

# Learn and Teach

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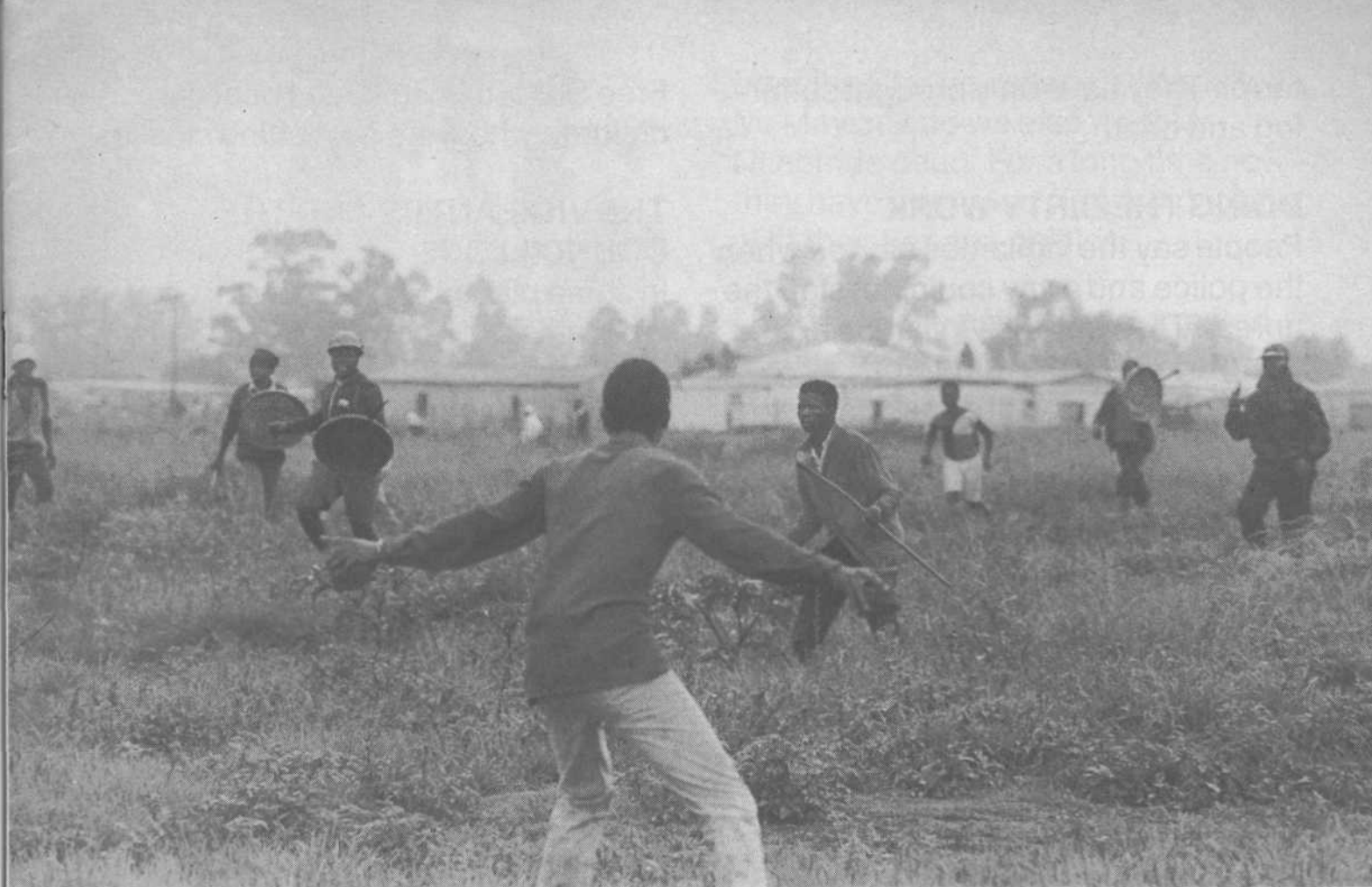
**THE NEW FACE OF  
APARTHEID**

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Vigilantes in Leandra chase people after Chief Mayisa's funeral.

# THE NEW FACE OF APARTHEID

"I saw a group of people coming to my house. They were armed with pangas, kieries and shovels. When they got near the house, they said they wanted to kill me. Some came towards me with pangas."

