“My parents were very happy to see me. I went back to school but I was a new person. Before I was a child but after my arrest, I felt like an old person. I began to know what was happening around the country. And I knew what I wanted and what I did not want as a human being.”

**PHINDI MAVUSO — 1976 VICTIM**

“In 1976, I was 14 years old. I was doing Form 2 at Kwa-Mahlobo in Zone 10, Meadowlands.

“One day during the riots, I heard one of my friends was detained. Soon after that I heard that he had died in prison. His name was Jacob Mashabane. His funeral was on the 24th of October.

“My friends and I wanted to go to the funeral. People at the funeral were singing freedom songs. When we

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Running from some Teargas.



reached the graveyard at Doornkop, the police were waiting outside. One policeman spoke in Afrikaans. I did not understand what he said. I think he said we must go home. But people went on with their singing.

“The policemen fired teargas. We started running in all directions. Then the policemen started shooting. As I was running I felt a pain in my right leg. But I did not stop until I found a place to hide under some trees.

“When I opened my eyes, I was in hospital. The doctors said they had to cut off my leg. I stayed in hospital for six months. Then I was well enough to go home.

“I could not find a place in a school. When they heard I was shot at a funeral, they all said their schools were full. But I wrote my matric — I did three subjects in 1979 and three subjects in 1980. Now I am working at the Self Help Association for Paraplegics (SHAP).

“It is very difficult to say if South Africa has changed in the last ten years. I think that people, the youth, have lost their patience. It seems they get angrier everyday. For me the last ten years have been difficult. And I cannot say what is going to happen in the future, really.

**ANTOINETTE THANDI PIETERSON  
— SISTER OF HECTOR PIETERSON**

“In 1976 I was a Form 2 student at Thesele Secondary School in White City. On 16th June, I was at Orlando West with the other students. When the

shooting started, I hid in the trees.

“At about 11 o'clock I came out of the trees and saw, Hector, my younger brother. Hector was twelve at this time. He was at Itheteng Higher Primary School. It was the first time I saw him that day.

“I called him over and told him to stay with me. Soon I saw he was no longer standing where I told him to stand. Three minutes later I heard a shot. I ducked down together with other people.

“I saw about four or five boys carrying a person. I recognised Hector's shoes. I pushed people aside, telling them that the person was my brother. A boy in overalls took Hector and ran to some nearby cars. I followed him.

“The boy in overalls told the driver of one of the cars that Hector was finished. But the woman there said we must take Hector to the clinic. So I got in the car with Hector and the boy in overalls.

“At Phefeni clinic, two doctors looked at Hector. Then they called me to them. They told me Hector was dead. They asked for the name and address of my family.

“I stayed at the clinic for two hours. Then two teachers came to fetch me. They said they would take me home. When I got home only my grandmother was there. They told her about Hector's death. Then I went with my brother, Vuse to Meadowlands where we found my mother. We told her what happened to Hector.

“Later the police told me that Hector killed one of their dogs.”

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### **A TEACHER TALKS**

**CURTIS NKONDO** — then principal of Lamula Jubilee Junior Secondary School.

“I knew about the march a week before June 16th.” said Curtis. “Teachers were very angry about Afrikaans. Many of them did not know Afrikaans well enough to use it to teach. And we felt that Afrikaans would make studying even more difficult for the students.

“On the 16th June, I went to the school board offices in Dube. I passed the students on the way. They were already in Orlando. Then I went over a bridge. On the other side of the bridge I saw the police.

“When I heard the news that night, I could not believe that the police shot at the kids.

“I wanted to stop teaching before the march — but I did not want to leave my students. The inspectors were worrying me because we refused to use Afrikaans at our school.

“So I did not care if I was fired. Lamula became the place where the SSRC — the Soweto Students Representative Council — met. I spoke to them about Afrikaans and Bantu education. I once went to a student meeting in the veld near Naledi. No-one knew that I was a principal — they would have been very surprised if they did know.

“It was very difficult to teach for the rest

of 1976. Some days the children came, some days there were no children. Sometimes the police came to the school. Many of our students were detained and many left the country.

“The teachers did not know what to do. They started to leave teaching, one by one. When we saw this happening,” says Curtis, “we knew we must do something. So in August 1977 we had a big teachers meeting at the Methodist Church in White City.

The meeting made a list of demands:  
No Afrikaans  
Bantu education out  
No more school committees  
Better wages and working conditions

“The teachers chose ‘The Committee of Six’. I was one of them. We spoke to lawyers. We wanted to know what would happen if all the teachers walked out.

“The teachers met again a month later. Over five hundred teachers decided to leave.”

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Learn and Teach asked the UDF and AZAPO how they think South Africa has changed in the last ten years.

### **MURPHY MOROBE — PUBLICITY SECRETARY FOR THE UNITED DEMOCRATIC FRONT (UDF)**

“In 1976 I was a member of the South African Students Movement and the Soweto Students Representative Council (SSRC) — the people who led the schools in 1976 and 1977. At that time we believed that we must free the minds of black people.

“We thought we were the first people to fight the government. We did not know about the Defiance Campaign and the school boycotts in the 1950’s. We wanted freedom quickly, overnight. But we learnt many things in 1976.

“We learnt that we must be united to be strong. And to be united, people must join organisations. In those days students were the leaders. When we wanted people to stay away from work, we gave out pamphlets. We hoped people would read the pamphlets and listen to them.

“We made one big mistake. We never spoke to the people in the hostels. This led to very bad fights between the township people and the hostel people. But now we try to work with everyone.

“Today there are many strong trade unions in Cosatu. Now the students are no longer the leaders — the parents are! But I think the students of 1976 helped to make the unions strong.

“The government has changed. The army and the police are stronger than in 1976. But the Nationalist Party is having problems. The whites are fighting amongst themselves. The groups fighting apartheid are stronger than before. And the UDF is now one of the strongest groups.

“I believe it does not help to say when we will be free. We must work now. But we do not think that this government will last. People must come together to end apartheid soon. People must join organisations and help to make their organisations strong.”

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### **SATHS COOPER — CHAIRPERSON OF AZAPO**

“When the students started to boycott classes in Soweto, I was in court, on trial. The government charged many people who belonged to the South African Students’ Organisation. We did not know what was happening.

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The police, waiting



“Then one day some students came to court. They told us what they were doing in Soweto. Later the court said we were guilty and we went to Robben Island.

“I think that 1976 brought people together again. People were worried about their children. So they joined groups like the (B.P.A.) Black Parents Association. People like Nthato Motlana, Winnie Mandela and Zephania Mothuping all worked together. But they all had different political ideas.

“In 1976 ‘black consciousness’ organisations were strong. They all believed that black people must fight the government on their own. But in September 1977, our leader, Steve Biko was killed.

“And in October the government banned all the ‘black consciousness’ organisations like the South African

Students’ Organisation, the Black People’s Convention. If our organisations were not banned, we would be stronger today.

“I also think that the young people then, knew what they were doing. They used to talk to people before a stay-away — not like today. They did not make people eat soap powder or drink oil. There were thugs in 1976. But they used to loot shops — they did not worry people like today.

“Today people are killing each other in the name of the struggle. We will lose what we have won if people do not stop fighting. People say, ‘If people are going to fight like this when you take over, then we cannot support you.’ We must stop these killings and work together.”

We want to thank everyone who helped us with this story, especially ‘The Sowetan’ and ‘The Indicator’.

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WORRIED PARENTS CAME TOGETHER





Feitas

## NO PLACE LIKE FEITAS

Ten years ago if you wanted to find the best bargains and the cheapest shops in Jo'burg, there was only place to go — Feitas. But today there is no Feitas, only Pageview, where Feitas used to be.

The government said Feitas must be for whites only. So many people had to leave. All the Africans went to Soweto, the 'coloureds' went to Eldo's and all the Indians went to Lenz. And while people were busy moving out, the bulldozers moved in, knocking down the old houses and shops.

Learn and Teach went to Lenasia to visit Mrs Naidoo. Mrs Naidoo lived in Feitas for most of her life. She told us about the good old days.

### EVERYONE KNEW EVERYONE

"When I first left Feitas, I used to cry all the time." says Mrs Naidoo. "I went to town everyday because I was so lonely. In Feitas there were always people around. We knew everyone. Here in Lenz, people are boarders in their own homes. People pay rent but their houses are not homes. People do not spend any time at home. Everybody

goes to work early and comes back late.”

### **SHARING THE GOOD AND THE BAD**

Then Mrs Naidoo started to talk about life in Feitas. “In Feitas life was beautiful,” says Mrs Naidoo. “Everybody was for everybody. No matter who you were, or what you were, no matter what colour you were, everybody cared for each other.

“For women Feitas was especially good. There were no creches or things like that. So all the women helped each other. The women were there, at home all day. Lots of the women worked, but they worked at home, doing dressmaking and things like that.

“My husband wouldn’t look after the children. No, he wouldn’t do that. He would say, “Take your ‘parcel’ with you or get somebody to look after them. I can’t look after children.” So you went to your friends.

### **SISTERS TOGETHER**

“I had a friend next door who really helped me a lot. We were like sisters. All our babies were delivered at home with a midwife or a nurse. We used to help each other. When she gave birth, I helped. I cooked for her, and looked after the kids. And when I was sick, she used to come and cook for me.