Abel Nkabinde of Leandra told this story. He was lucky that day. His friends chased the gang away. But Abel is not alone. Gangs, or vigilantes as people call them, are attacking more and more people all around South Africa.

In Leandra the vigilantes call themselves "Inkatha" - they are not part of Buthelezi's Inkatha. In other townships vigilantes have different names - the A-Team in Tumahole, the Pakathis in Thabong, the Amabutho in Durban, the Mbhokhoto in KwaNdebele and the \* fathers' in Cape Town.

All the vigilantes say the same thing - they are bringing 'law and order' to the townships. But the people say the vigilantes have only brought fear and

terror. They have only brought suffering and death.

### **DOING THE DIRTY WORK**

People say the vigilantes started when the police and army could not stop the unrest. They say the vigilantes are doing the police's dirty work. The vigilantes do not attack gangsters - they only attack people who are against the government.

In Moutse, the vigilantes attacked the people who did not want to be part of KwaNdebele. In Leandraand Huhudi, the vigilantes attacked people who did not want the community Council. They attacked the people who started their own committees.

In Umlazi, in Natal, the 'Amabutho' wanted to burn the houses of people who belonged to Cosas and the UDF. In New Crossroads near Cape Town, the 'fathers' beat the 'maqabane' because 'maqabane' said people must boycott white shops.

And in Thabong and Tumahole in the

---

The work of Thabong's Phakathi's.

Free State, the vigilantes beat the children who were boycotting classes.

### **THE VIGILANTES AND THE COUNCILLORS**

In some places, people say the vigilantes work closely with the community councils. In Thabong the vigilantes used development board cars when they took people away.

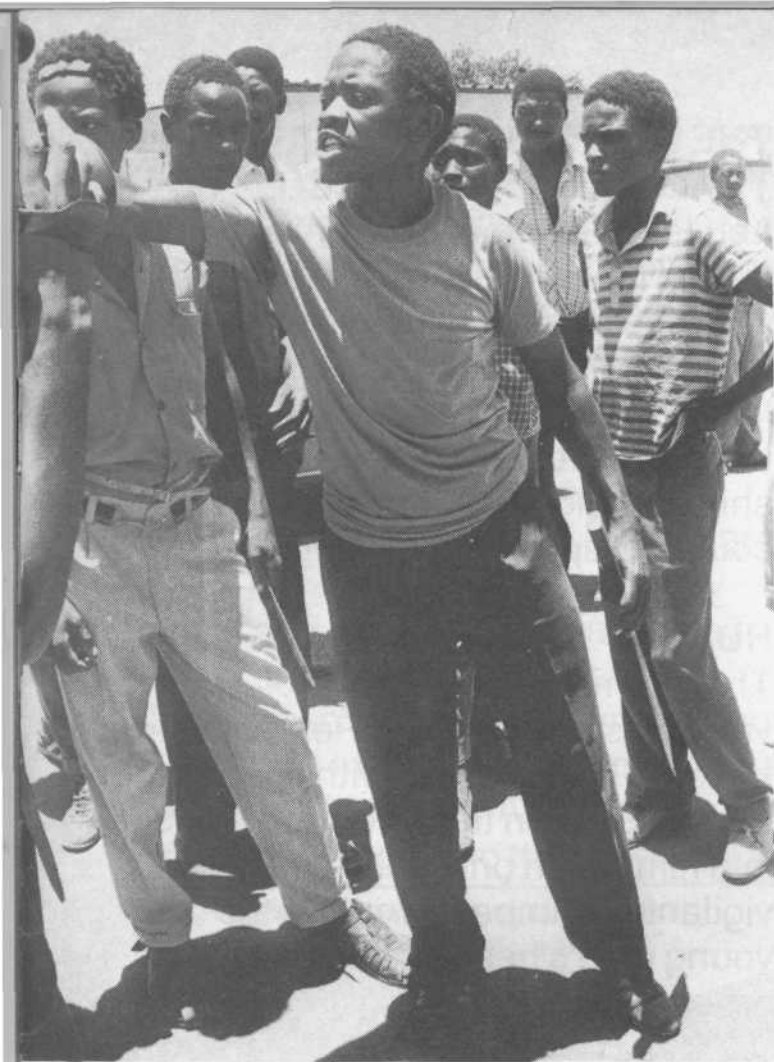
In Huhudi, vigilantes beat up members of the Huhudi Civic Association in the shop of a community councillor. In Thabong, a seventeen year old boy, Daniel Mabenyane, died after he had been beaten in the Philip Smit Centre, the offices of the Community Council.

Men from Moutse were taken to a hall in Siyabuswa by the 'Mbhokhoto'. They said that Simon Skosana, the Prime Minister of KwaNdebele, was there, with his sjambok. He helped the 'Mbhokhoto' beat the Moutse men.

### **ABOVE THE LAW**

In all these places, people say that the





These men say they killed Chief Mayisa - up till now, no-one has been charged.

vigilantes think they are above the law. They say the vigilantes will do anything - they are not even scared to murder people because they think nothing will happen to them.

When the vigilantes attacked Abel Nkabine's house, he phoned the police. "I was very surprised," Abel said, "when the policeman told me that "Inkatha" had just been at the police station. He said he knew that they wanted to burn down my house and kill me. The policeman said, "We won't stop them? He would not let me lay a charge. And he would not tell me his name."

A few days later, the vigilantes of Leandra hacked Chief Ampie Mayisa to death. The vigilantes told people

from the Star newspaper, "We killed Mr Mayisa and we also want Mr Nkabinde dead. For a long time now they have been worrying our parents with their banana politics."

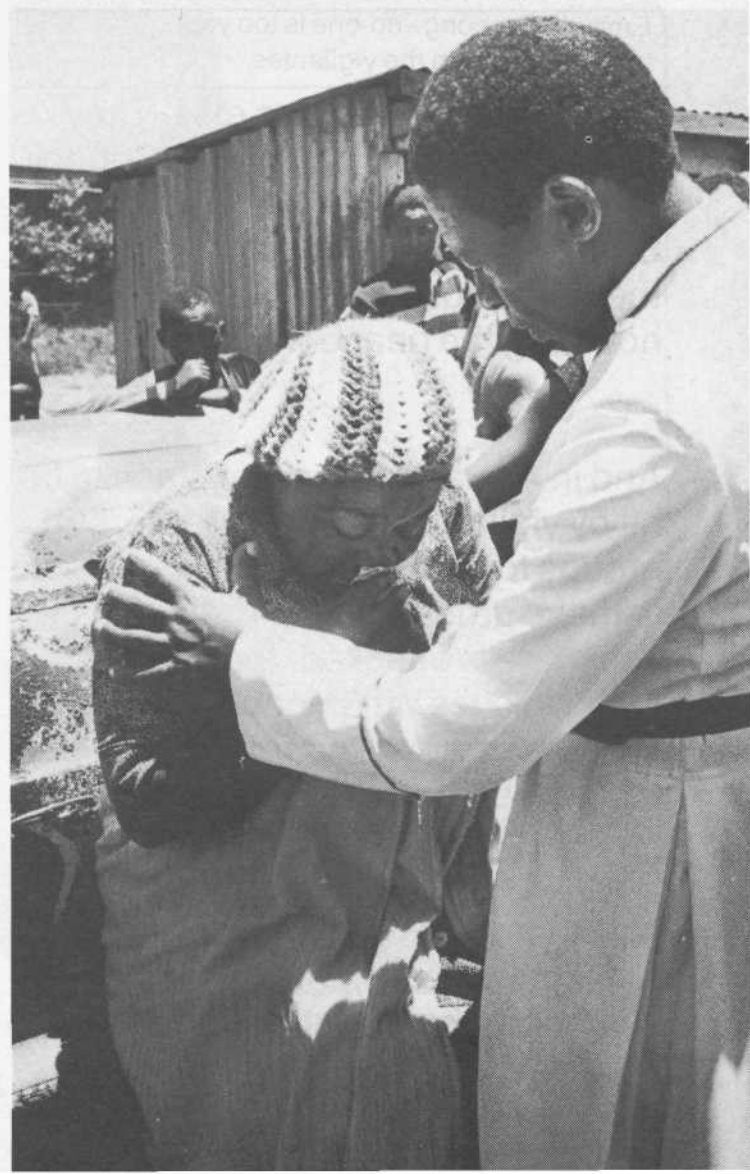
Up to now, the police have arrested no-one for Chief Mayisa's death.