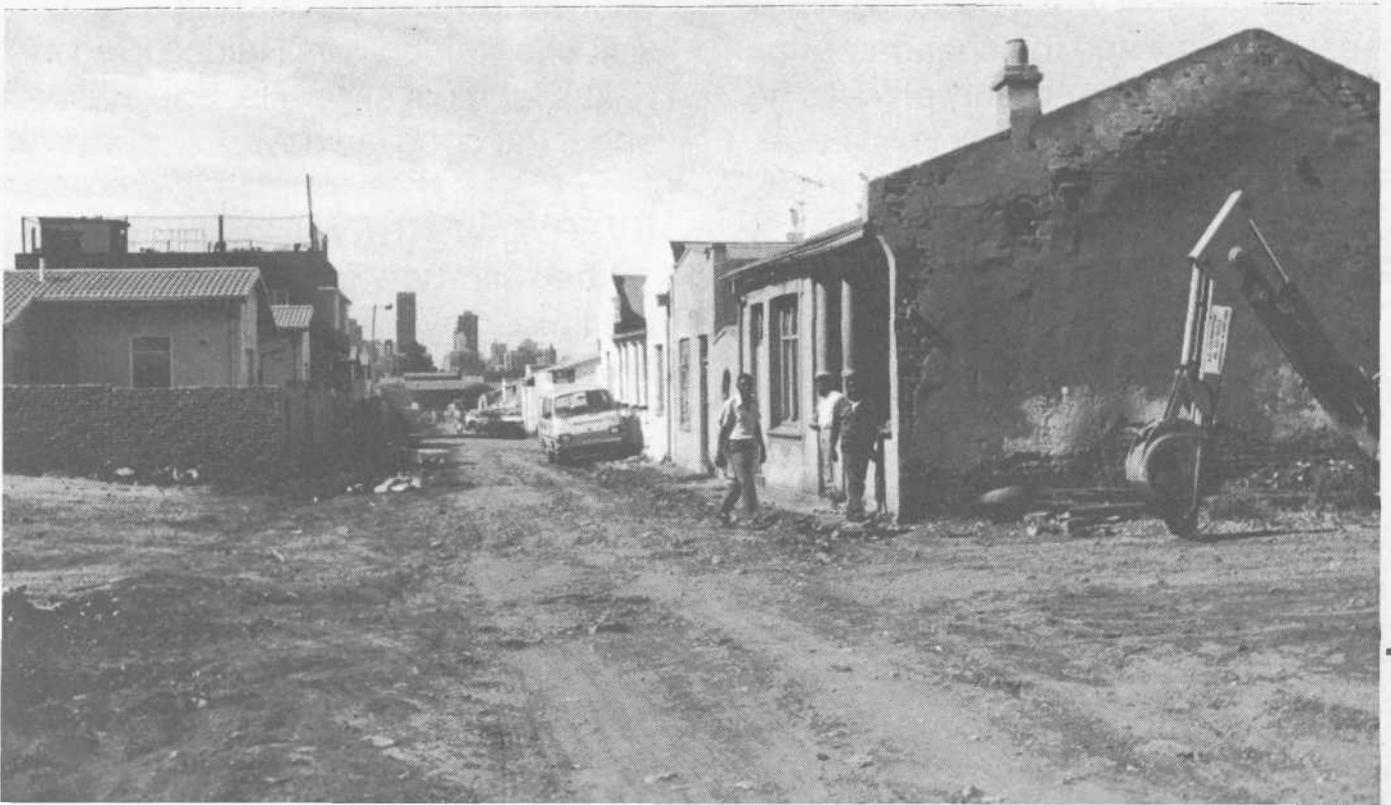
“If my friend went to see a film, she would say, ‘You must go and see that film, it’s very nice. You go and I will look after the children.’ If my friend cooked something special, she always sent some to me and I did the same.

### **NO SPACE**

“Our biggest problem in Feitas was space. The houses were very small, two bedrooms and a kitchen. But I think that brought people together. If you were having a party, or a feast, then everyone helped.

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Feitas — the houses were old, the taps leaked — but it was home.



“People with big houses let you store your things in their house. Or, if you had a visitor, they let your visitor sleep at their house.

“There was no place for the children to play — we had no gardens. So the children played in the street. There was always hopscotch drawn on the road and skipping ropes tied across the street.

“But you knew the children were safe. The streets were very narrow — only one car could go down. So people drove very slowly. Also the children were always nearby. It was easy to keep an eye on them.

### **BUYING ON THE BOOK**

“When you needed something, the shops were right there — you just sent the children, your own child or your neighbour’s child. And if you did not have cash, you bought ‘on the book.’

“We all kept books. When the kids went to the shop, the shopkeeper wrote down what you bought. At the end of the week, or at the end of the month, you took your book to the shop. The shopkeeper added up how much you owed and you paid him.

“We also bought food everyday, but now the shops are so far away you must buy for a week, or for the month.

### **DIFFERENT CUSTOMS**

“People had different customs. Some people were Moslems, others were Hindu. At the end of the Moslem fast, everyone waited in the streets, watching for the new moon. When the

children saw the moon, they used to run down the streets, shouting. Then we all knew that we could eat.

“In October it was the Hindu Diwali. The night before Diwali people lit little lamps with camphor oil in them. The whole of Feitas smelt of camphor and excitement. And on Diwali night, there were wonderful fireworks. The whole sky was full of light from the fireworks.

### **RICH LANDLORDS**

“We were not without problems in Feitas. The landlords were rich from the rent we paid while we lived from hand-to-mouth. The rents were high for such small houses. We had no electricity and water in the houses.

“Sometimes four families shared a yard. You all shared a tap and the toilet too. Often there were fights about cleaning. When I got angry, I used to say, “Yissus, we have to clean other people’s shit here also.” Then people would get shy and do the work.

### **IT HURT TO LEAVE**

“But even with the bad times, I felt very hurt about leaving Feitas. It was my home. It was the place I wanted to be. When we left, I knew I was leaving my home behind. This Lenz is not home.

“Now when I go to the clinic, I meet people from Coronation who lived in Feitas. When we talk, I say that I am away from home. There can never be another Feitas, no matter where you go. Everyone I meet says that. Before, in Feitas, we were part of the community, but here in Lenz we are people on our own.

“Life has changed. I’m not the same person I was in Feitas. In Feitas I used to get along with everyone . Here in Lenz you don’t even see your neighbours. Everybody is for themselves here.

“Even the other people who moved to Lenz from Feitas are different now. People are scared. In Feitas you always left your door open. But here everyone locks their doors, even if they are in the backyard.

“When I see the people next door, it’s hello and finished. You can’t think of your neighbour when you can’t even think of yourself.

“I hardly ever see my old friends from Feitas. They are all living in different places. My old neighbour lives in Actonville, in Benoni. Sometimes we visit each other at weekends.

### **PLAYING WITH PEOPLE’S LIVES**

“I don’t think that the government understands what they are doing. They sit and say this place must be white, this place must be black or indian or whatever — like they are playing a game of chess.

“But they don’t know how it feels to lose your home and your friends. They don’t know how it feels to move with the help of bulldozers.” ●

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Where is Feitas today?



# PORT ALFRED A SMALL LIGHT IN THE DARK



Sleepy Port Alfred wakes up.

Everywhere we go, we hear the name Port Alfred — Port Alfred here, Port Alfred there. “What is so exciting about Port Alfred?” we asked ourselves. The people at Learn and Teach don’t like to miss news. So when we heard that the chairman of the Port Alfred Residents’ Civic Organisation (PARCO), Gugile Nkwinti, was coming to Jo’burg, we rushed to meet him. And Gugile told us the story of Port Alfred.

## **GUGILE GOES TO PORT ALFRED**

Gugile first moved to Inkwenkwezi, the township outside Port Alfred, in 1976. He was very shocked. The houses

were falling down. And the people were very poor. But people only came together for church and rugby.

Gugile helped where he could. He started a soccer club and a drama club for young people. They kept all the money from the drama club. They used it to help students with school fees.

## **HEADACHES AT NONZAMO HIGH SCHOOL**

At the beginning of 1984 the students at Nonzamo High School in Inkwenkwezi started to boycott classes. The parents started the Nonzamo

Students Guardians' Association. They tried to solve the problems at Nonzamo. But the police came. Children were beaten and then a young boy was killed.

People were very angry. They wanted the boy's funeral to be on Saturday. Everyone wanted to go to the funeral — but the funeral was banned. The police said the funeral must be on Friday.

### **NO-ONE IS FORGOTTEN**

No one went to work that day. Many people were fired. People needed their jobs back. So they came together to fight for their jobs. That was the beginning of the Port Alfred Workers' Union.

No one in Inkwenkwezi was forgotten when people started to organise. Many pensioners were having big problems with their pensions. Some people went to a meeting about pensions in Grahamstown.

At that meeting people learnt that they were not getting the right money. So, when they came back to Port Alfred, the pensioners started their own organisation — the Port Alfred Pensioners Association. And soon all the old people got the money that was owed to them.

### **THE COMMUNITY COUNCIL RESIGNS**

People also spoke to the Community Council in Inkwenkwezi. They told the councillors that they were working for the government — and not the community. They said that no-one liked the Community Councils because they were part of Apartheid.

When the councillors resigned, people were very happy. They asked them to join the new organisations. Today one of the councillors is the general secretary of the Port Alfred Workers' Union.

### **THE BEERHALL BOYCOTT**

When the youth congress, PAYCO, started in Port Alfred, they asked people to boycott the beerhall. They said it was the smartest building in a township where all the houses were falling down. And the beerhall owner made lots of money but he did not help people in Inkwenkwezi.

In May the police arrested Gugile and two other men. The police said they were frightening the beerhall owner — they were trying to make him close his business.

### **THE EMERGENCY COMES TO PORT ALFRED**

Gugile and his friends did not spend long in jail. But on 1 June, Gugile was back in jail again. This time he was detained under the emergency laws.

Gugile says, "It was a bad time in Port Alfred. People went mad. Someone was necklaced. People cut the telephone lines. They dug trenches in the streets to keep out the hippo's and the casspirs."

People also started to boycott white shops. Their demand was simple — they wanted their leaders out of jail.

In jail, a warrant officer told Gugile to stop the trouble. Gugile told him, 'Get the hippo's out of the township.' "And" says Gugile, "We have not seen a hippo since then."

Gugile was also set free. Three hours after he went home, a white businessman, Mr Sparg, came to his house. He asked Gugile to call off the boycott. Gugile tried to tell him that he could not call off the boycott — he only came out of jail that day.

Later Gugile went to a funeral. People at the funeral wanted to talk about the boycott. They were suffering because the shops in the township were so expensive. People agreed to stop boycotting — but only Mr Sparg's shop.

### **A VISIT FROM THE POLICE**

A few days later, the police came to Gugile's house while he was out. When Gugile and his wife heard about their visit, they were worried — was Gugile going to jail again?

But Gugile got a big surprise. The police brought a message for him. The magistrate wanted to see Gugile the next day at nine o'clock.

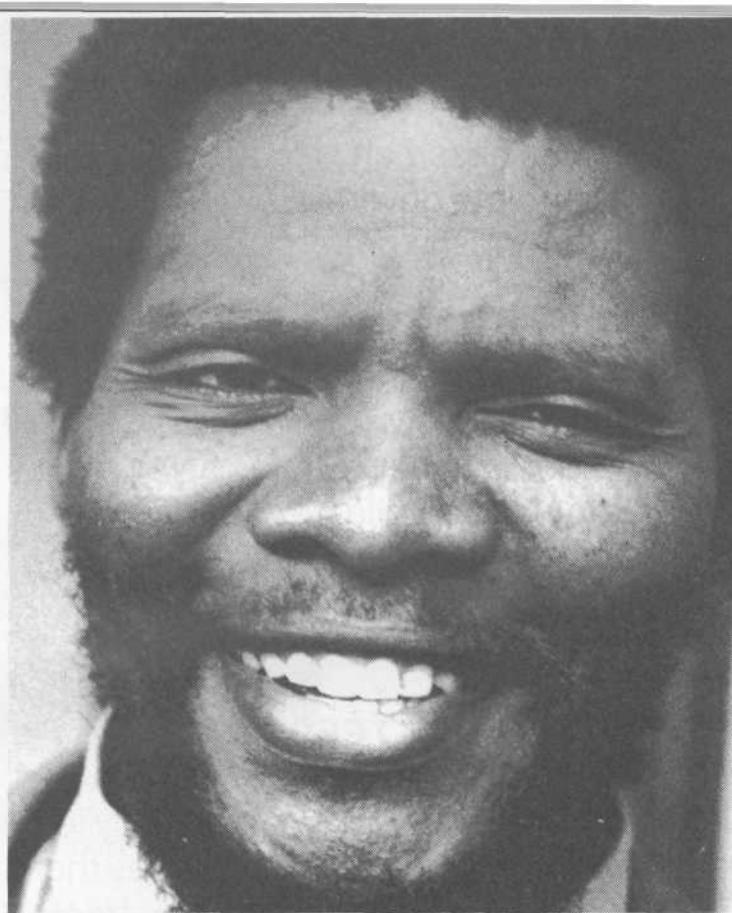
The magistrate told Gugile that the businessmen of Port Alfred wanted to have a meeting. They wanted to talk about the boycott.

### **INKWENKWEZI TALKS OUT**

Gugile went home with the news. Quickly a mass meeting was organised. More than six thousand people came. They drew up a list of what they wanted.

This is what the list said.

- The Administration Board must get out of Inkwenkwezi
- The Development Board must buy the beerhall and give it to the community to use



Gugile Nkwinti — chairman of the Port Alfred Residents' Civic Organisation.

- They wanted a new school
- No more separate doors for blacks and whites at the shops
- Unpaid rent must be forgotten
- Troops must get out of the township
- There must be one town council chosen by the people of Inkwenkwezi and Port Alfred.

### **PORT ALFRED ANSWERS**

People were chosen to meet the businessmen. They gave the businessmen the list. The businessmen studied the list for half an hour. Then they came back.

The businessmen said they would help where they could. They said the signs on the shop doors would go. They would get the beerhall for the Inkwenkwezi people to use. They said they would try to make more jobs for people and they would try to change the way whites treated blacks in Port Alfred.

The businessmen said they would speak to the government about a new school and the unpaid rent. But most important, they agreed that Port Alfred need one town council for everyone. And until then there was one town council, the town council of Port Alfred was going to help run the township. They want to build more houses and some factories there.

And so the boycott was lifted.

### **NEW COMMITTEES FOR INKWENKWEZI**

In Inkwenkwezi people got ready to run the township themselves. Today there is a street committee in every street. Five streets make up an area and every area has an area committee. People in the street choose the street committee but the area committees are chosen by the central committee.

If there is a problem, people go to their street committee. The chairperson of the street committee calls a meeting for everyone in the street. The street meeting decides who must settle the problem.

If it is a family problem, the area committee tries to settle it. Gugile says, "Family problems often need understanding that young people do not have. There are only older people on the area committees."

### **CATCHING THEM YOUNG**

The beerhall is now the centre of the community. The owner now rents the beerhall to the community for R40 per month. Everyone pays 20c a month for the rent and electricity.

The Port Alfred Residents Civic Organisation use the beerhall for a creche and a pre-primary school there. "This is real people's education," says Gugile. "You must catch children when they are young. But we also want to use the beerhall for an advice and resource centre."

### **EVERYONE IS BUSY**

But it is not only the people in the township who are busy. The businessmen of Port Alfred sent people to speak to the Administration Board. They want to buy some land near Inkwenkwezi. They want to build more houses and some factories there.

The businessmen went to the Small Business Development Corporation to get money for these factories. They sent people to the DET and now a new school is being built. They asked the Group Areas Board to make the shopping area of Port Alfred a place where anyone can have a shop — no matter what colour they are.

Both the people of Inkwenkwezi and the businessmen of Port Alfred know that they have put one foot on a new road. But they do not know where that road will take them. They hope it will be to something new, something good for everyone.

Gugile said one thing he wants everyone to hear. He said, "South Africa is a very dangerous place. To live in South Africa today, it does not help to be brave. People must learn to be wise — as wise as snakes. When we march to freedom, we want to march with as many people as we can." ●



Sipho 'Hotstix' Mabuse

## THE HOTTEST STIX IN TOWN

About twenty years ago, Orlando West High School needed money. The principal told the students to give a concert. But the school had no money to pay for a band. So some students said that they would play at the concert.

Two guys from another school, Madi-bane High School, came to play. Their names were Selby Ntuli and Alec Khaoli. They both played guitars. But the drummer was from Orlando West. His name — Siphon Mabuse.

## JUST ANOTHER BAND

“People really liked us,” says Sipho. “So we decided to start our own band. Then Selby’s brother asked us to join his group, the Beaters, instead. We used to play at Mofolo Hall.

“We wrote all our own music and in 1969 we made a record, ‘Solo Golo’. But people liked Mbaqanga in those days and ‘Solo Golo’ did not sell well then. But a few years later, people went mad for ‘Solo Golo’ and the Beaters became famous.

## HURRAH FOR HARARI

“We went on tour. We went to Zimbabwe and we played at a place called Harari. We really liked the name. It means ‘he who does not sleep, he who is busy’. We liked it so much that we decided to change our name and call ourselves “Harari.”

But in 1978, something bad happened. The leader of Harari, Selby Ntuli died in his sleep. It was a big loss for Harari. But Harari made Sipho their leader.

Selby’s death did not stop Harari’s fans. Harari went on to make it big. They made 10 records before the band broke up 2 years ago.

Alec ‘Oom’ Khaoli left Harari and started his own group, ‘Umoja’. And Sipho Mabuse decided to go it alone.

Sipho said, “A lot of musicians left Harari. They thought I was too strict. When musicians become famous, they forget their fans. They become care-less. They come to concerts late — or drunk.”



Sipho — hard at work.

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## WRITING SONGS

Sipho told us about his hit, ‘Burnout’. “One day I was sitting around when I heard some nice sounds in my head. In less than 5 minutes, the whole song was playing in my head. Then I wrote it down. It was the easiest song I have ever written.

“I like my songs to have a message in them. My best song is ‘Let’s get it on’. Many people think that it is a love song. But the message in that song is that people must love each other and work together for their rights.”

## THE MUSIC WORLD

“To be a musician in South Africa is no joke,” says Siphho. “Sometimes the record companies treat us badly. Take our record ‘Solo Golo’ for example. We did not get one cent for it. I think we need a union, just like other workers. But most musicians are scared. They think if we start a union, the record companies will not record their songs.

“Another problem is our newspapers and magazines. They only write about overseas musicians. And white radio stations only play overseas music. Yet our musicians are very good. Look at people like Hugh Masekela, Miriam Makeba, Brenda Fassie.

## MUSICIANS JOIN THE FIGHT

“At the beginning of this year, people said they were organising concerts and parties for Jo’burg’s 100th birthday. They wanted musicians to come and play.

“When I heard this, I asked myself ‘What does this mean to black people?’ It was at the time of the ‘emergency’. It was no time for parties. I talked to Jonny Clegg of Juluka. He agreed with me. We spoke to other musicians like Stimela, Alec Khaoli and Brenda Fassie. We all got together and made a list of demands.

“We said that the government must lift the state of emergency, they must free all the leaders in jail, and they must let all South Africans outside South Africa come home.”

## CONCERTS IN THE PARK

Sometimes Siphho helps poor people. Last year there was a big concert at Ellis Park — the ‘Concert in the Park’. The musicians played for nothing, and all the money went to Operation Hunger — to buy food for all the hungry people.

This year, there was another concert at Ellis Park. This time the money from the concert went to the people who organised it. Siphho did not like this. So he told the organisers that they must pay him 12 thousand rands. He thought they would say no. But they agreed to pay him so he played.

## SIPHO’S FAVOURITES

When Siphho is not making music, he likes to go to night clubs. He also likes to watch his favourite soccer team, Kaizer Chiefs.

“I like ‘Ace’ Ntsoelengoe of Chiefs. But I also like ‘Jomo’ Sono of Cosmos and Ernest Chirwali of Bloemfontein Celtics.