### **WHAT CAN PEOPLE DO?**

People have tried different things to stop the vigilantes. In Leandra people went to court. They asked the court to order the vigilantes to leave them in peace. The court did this. And for a week there was peace. But then the vigilantes attacked people again after Chief Mayisa's funeral.

### In New Crossroads near Cape Town,

Bishop Nkoane with Chief Mayisa's daughter after her father was murdered.





Emily of Thabong - no-one is too young to be safe from the vigilantes.

people tried something else. They asked the Western Province Council of Churches to help them make peace. Some of the 'fathers' told the people they were sorry. But no-one knows how long the peace will last.

And in Alexander, the last place to be hit by vigilantes, people are starting groups to protect themselves. People in these groups will carry whistles. If someone is attacked, they will blow their whistles. When people hear the whistles, they will come and stop the vigilantes.

Before people lived together in peace - now they are divided. The vigilantes are tearing communities apart. But somehow, they must be stopped.

## **THE HORROR STORIES THABONG - FREE STATE**

Lefulebe Rakometsi's story about Daniel Mabenyane who later died: "He had been beaten and he was bleeding from his buttocks. He was half-naked - his pants were round his knees but he had his shirt on. The shirt was bloody. He was tired and could not speak."

## **HUHUDI - NORTHERN CAPE**

The Star newspaper's story: "The vigilantes dragged 'MrRef' from the house. They beat him with spears and assegais. Then they fired two shots into him. Then one of the smaller vigilantes dumped a rock on the young man's head as he lay on the ground."

## **LEANDRA - TRANSVAAL**

Fifteen-year-old Jan Nkabinde's story: "My eyes were covered. Then they asked me how they should kill me. I was given three choices - that they burn me, stab me or shoot me. Joseph Zondo held a gun to my head. He said they would not leave me alone because I was a follower of Chief Mayisa's."

## **FORT BEAUFORT - EASTERN CAPE**

Mrs Nowandle Mathe's story: "Just before midnight on 21 December last year, I heard Themba, my eleven year old son, screaming from across the street. He was spending the night with his friend, Xolane Rangle. I ran into the Rangle's house and saw Themba lying on the floor. He was crying loudly and his stomach was bleeding."

"He told me that he and Xolane were sleeping when a number of men came into the bedroom. They started to hit them with sjamboks and sticks. I took him home and took off his clothes. He had sjambok marks all over his body."

### **KWAMASHU-NATAL**

Mrs Thembikile Makhoba's story:  
"As I got near the station, I saw a large group of 'Amabutho' chasing my eldest son, Mandla. He ran into my house and locked the door. The 'Amabutho' chopped down the door. When I got into the house, my son was bleeding. Then the 'Amabutho' dragged Mandla into the garen. They