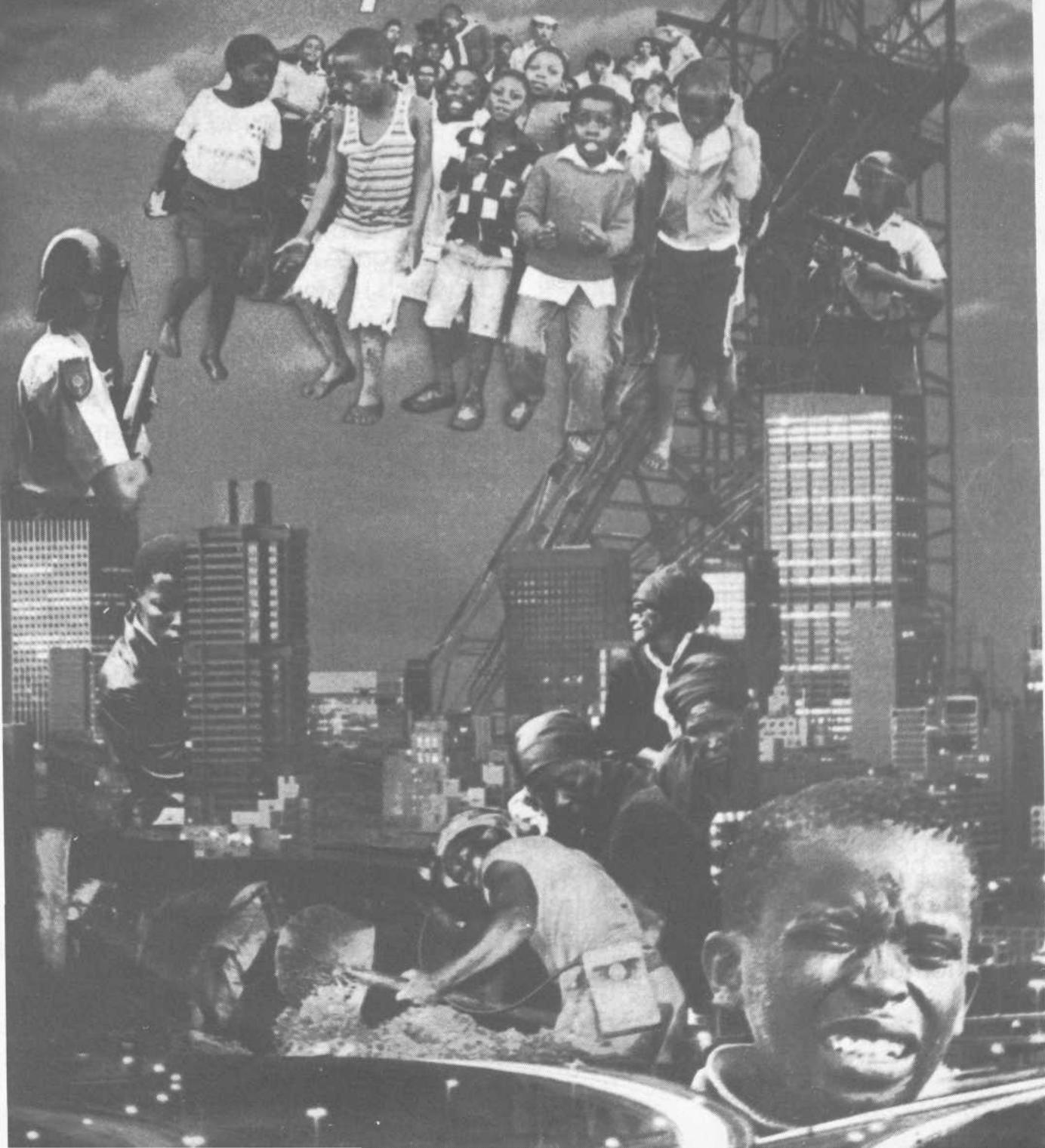
“I also spend a lot of time listening to music. Sometimes I listen to my own records. Otherwise I like Stevie Wonder and Dollar Brand. I also like a guy called Sting.

We asked Siphho what makes people like his music. Siphho said, “My music speaks for itself. What I do, I do as an African. And so my music is African,” he answered. “The songs I write are about everyday life in South Africa. But the message can be understood by anyone, anywhere.” ●

# JOHANNESBURG

1886 - 1986

Centenary Festival



# We built this city—EGOLI

This year Johannesburg is 100 years old. The Johannesburg City Council wanted people to come together for Jo'burg's birthday. They started a committee called the Johannesburg Centenary Festival Committee (JCFA).

The Festival Committee wanted to organise sports, games and musical shows. They wanted to have big birthday parties in the streets of Jo'burg. They even built a city called Gold Reef City, which looks like Jo'burg one hundred years ago.

## TWO QUESTIONS

But other people were also thinking about Jo'burg's birthday. They also started a committee for Jo'burg's birthday. This committee is called Cosco — Community Support Committee. Cosco had two questions about Jo'burg's birthday.

Their questions were, "What does Jo'burg mean to most people?" and "What is the City Council going to do with all the money they make?"

## TWO ANSWERS

Cosco said that many businessmen had made a lot of money out of Jo'burg and the mines. But for most people Jo'burg is a hard place to live in and to work in. Wages are bad and houses are small, people are arrested, children are shot. Can people have a party about these things — no, they said.

The City Council answered their second question. They said they would

use the money for everyone. They hoped to get more than a hundred million rands. But only R6 million was going to be used in the townships — the rest was for "white" Jo'burg.

## COSCO STARTS TALKING

"We spoke to many people," said Cosco. "We spoke to unions like Azactu, Cusa and Cosatu. We spoke to sports organisations like the National Soccer League (NSL), National Professional Soccer League (NPSL), South African Council of Sport (SACOS), boxers and other sports people.

"We also spoke to the Soweto Chamber of Commerce, churches, teachers, welfare organisations, students and many others. Everyone agreed with us — there was nothing to have a party about.

## ARTISTS UNITED AGAINST APARTHEID

"We spoke to musicians. We went to see them one by one. The first person we spoke to was Siphosiso "Hotstix" Mabuse, then Mara Louw and a few others. They told us to leave it to them.

"They had a meeting and they decided to call themselves "Artists United Against Apartheid." They wanted to show the people that musicians and artists are not with Jo'burg's birthday.

## NO POLITICS PLEASE

The Festival Committee was very upset when they heard that Cosco wanted



Jo'burg with a heart of gold, Jo'burg with a heart so cold.

people to boycott Jo'burg's birthday. They said, "We are not interested in politics. We only want people to have a good time.

"Companies like Anglo American promised us nearly 140 million rand. We were going to use that money to make Jo'burg a better place. We wanted to start 15 projects for Soweto and Alexandra.

"But now groups like Cosco stopped us. They wanted to boycott everything to do with Jo'burg's birthday. They also said they will punish any firm that gives us money."

### **COSCO WILL TELL**

Cosco says they did not stop any company. "The companies came to us," said a spokesperson from Cosco. "We told them that they can give so much money to Jo'burg's birthday but they still pay their workers badly. We told them if they give money to the Festival Committee, we will tell our people about it."

After this, the Rand Show and Gold Reef City quickly said "We are not part of Jo'burg's birthday." They did not want to be boycotted. Many big companies also decided not to give money. Jo'burg's 100 birthday candles were quickly blown out.

### **HURTING PEOPLE WHO NEED HELP**

"The Festival Committee also said we were hurting people who needed help," say Cosco. "But we spoke to the people that the Festival Committee promised money.

"One group is an organisation for blind people in Soweto. The Festival Committee said they would give them one million rands — if they went on TV. These people came to Cosco and we spoke about it. Then they went back and said no to the Festival Committee.

"The Festival Committee also promised money to the Self Help Association for Paraplegics (SHAP). They also said, "No, thank you". Then the Festival Committee told the newspapers that we stopped the cripples and the blind from getting money. But we did not do this — it was the blind and the cripples themselves who said no."

### **MONEY FOR THE PEOPLE**

The Festival Committee told Learn and Teach, "We will give the money for the townships to Cosco or to anybody who wants it. They must talk to the companies who are giving the money. They must see that the projects get the money — not as part of Jo'burg's birthday but as projects of the big companies."

"If the Festival Committee wants to give the money to us, they must give it," say Cosco. "We will give it to the people. Then the people can choose how to spend the money. As far as we can see people need homes — not parks and sports stadiums like the Festival Committee wants to build." Maybe the Festival Committee will learn from COSCO. If the Festival Committee spoke to the people and not for them, then the people of Egoli will be happy — and Egoli will be a better place for everyone to live and work in. ●

# BEYERS NAUDE-A MAN OF GOD



Dr Beyers Naude — general secretary of the South African Council of Churches.

Thousands of people were at the funeral. The sun was very hot. People sweated as they listened to the speakers. There were a group of young boys and girls wearing ANC colours. They were singing freedom songs.

Then a white man in a safari suit stood up and went to the stage. Everybody was very quiet and listened. His name is Rev. Beyers Naude. He is the secretary of the South African Council of Churches.

A few days after the funeral we spoke to Beyers and asked him to tell us his story.

## EARLY LIFE

“I grew up in Graaff-Reinet. I went to school there. In 1932, I went to study at the University of Stellenbosch. I studied for a Bachelors and a Masters degree there. I went on to study religion. Then I joined the Nederduitse Gereformeerde Kerk — the Dutch Reformed Church. My parents were very proud of me.

“In 1940, I started to preach all over the country. Then in 1949, I was sent to the University of Pretoria. I was the priest for the students at the university.

## **APARTHEID — GOOD OR BAD?**

“At the same time my church wanted me to study the bible. They wanted me to find parts in the bible that say apartheid is right. I read and I read — for nearly ten years. But I could not find what the church was looking for.

“But all my reading made me think. I began to see that apartheid was a bad thing. But I did not want to write this. I thought I would make the people of my church very angry.

## **LEARNING FROM THE PEOPLE**

“In 1958, I became a member of the main committee of the Dutch Reformed Church in the Transvaal. There I met young white priests who worked in black and ‘coloured’ townships. They told me that apartheid made their work difficult.

“I had never been to a township before so I did not believe them. But I wanted to go and see for myself. So I went to visit these priests at their churches. Some of them worked in mine compounds. I was shocked when I saw how the black miners lived.

“When I visited the priests in the townships, I spoke to the people there. Parents were unhappy about their children’s schooling. And many people said they could not get jobs because of their colour.

## **SHARPEVILLE**

“These visits, together with my reading made me think hard. Then in 1961 many people were shot in Sharpeville. I was working in Northcliff at the time.

“The World Council of Churches asked eight churches to find out what happened in Sharpeville. The Dutch Reformed Church was one of these churches. And I was one of their representatives. Most of these eight churches did not like apartheid.

“We had a big meeting to talk about Sharpeville. People blamed apartheid for the shootings. The Dutch Reformed Church did not like what they said. So they left the World Council of Churches.

## **THE CHRISTIAN INSTITUTE**

“In 1963 I joined a group called the Christian Institute. I was the director. The Christian Institute believed that all people were the same — no matter what colour their skin.

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Beyers’ family was proud of him then — and now.





Randburg welcomes everyone. But when Beyers was banned, he couldn't go past this sign.

“The Dutch Reformed Church did not like the Institute because of this. They also didn't like it because some of the Institute's members were Roman Catholics. They told their members not to join the Christian Institute — and they fired me. Today I belong to the Dutch Reformed Church in Africa.

“I was the director of the Christian Institute for 14 years. We worked with groups like the Black People's Congress, the Black Convention Party and black students. Sometimes we spoke at meetings of these organisations.

### **BANNED**

“On the 19 October 1977 one of my friends phoned me early in the morning. He said the police were searching

his house. I rushed to our offices. There were cops everywhere. They left the office after four hours.

“Before they left, they gave me two letters. One said that the Christian Institute was banned forever. The other letter said I was banned for five years. I was not the only person at the Institute to be banned. Four other people also got banning orders.

“There is one thing I want to say about my family. My children were at Afrikaans schools. They had a hard time. My wife also suffered. We lost many of our Afrikaans friends. But my family stood by me. They helped me with their love and support.

## THE BROEDERBOND

"I was a member of the Broederbond from 1940 to 1963. The Broederbond was a secret society for Afrikaners. They helped Afrikaners to get powerful jobs in the government, in newspapers, all over. I left them because I did not like what they did. So they said I was a sellout and a communist.

"But I think Afrikaners must come out of their 'laager'. They can also help to kill apartheid. This is what I told my friend, Breyten Breytenbach, the poet. I said he must leave France and come back home. He must help Afrikaners fight apartheid.

## THE SOUTH AFRICAN COUNCIL OF CHURCHES

"In October 1984, the secretary of the South African Council of Churches, Bishop Tutu, was made the Bishop of Johannesburg. The SACC needed another secretary. But priests did not want to leave their churches for the job.

So the SACC asked me to be secretary for two years.

"The SACC helps people who are suffering because of apartheid. We give bursaries to students. We also work with problems in the church, problems people have at home and with their families. We have 15 offices around the country. My job here is to see that everything goes smoothly."

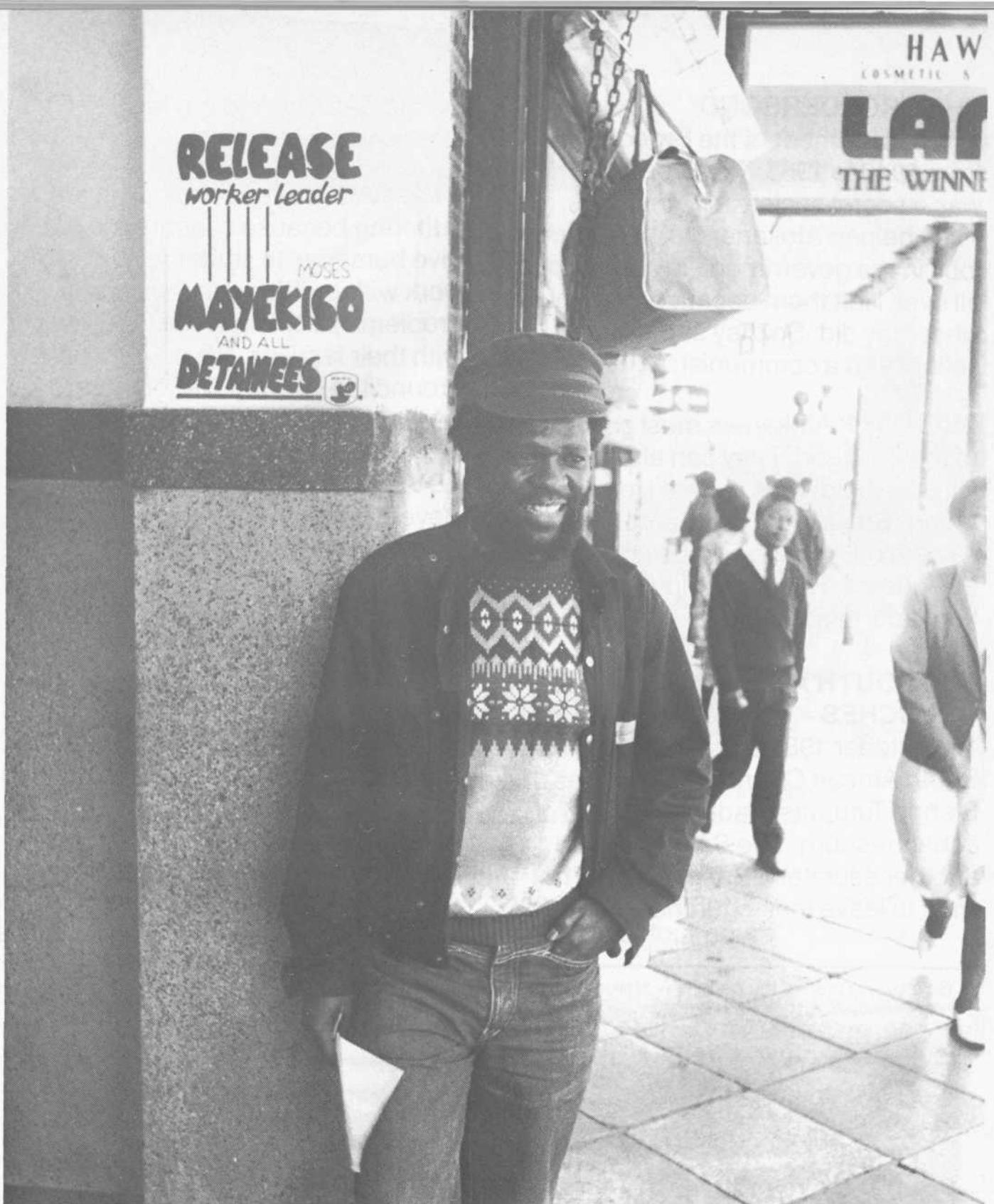
## LOVE AND HATE

Beyers is not only loved and respected in South Africa. A university in Holland and one in America have given Beyers honorary degrees to show their respect. So today Beyers is called a doctor.

When Learn and Teach left Beyers, we shook his hand. We felt his warmth and his strength. He has seen many bad things in his life but he is still a man of peace and love. He has been hated and banned. But he has never stopped doing what he knows is right. ●

Beyers — a man of the people — at work in his garden.





## Moss Mayekiso – Worker Leader

Last week Moses Mayekiso was chosen as the general secretary of all MAWU — the Metal and Allied Workers' Union. So Learn and Teach went down to the MAWU offices to talk to him. We wanted to meet this important man.

When we got to the MAWU offices, we found many people waiting — everyone wanted to talk to Moses, or Moss, as his friends call him. While we were waiting, we spoke to a woman who was busy typing.

We wanted to ask her about Moss. But when she told us her name, we felt shy. She was Khola Mayekiso — Moss's wife. But Khola was happy to talk to us. She also works at MAWU.

### LOVE AT FIRST SIGHT

"I first met Moss in 1982," Khola says. "We were both at Queenstown station in the Eastern Cape. I was on my way to Burghersdorp. Moss was going home to Jo'burg.

"I saw that he liked me. When I went to the waiting room, he gave me the seat next to him. Then we began to talk, just about simple things like my work, and his work and so on.

"On the train, he asked me to be his girlfriend. I said "Yes". So we agreed to write to each other. Not long after this, Moss asked me to come to Johannesburg.

"When I came, he asked me to marry

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Khola Mayekiso — always at Moss's side.

him. I loved him very much but I wanted to tell my parents. Moss did not let me go home. We got married that week-end."

Just then Khola stopped talking. We looked up and there was Moss. We felt we were doing something wrong — talking about him. We were surprised to meet Moss. He is not like an important person at all. In fact, Moss is a very shy person.

### EARLY LIFE

"I was born in Cala, in the Transkei on 21 November 1948," said Moss. "My family was very poor. My father worked in Cape Town for very little money. We needed every cent he got. Then he lost his job.

"We did not know what to do. My mother and I started to help other people in their fields. Then they shared their crops with us. This food had to last us for 3 or 4 months.

### WE LOSE OUR GOATS

"Later my mother bought two goats. They had babies and by 1964, we had 120 goats. Life was easier. But then Matanzima said we must move. And we had to sell our goats. Soon we were poor again.

"I was the eldest in the family — I have 7 brothers and 2 sisters. So I left school for two years to work. But I went back to school and I finished my matric."

### WORKING

Like many young men from the Transkei, Moss went to work on the mines. "I worked on a mine in the Free State,"



Moss told us. "I hated it. I saw so many accidents while I was there. But after three months I broke my contract and left the mine.

"In 1976 I got a job at the Toyota Marketing Company in Wynberg. We were not happy there. There was a liason committee. But the workers did not like this committee at all. It did not help us.