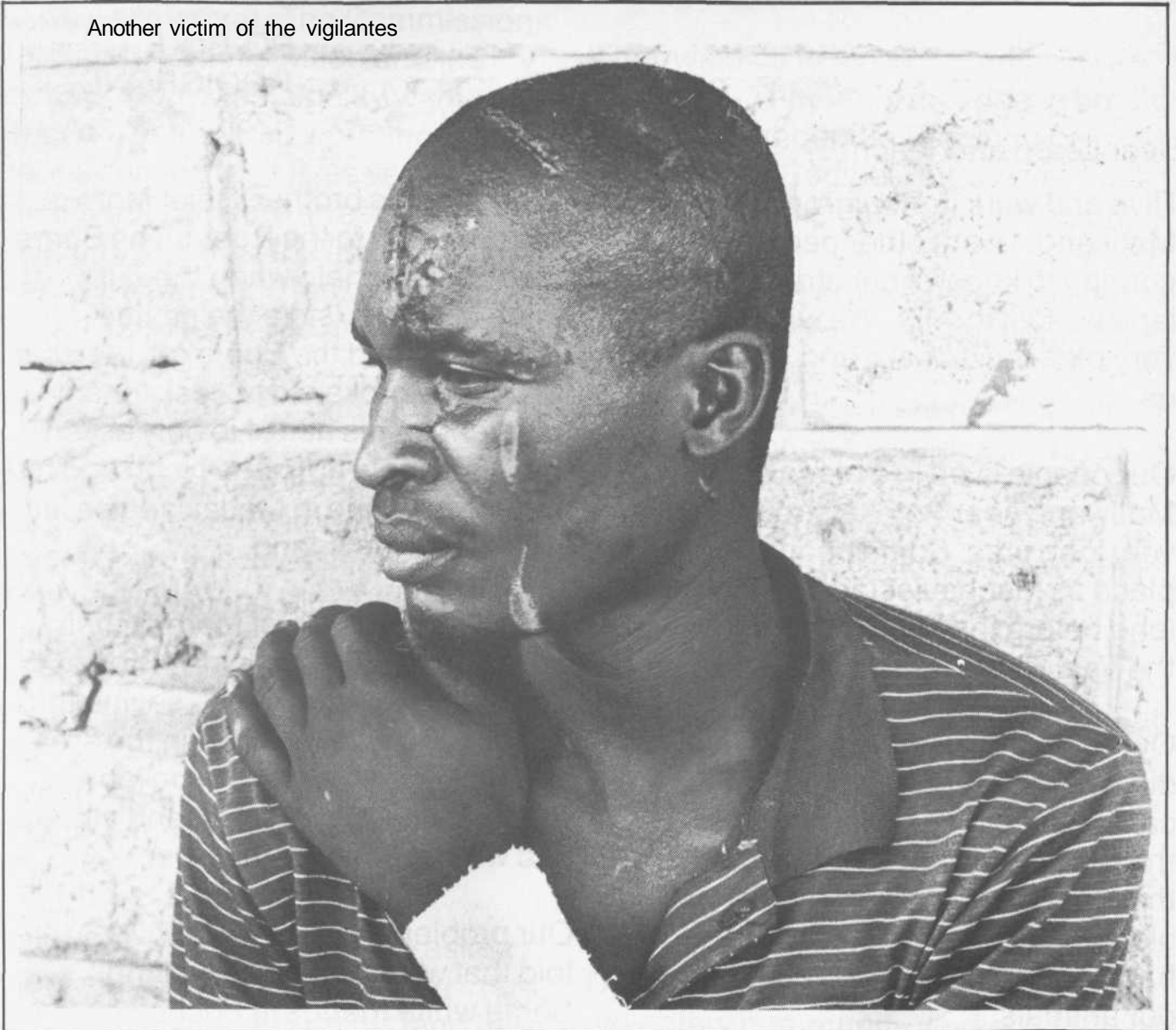
hit him with bush knives. I cried out that he was already dead but they did not stop."