### **THE UNION — A POLITICAL THING**

"Someone told us about a union. I did not know anything about unions. I heard doctors and lawyers were helping workers at this union. So we went to the union office. We liked what we heard — the union sounded like a political thing.

"In those days we had to hide from the police and the bosses. We worked in small groups and we had meetings in the bush. In 1978 many Toyota workers joined Mawu.

"The Toyota bosses did not want to talk to the union. We had three strikes at Toyota before they met with MAWU. I lost my job because of the strikes — so did the other shop stewards.

### **I'M A UNION MAN, NOW!**

"While I was looking for another job, I used to help in the union offices. Then Mawu asked me to work for the union fulltime," Moss said. "MAWU was small when I started. There were only 6 000 members.

"My job was to organise workers on the East Rand. But I did not know how to do this. So I asked all the shopstewards on the East Rand to help.

### **MAWU HERE, THERE AND EVERYWHERE**

"They helped a lot. Wherever they went, they spoke about the union, at lunch, on the trains, in the shebeens, everywhere. Soon we had a big problem. So many workers came to the union offices, we could not help them. So we started a new office in Katlehong, just for the East Rand workers.

"1980 and 1981 were bad years. I was working in Katlehong. Sometimes we had five strikes a day. Workers were angry about their wages and their working conditions. They were angry that the bosses did not want to talk to the union. The union grew and grew. And I worked day and night.

### **UNION WORK IS HARD**

"Working for a union is not easy. When I was working so hard, my wife started to complain. I was never at home. I did not see my children. Then my wife and I started to fight. In the end, we separated. Now I'm married again. Khola understands because she also works for the union.

"I have also lost some very good friends because of their union work — people like Neil Agget and Andries Raditsela. Their deaths upset me very much. But it also makes you stronger — you feel that you must work even harder so that they did not die for nothing."

### **OUR LIVES DO NOT END IN THE FACTORY**

If you think that Moss is only a union man, you are wrong. Moss and Khola are both on the Alexandra Action Com-

mittee (AAC). Moss says, "There are many problems in Alex. And the young people of Alex wanted to do something. We felt we could help because of our union work."

"So last year in December, we started the Alexandra Action Committee. We started by having small house meetings. Then we had street meetings. We started a committee in every yard, street, or block we went to. We wanted people to solve their own problems together.

### **MEN IN BALACLAVAS**

"I think the committees helped when the big trouble started in Alex this year. We called people to a big meeting to try and bring peace back to the township," said Moss. But Moss was not there. He was in detention.

Workers were very angry when Moss was detained. Hundreds of workers stopped working for half an hour to protest about his detention. Moss was in jail for two weeks, together with other people from Alex.

When Moss got out of jail, things in Alex were quiet. But the peace did not last for a long time. In one night ten houses were burnt down and two people were killed.

"We believe the police did this," says Moss. "The men who attacked the houses wore police clothes and police boots — their faces were covered with balaclavas. People also saw casspirs near the homes that were burnt.

"My house was also petrol-bombed.

We were lucky. Khola and I were at a union meeting and our baby was with my mother — otherwise I wouldn't be talking to you today. Even now, we never go home — we know there are people that want to kill us. We sleep at friends' homes — but we don't like to sleep at the same place too often."

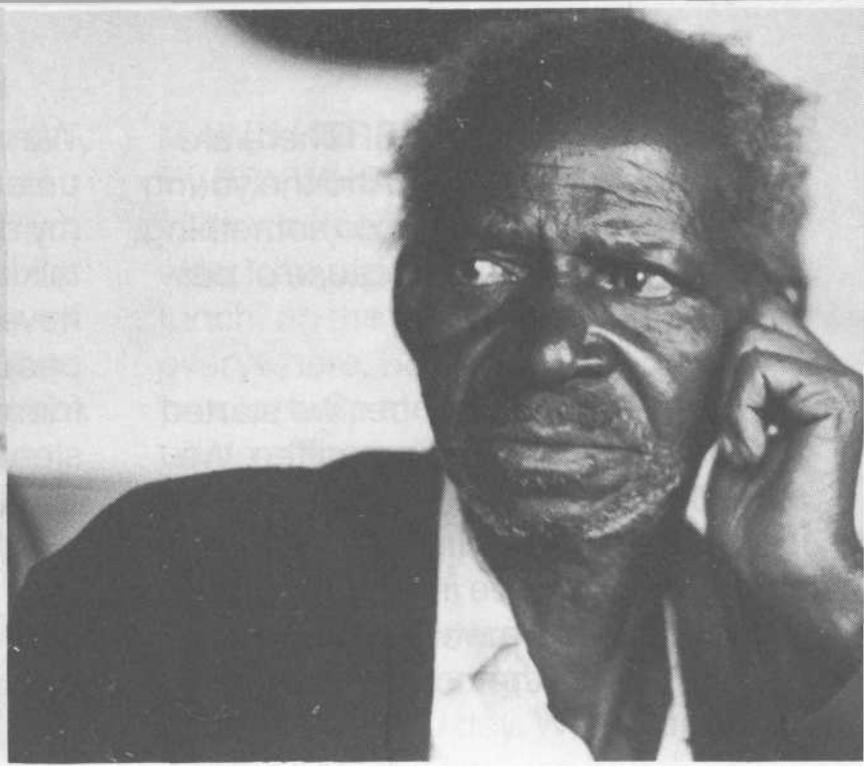


Buyisa Mayekiso — lucky to be with her grandmother when their house was petrol bombed.

### **WHERE TO NOW?**

We asked Moss how he sees the future. "I don't know" said Moss. "When I first joined the union, I thought the struggle was against whites. But I was wrong. Now I think the workers must struggle against their bosses and the government.

"People must come together in organisations. But the leaders must do what their members say. I think everyone must work together, but I think that the workers must lead." ●



# PENSIONS

## *GETTING MONEY WHEN YOU ARE OLD*

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### WHAT IS A PENSION?

A pension is money that you get when you are old and no longer work. Most people get pensions from the government. We are going to tell you how government pensions work.

Some businesses have private pension funds for their workers. Private pensions have different rules. If you are paying money for 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.

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

### HOW TO GET A PENSION

When you ask for your 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 the 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 to ask for your pension, you must take your reference book with

you, or your passport if you come from a "homeland".

You must also show where you live. To do this, you must have a house or a lodger's permit. Or you must have a section 10 1(a), (b) or (c) stamp in your reference book.

Even if you come from another country like Swaziland, you can get a pension in South Africa. You must show that you lived in South Africa for more than five years.

If you live on a farm, but not in a homeland, you need a stamp in your pass or a letter from the owner of the farm. The letter must say that you can live on the farm.

If you live in the "homelands", you must get a letter from your chief or headman. The letter must say that you live in his area. Sometimes the Pensions Officer will say that he wants to see the headman. Then the headman must go with you to the pension office.

### **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. New reference books also have your age in them.

If you do not have any of these papers, you must get a letter from a doctor to say how old you are. If your age in your reference book is wrong, you can also get a letter from a doctor. 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 make an affidavit.

### **GETTING YOUR PENSION**

Once you have filled in all the forms, you can collect your pension. You will wait for two months to get your money. But often people wait longer.

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

Once the Pensions Officer says that you can get a pension, he puts a pension number into your reference book. When you collect your pension, they check the number in your book, and find your card. Then you sign your card, or put your thumb print on it. This shows that you got the money. Then they will give you the 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.

### **HOW MUCH MUST YOUR PENSION BE?**

When you ask for your pension, the clerk will want to know if you are getting 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 seventy 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, then the clerk will count half of this money as your money.
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, they work out the money like this. One cow = R8,00 a year. A goat = 50c a year, a bag of beans = R2,00 a year and a pumpkin = 2c a year. But if you farm with your wife or husband, they will only count half of the money from farming.

Once the Pensions Officer knows how much money you get, they add up how much pension you must get. If you get money from the main South African government, this chart tells you how much money you will get.

How much money you earn in a month:	Your pensions that you get every second month:	How much money you earn in a month:	Your pensions
Nothing to R22,50	R158,00	R34,00 — R34,50	R134,00
R22,50 — R23,00	R157,00	R34,50 — R35,00	R133,00
R23,00 — R23,50	R156,00	R35,00 — R35,50	R132,00
R23,50 — R24,00	R155,00	R35,50 — R36,00	R131,00
R24,00 — R24,50	R154,00	R36,00 — R36,50	R130,00
R24,50 — R25,00	R153,00	R36,50 — R37,00	R129,00
R25,00 — R25,50	R152,00	R37,00 — R37,50	R128,00
R25,50 — R26,00	R151,00	R37,50 — R38,00	R127,00
R26,00 — R26,50	R150,00	R38,00 — R38,50	R126,00
R26,50 — R27,00	R149,00	R38,50 — R39,00	R125,00
R27,00 — R27,50	R148,00	R39,00 — R39,50	R124,00
R27,50 — R28,00	R147,00	R39,50 — R40,00	R123,00
R28,00 — R28,50	R146,00	R40,00 — R40,50	R122,00
R28,50 — R29,00	R145,00	R40,50 — R41,00	R121,00
R29,00 — R29,50	R144,00	R41,00 — R41,50	R120,00
R29,50 — R30,00	R143,00	R41,50 — R42,00	R119,00
R30,00 — R30,50	R142,00	R42,00 — R42,50	R118,00
R30,50 — R31,00	R141,00	R42,50 — R43,00	R117,00
R31,00 — R31,50	R140,00	R43,00 — R43,50	R116,00
R31,50 — R32,00	R139,00	R43,50 — R44,00	R115,00
R32,00 — R32,50	R138,00	R44,00 — R44,50	R114,00
R32,50 — R33,00	R137,00	R44,50 — R45,00	R113,00
R33,00 — R33,50	R136,00		
R33,50 — R34,00	R135,00		

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



So, in South Africa if you get R22,50 a month you will get a full pension. But if you get in R45,00 a month you will get no pension. Remember that you only get your pension every second month.