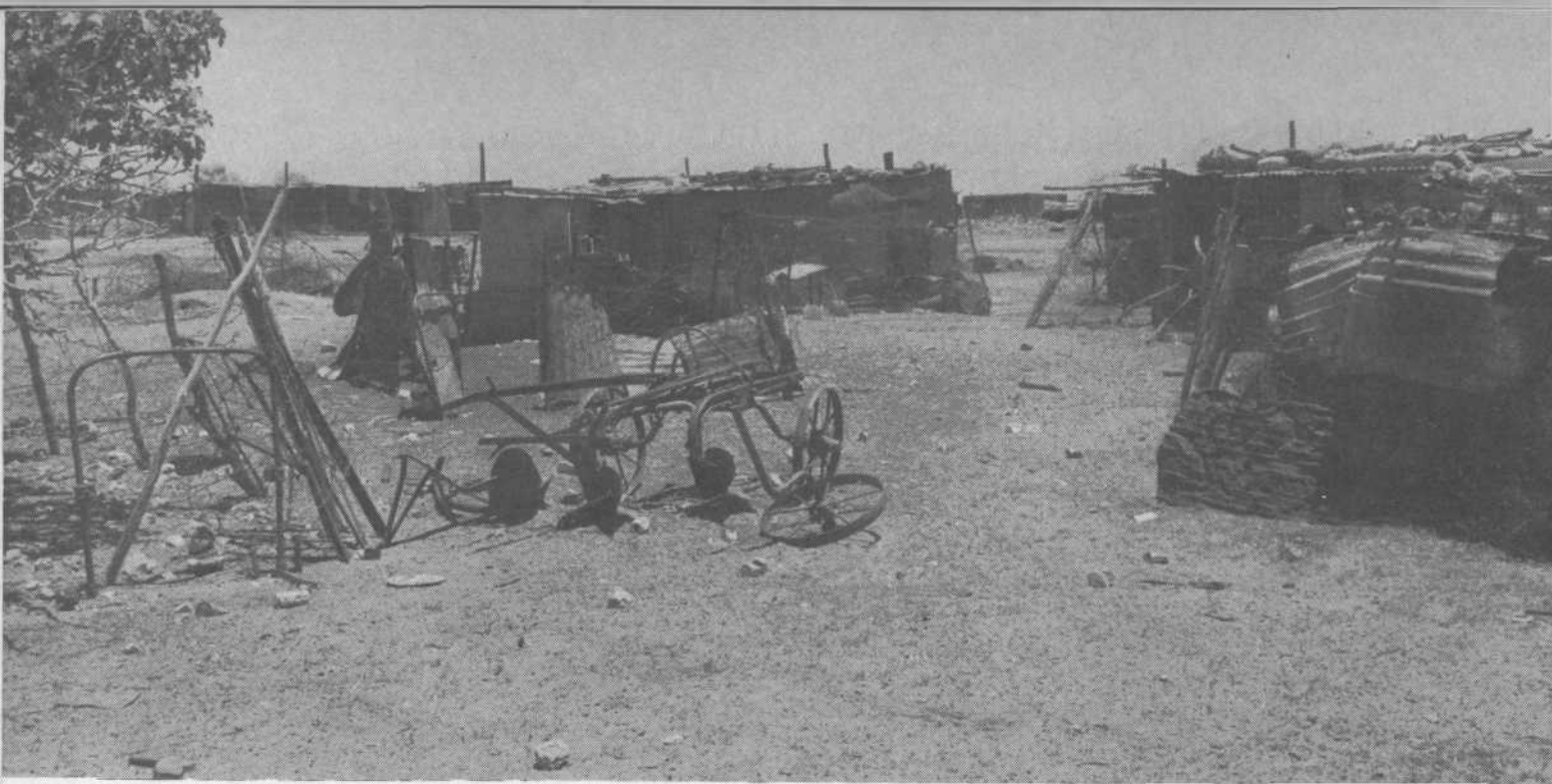
### **NEW CROSSROADS - WESTERN CAPE**

Mrs Benghe's story:

"Aron, my husband, heard something outside. We peeped through the window and saw a group of men. There were a lot of them. They had white scarves on. They banged on the door. Then they broke my bedroom window. I shouted, 'What do you want?' They said, 'We want your husband and your son. Why didn't your husband come with us?'" #

Another victim of the vigilantes





# A LETTER FROM ROOIGROND

P.O. Box 6  
ROOIGROND  
8286

Dear Learn and Teach

I live and work in Rooigrond near Mafikeng. I want other people in our country to know of our struggle for the land we lost in 1971. We will also be very pleased if Learn and Teach visits us.

Our people lived in a place called Matlwang near Potchefstroom for a very long time. Some people knew this place as Machaviestad. We lived there long before the Voortrekkers crossed the Vaal River in search of land.

Our tribe, the "Barolong ba Modiboa", did not fight the Boers when they came. Our old chief, Ntsinogang, let the Boers live near us on the banks of the Mooi River. We had enough land to plough and for our cattle to graze. We had enough water for ourselves and our animals.

Ntsinogang's brother, Chief Moroka, was also kind to the Boers. The Boers asked him for help when the Zulu chief, Mzilikazi, stole their cattle. Moroka helped the Boers get their cattle back. Moroka did not ask for any payment for his help. He only asked that his people in Thaba Nchu and his brother's people in Matlawang be left in peace on their land.

The Boers gave Chief Moroka their word. Many years later in 1885 the Boers signed a "kontrak" saying that Ntsinogang was the chief in the area and that he had a right to the land. But the "kontrak" got lost and all we had was the word of the Boer.

Our problems began in 1937. We were told that we must leave our land. Some white friends in Pochefstroom



helped us and we kept our land. But in 1959 we were told again that we must move. This time it was serious. In 1961, all the people got notices to leave the land.

When they did not leave, the late Chief Ben Lerefolo and a school teacher were arrested. Their case was a test case. They were found guilty but they took the case to the Appeal Court in Bloemfontein. The court in Bloemfontein said they were not guilty. At last we had won. We were then sure we could stay in the land of our forefathers.

But we were wrong. The Commissioner of Bantu Administration and the Potchefstroom Municipality wanted us to move. They started worrying the people, making their lives very difficult. People were arrested for ploughing "against the law" and cows were taken away and locked up. People with jobs were fired and those without jobs were arrested. Then the schools and churches were closed.