In the homelands, there are different rules for the pensions. In Kwazulu, everyone gets the same money, it does not matter how much money you get in from other places. Everyone gets R65,00 per month.

In the Transkei, the pension is R52,00 a month. But if you get in R50 a month, you cannot get a pension at all.

In Bophuthatswana the pension is R40 per month. And if you get in R40,00

from somewhere else, you cannot get a pension at all.

### **APPLYING LATE FOR YOUR PENSION**

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. This chart will tell you how much extra money you must get.

Your age when you ask for your pension		Extra money
<b>For men:</b>	<b>For women:</b>	
66 — 67 yrs	61 — 62 yrs	R1,25
67 — 68 yrs	62 — 63 yrs	R1,75
68 — 69 yrs	63 — 64 yrs	R2,25
69 — 70 yrs	64 — 65 yrs	R2,75
Over 70 yrs	Over 65 yrs	R3,25 every month

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

### **IF YOU CANNOT COLLECT YOUR PENSION**

If you are too old or too sick to fetch your pension, you can ask someone to fetch it for you. This person is called a **PROCURATOR**. If you want someone to fetch your pension, then you must write a letter. The letter must say that this person is going to help you.

If you do this, they will check your pension from time to time. They will want to know that you are still alive. Then the clerk must come to your house or you

must go to the pensions office. If your pension stops while they are checking on you, they must pay you all the money for the time that they stopped it.

### **WHEN A PENSIONER DIES**

If someone in your family is getting a pension and they die, you must tell the pension officer. But they must pay the pension to 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 Secretaries for Health, Welfare and Pensions. Here are their addresses:

---

South Africa: Department of  
Co-operation and Development, P.O.  
Box 384, Pretoria, 0001.

Bophuthatswana  
Private Bag 2068  
MAFIKENG  
Bophuthatswana

Kwa-Zulu  
Private Bag X13  
ULUNDI  
3388

Venda  
Private Bag 2288  
SIBASA  
Venda

Qwa-Qwa  
Private Bag X814  
WITSIESHOEK  
9870

Ciskei  
Private Bag X517  
Zwelitsha  
CISKEI

Kwa-Ndebele  
Private Bag X4022  
SIYABUSWA  
0472

Ka-Ngwane  
Private Bag X1001  
LOUW'S CREEK  
1302

Lebowa  
Private Bag X4001  
SESHEGO  
0742

Transkei  
Private Bag X5005  
UMTATA  
Transkei

Gazankulu  
Private Bag X573  
GIYANI  
0826

# ***IS THE DOMPAS DEAD?***

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Last month many people were very happy. All the newspapers said, "The Dompas is dead. No more pass arrests." But now no-one knows for sure — if the dompas is dead or not.

The government wrote a "white paper". The "white paper" said the dompas must go and people must get new identity books. If parliament likes the "white paper", then it will become a law.

If parliament does not like it, the government must change the "white paper". But parliament has not yet decided about the "white paper" and the dompas.

At the moment, this is how the dompas laws are working.

## **PEOPLE FROM OTHER COUNTRIES**

Everything is the same for people from countries like Swaziland and Lesotho. If you are from another country, you must have permission to be in South Africa. And you must be registered where you work.

One law has changed. Now you can ask to be a permanent South African resident. But no-one knows yet if the government will say yes.

## **PEOPLE FROM TBVC HOMELANDS**

The law says that people from TBVC (Transkei, Bophuthatswana, Venda and Ciskei) homelands are not South African citizens — they are like people from other countries like Swaziland and Lesotho.

But someone at the Administration Board said people from the TBVC homelands can look for work in town. They do not need permission.

And the newspapers say the TBVC governments are still talking to the main South African government. Maybe people will be allowed to be citizens of a TBVC homeland and South Africa.

## **OTHER PEOPLE**

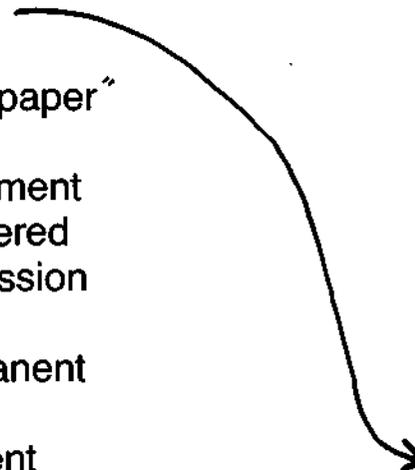
The Administration Board says that everyone else can look for work in town. They say people do not have to worry about stamps anymore, even if they come from Kwazulu or from the farms.

But no-one is sure. People say it is better not to get a new identity book. If the "white paper" changes, then the identity book will also change. The best thing is to wait and see.

## DIFFICULT WORDS

Can you find the meaning of the words in column A?

**A**

- |   |   |
|---|---|
| <ol style="list-style-type: none"> <li>1. arrest</li> <li>2. "white paper"</li> <li>3. parliament</li> <li>4. registered</li> <li>5. permission</li> <li>6. permanent</li> <li>7. resident</li> <li>8. citizen</li> </ol> |  <ol style="list-style-type: none"> <li>the part of the government that makes laws</li> <li>when your boss tells the administration board that you are working.</li> <li>full-time, all the time</li> <li>a person who lives in a place</li> <li>a person who has the passport of a country</li> <li>when someone says you can do something</li> <li>when the police take you to jail</li> <li>what the government takes to parliament before they can make a law</li> </ol> |
|---|---|

## UNDERSTANDING THE STORY

1. When will the dompas really die?
2. If you come from Swaziland, what do you need to work in South Africa?
3. If you come from the Ciskei, can you work in South Africa without permission?
4. If you come from Lebowa, can you work in South African without permission?
5. What must you do now?

## ANSWERS

### DIFFICULT WORDS

- |  |
|--|
| <ol style="list-style-type: none"> <li>8. a person who has the passport of a country</li> <li>7. a person who lives in a place</li> <li>6. full-time, all the time</li> <li>5. when someone says you can do something</li> <li>4. when your boss tells the administration board that you are working</li> <li>3. the part of the government that makes the laws</li> <li>2. what the government takes to parliament before they make a law</li> <li>1. when the police take you to jail</li> </ol> |
|--|

### UNDERSTANDING THE STORY

- |   |
|---|
| <ol style="list-style-type: none"> <li>1. When the government makes a new law.</li> <li>2. You need permission to be in South Africa and you must be registered.</li> <li>3. No-one knows. Everyone says something different.</li> <li>4. Yes.</li> <li>5. Wait and see.</li> </ol> |
|---|

# LETTERS from our Readers

Dear Learn and Teach

I often read your magazine. I see that you help people with their problems. In 1974 I bought life insurance from Home Trust Life Insurance. It was for five years. In 1980 an agent from this insurance company took my book. He said he needed my book so that the head office could pay me. But I have never received either the book or the money. What can I do?

Daniel Malaza  
WITBANK

Dear Daniel

Thank you for your letter. We need more information before we can help you. We need to know your insurance policy number. Also do you know the name of the agent who took your book? And do you know where he was working? Lastly, why did you wait so long before you wrote to us for help? But it is better late than never. Please write soon and tell us all we need to know.

editor.

Dear Learn and Teach

I want you to know about my country, Lebowa. We pay lots of taxes here in Lebowa. And when we go to work, all we hear is "209". All this "209" means is that we must go back to Sekhukhuneland. If you are in Johannesburg, looking for work, they will tell you to go back to Sekhukhuneland. And the people are very rude. People, we must fight for our country. If we get up and fight, we will soon win. People are fighting right here in Lebowa. And I am crying for help from you, Learn and Teach.

Amos Thobejane  
SEKHUKHUNE

Dear Amos

Thank you very much for your letter. We are sorry to hear about the problems of people from Sekhukhuneland. But if everyone stands together, maybe you will bring your problems to an end. We are also not sure how we can help you but we asked our lawyers about this 209. They said that law 209 says where people can live and work. That is why it gives you trouble. It means that you can only live and work in Sekhukhuneland.

editor.

Dear Learn and Teach

I want to write about SRC's for the students of Duduza. SRC's must not check on the gates at school and they must not check on uniforms. These things oppress students. At M.O.M. Seboni the students are united. Now their teachers are not rude to them. The principal also works with them. They no longer have to wear school uniforms. And SRC meet-

ings are allowed to be held during school hours. I am asking the Duduza students to be united like they were last year. We must fight for free education for everyone. And we must not forget our fellow students who died last year, Lucky Mogotsi, Zanele Thobebe, Sonto Thobela, Osborn Alexandra and all the others. They were fighting for SRC's. We must make sure that their fight was not for nothing.

Simon Moeng  
DUDUZA

Dear Simon

Thank you for your letter. We agree with you that there must be S.R.C.'s at all schools. We hope that the students of Duduza and other students will read your letter. Good luck for your future.

editor.

Dear Learn and Teach

I started to read your magazine a few months ago. I see that you help people. I am worried about the new South African Identity book. I am a Tswana guy and I have a Bophuthatswana Travel Document. I want to get my South African citizenship back again. But I worry that Mangope will not let us get our South African citizenship again.

Ramoagi Lefifi  
KLIPSPRUIT

Dear Ramoagi

Thank you for your letter. Many people are worried about the new identity books because no-one really knows what is happening. We spoke to the Black Sash. The Black Sash say that at the moment the laws have not changed — it does not matter what the newspapers say. The laws are still the same. They also say that they do not know what is going to happen to people who have "homeland" travel documents. The main South African government is still talking to the homeland governments about citizenship. They say that maybe people will be able to be citizens of a "Homeland" and South Africa. As soon as the laws change we will write about it in the magazine so keep on reading.

editor.

Dear Learn and Teach

I hope you can help me with my problem. My problem is my father. He works on a farm. He works 12 hours every day. And he gets R45 per month, plus a half a bag of mealie meal. The mealie meal does not last for the month — there are five of us at home. The money does not last. My father has to pay our schoolfees with it. When my father comes home from work, he always says that he is tired. And he says that the "Umlungu" always says he is going to chase him away.

Joseph Choma  
STEELPOORT



**Dear Joseph**

Thank you very much for your letter. We know that farm workers work very hard and get very little money. But there are no laws to help farm workers like there are for other workers. People hope that the laws will change.

editor.

**Dear Learn and Teach**

I am writing to you because we want T-shirts for our Youth Congress — the Makeba Youth Congress. We want to have the slogan "The people shall share" on the back.

Simon Ramaphoko  
GA-KGAPANE

**Dear Simon**

Thank you very much for your letter. Unfortunately we cannot help you with T-shirts. We are also waiting to get T-shirts made for Learn and Teach. The people who can help you are: Silkscreen Training Project, P.O. Box 6782, Yeoville, Johannesburg, 2143. Phone: 011 4026782 or T-Shirt Co-op, P.O. Box 10109, Dalbridge, Natal, 4014.

editor.

**Dear Learn and Teach**

Please help me. I work at Abbeydale Construction, Roosevelt Park. I started in January 1984. Every two weeks they take R34,44 from my pay. When I asked the clerk about this money, he said I will get the money in December, when we close. Last year when we closed I asked the boss for the money. He said that he wanted to see my identity book first. But I do not have an identity book. I only have papers that a lawyer, Mrs van der Berg, made for me. I have now asked for an identity book.

William Cocks  
ROOSEVELT PARK

**Dear William**

We do not understand why your boss is taking the R34,44 from your pay. The law says that bosses may not take money from workers' pay. Do you have a payslip that shows this money? Or do you have a receipt for the money you are paying? If you do, you must come and see us so that we can ask our lawyers to help you. Or you can phone us at 836 9139. Maybe the union for building workers can also help you. They are: Building, Construction and Allied Workers Union (BCAWU), 6th floor, Lekton House, 5 Wanderers Street, Johannesburg, 2000. But they will also need more information before they can help you.

editor.

**Dear Learn and Teach**

I am 18 years old. I am in Standard 9 this year. After my Standard 10 I want to be an actor. But now I want to act on Saturdays. Please tell me what I can do.

Swazi Tshabalala  
KWA-XUMA

**Dear Swazi**

Thank you for writing to us. Many young people want to be actors. It is very hard work. But if you want to start acting on Saturdays, write to Fuba, P.O. Box 4200, Johannesburg, 2000. Or you can go there. 66 Wolhuter Street, Newtown, Johannesburg, 2001. Good luck.

editor.

**Dear Learn and Teach**

I am a waiter at Sun City. I want to join a hotel workers union. Please tell me which union I can join.

Johannes Khumalo  
TLHABANE

**Dear Johannes**

Thank you for your letter. We will give you the addresses of two unions. But you must remember that the Bophuthatswana government says that workers in Bophuthatswana cannot join unions in South Africa. But unions like Ccawusa say that they are happy to have all workers in their union. Good luck.

Here are the addresses. Hotel and Restaurant Workers Union, 1st floor Darragh House, Wanderers Street, Johannesburg, 2001 or Commercial Catering and Allied Workers Union, 2nd floor, Khotso House, 42 de Villiers Street, Johannesburg, 2001.

editor.

**Dear Learn and Teach**

One of my friend's, Bongani, gave me your magazine to read. I like your magazine very much. I like your stories and I like your English too. Your English is very simple, like A.B.C. That is what I want. Please tell me how I can learn English.

Sanku Kaile  
MBEKWENI

**Dear Sanku**

Thank you very much for your letter. We are happy that you like the magazine. If you want to learn English, you must speak to the Adult Learning Project. They teach people to read and write English in the Western Cape. Their address is: 4 Astley Street, Mowbray, 7700. Telephone: 021 65 3330-editor.

**Write to us at:  
P.O. Box 11074  
Johannesburg  
2000.**

# OUR READERS WRITE

We have got many stories, jokes and poems from our readers. So now we are going to have a special page for our readers' writings.

## SOME POEMS

### THESE ARE TIMES OF STRESS AND STRAIN

Gone are the times of rest  
Forgotten are the times of peace  
Rest and peace are things of the past  
These are times of stress and strain

Frustration rules our personalities  
But frustrated we have nowhere to go  
And frustrated we have nothing to do  
Get up, stand up  
These are times of stress and strain

Frustrated we poison ourselves with violence  
Oh yes, easy way to eternal freedom  
Blessed is the blood shed for . . .  
The freedom of a black man.  
These are times of stress and strain.

from a poem by Zet-el King, Mphuluzi Township.

### A BLACK DOMESTIC WORKER STANDS UP

I'm going to rise  
From inner city blues  
Sick and tired  
Of ghettos  
Slums  
TB

Tired of dry lands  
Stinking toilets  
Saying 'Yes, sir,  
Asseblief, baas  
Ja, miesies  
Dankie  
Askies dat ek leef, kleinbaas'

I saw  
My father's broken fields  
Even from a distance  
It smelt  
Bad

I will load all my goods  
On Oom Solly's donkiekar  
I will pack in the old man  
And the old lady  
Wipe the kids' snotnoses.

I'm tired of hand-me-downs  
Shut-me-ups  
Keep-me-outs  
Messing-me-arounds.  
I have had enough from you,  
Miesies

My son  
Is going to make his own rules  
Say who can  
And who can't

We will put African angels  
On the greeting cards  
An Indian Father Christmas  
And a non-racial Christchild  
In the Jewish Mary's arms  
I have had enough of your  
Baasmiesieskleinbasskleinnooi minds  
This meid means business.

from a poem by Muriel Winterburg  
PORT ELIZABETH

### THE SYSTEM OF GOVERNMENT IN SOUTH AFRICA

First we have money  
Money is also called capital  
A capitalist is someone who likes money  
Capitalism is a government that deals with money  
Capitalist government is like the government in  
South Africa.

The capitalist wants profits, big profits.  
He is selfish —  
He thinks only of himself and his profits.  
He is greedy —  
He wants all the money he can get.  
He is hard —  
He makes his workers work long hours and gives  
them little money  
This is the form of government in our land.

from a poem by Wandile  
SOWETO

### INKATHA

What is the aim of Inkatha? Their leader says he is not a man of violence. But why do they do these things to us? They kill us, shoot us, torture us and stab us. They are violent in the things they do. They are liars because they can't keep their promise of peace. Why do they do these things to us when we are one nation. Why can't we come together and fight for the rights of black people?

Mr S Masikane  
PIETERMARITZBURG

### NO KILLING, PLEASE

Greetings to all the readers. We are fighting for freedom and not apartheid. But we are killing our brothers and sisters. I say forward to black people. But let's not kill each other. Viva Comrades.  
Teargas and bullets won't stop us!

Mpulana Segaswana  
SOSHANGUVE

### A READER WANTS HELP

I have a problem. My husband had an accident on 3rd of March 1984. He was on his way home from work. He never arrived home. I went to look for him and I found him in Natalspuit hospital. He could not speak when I saw him. He had wounds in the head, on his left shoulder and both his legs were broken. He also had a big stomach operation. He did not remember what happened.

The doctors said people from the railways brought him to the hospital. They found him near the railway line but they said there was blood on the road nearby. The doctors think he was hit by a car.

If anyone saw this accident, please write to me. I want to know what really happened.

My address is 981 Klipspruit, P O Pimville, 1808.

Dumisile Ndhlovu

### LET'S NOT FIGHT

Since I started to read your magazine, I have learnt a lot. For example I have learnt about Mr Edwin Mofutsanyana, Fanie Kuduka, Gencor and how they treated our fellow black brothers.

I was once a member of a union. The chairman did not tell me enough. I have learnt what I was looking for in Learn and Teach.

Please find out for me and other readers how civic associations began. We need to know more than they write in the newspaper.

Lastly you told us about the UDF, Cosas and other organisations. Please tell us about Azapo and their members. Find out how the fighting between the UDF and Azapo can be stopped.

Derick Motsepe  
DUBE

### A JOKE

Three years ago there were three young men. They finished school. They wanted to visit God. When they went there, they said, "God, we have a problem. We want you to help us." The first one said, "Who will be the next South African Prime Minister? Will it be an Indian?" God said, "Not in your life." The next one said, "Will it be a 'Coloured'?" God said, "Not in your life." The last one said, "Will it be a black man?" God said, "Not in my life."

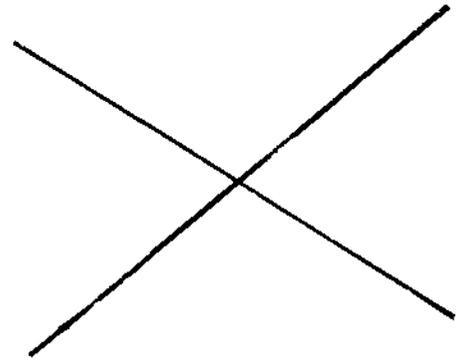
Willie Mabhuda  
KWA-XUMA

### A RECIPE FOR HAPPINESS

4 cups of love  
2 cups of loyalty  
3 cups of forgiveness  
1 cup of friendship  
5 spoons of hope  
2 spoons of tenderness  
4 quarts of faith  
1 barrel of laughter

Take love and loyalty and mix it well with faith. Blend it with tenderness, kindness and forgiveness. Add friendship and hope. Sprinkle with laughter. Bake it with sunshine. Dish it up every day.

Vusie Miya  
THOKOZA



### Do you have extra money?

If so, we are looking for donor subscriptions. We ask companies and people with extra money to take out donor subscriptions. This money will help us to become independent. A donor subscription is R25 for 8 issues.

Thanks a lot  
Heyta daar!!



# SLOPPY



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Friday afternoon. It's time to knock off.