All these things happened from 1961 until 1971. We went through eight lawyers and advocates in that time. We refused the land that they wanted to give us at De-Hoop, Pilanesburg and Mafikeng. We wanted land that was the same size as the land in Matlwang, with enough water and land for our animals. Then they came with guns and made us move from Matlwang.

We had nowhere to go. So, we asked Chief Kebaligile Montshiwa near Mafikeng to let us stay on his land here

in Rooigrond. We asked to stay for three months while we fought with the South African Government to get our land back.

Chief Montshiwa let the tribe stay on his land and told us to fight for what rightfully belonged to us. Three months has turned into 14 years. We are still in the wilderness.

Chief Montshiwa died and Bophuthatswana got independence. Now the new chief of the Barolong ba Ratshidi and the Bophuthatswana government want to move the tribe again.

They want us to move to Bodibe near Mafikeng. They want the tribe to break up and fall under the Barolong ba Rapulana of Bodibe. But we are refusing all that. Our fight carries on.

Since the tribe arrived in Rooigrond, we have got poorer and poorer. We are not allowed to plough or to build a proper school. We have no clinic, no shop, no church. Our ploughs have rusted. The South African Council of Churches and the Black Sash and other caring organizations have tried to help us.

We hope that now you have heard our story, maybe you will pay us a visit. But maybe you won't find us still at Rooigrond because they can come at anytime. We don't know when.

Yours sincerely

Dudu Modise  
(voluntary community worker)



Chief Makodi and a young friend.

## **LEARN AND TEACH VISITS DUDU**

Learn and Teach went to visit Dudu and the people in Rooigrond. Rooigrond is a dry, dusty place with few trees for shade. The ground is thick with white grey lime. The old broken tin shacks shine like mirrors in the veld. A vegetable garden lies drying next to the broken windmill.

Dudu showed us around. He showed us the tin houses people live in. And he showed us the school - it is also tin. At the school the children were singing. We stopped to listen. They sang, "We lived in Matlwang for many centuries, hearing the birds' song, praising the Lord."

Then Dudu took us to meet Chief Makodi. Chief Makodi was sitting with

some old men. It was very hot but Chief Makodi wore a tie. Chief Makodi started to tell us the sad story of his people.

## **FROM 13 000 CATTLE TO 20**

"In 1936 when we were at Matlwang, we had thirteen thousand cattle. Now we have got twenty. When we came here to Rooigrond, there was nothing. Each family got two tents, a bag of mealie meal and R18.40.

"I have told them, both the South African government and the Bophuthatswana government, that they want to destroy our tribe. All we want is a place to plough and grass for our cattle. If they have good land for us, then they must take us and show us.

"But we can not give up. If we give up, they will put us in a location. But we are farmers. You cannot keep cows in a location."

Everyone in Rooigrond agrees. Another old man told us, "If I give up my struggle, I will be a nothing. And my children will be nothing too."

### **THE MARCH TO MAFIKENG**

One Saturday morning last year, everyone went to Chief Makodi's house. They were going to march to Mafikeng. They wanted to show the tribal authorities that they were not happy.

People carried posters. The posters said, " We want to go back to Matlwang, our home." The old people walked with the young people, hand in hand. They sang hymns and prayed.

Every 2 kilometres people stopped so that the weak and the old could rest. But by midday it was too much. The children and the old people were too tired. So people turned and went back to their tin shelters in Rooigrond.

### **LETTERS FROM ROOIGROND**

After Dudu wrote to us, the people of Rooigrond sent a letter to the new Deputy Minister of Development and Land Affairs, Dr Viljoen. In that letter



Children from Rooigrond - strangers in the land of their birth.



"If I give up, I will be nothing. And my children will be nothing too."

they said, "If you cannot help us, then we must go back to South Africa. Maybe when we are on South African land, we can make an agreement with you."

But the Minister did nothing about this letter. So in March the people of Rooigrond wrote another letter. This time they wrote to the President of South Africa, PW Botha. They told him their story and how they have suffered for the past 15 years.

### **STRANGERS IN THEIR OWN LAND**

Up to now, nothing has happened. But for the Barolong ba Modiboa anything

can happen. Maybe by the time you read this story they will no longer be at Rooigrond.

The people of Rooigrond do not know where they will go. They are like strangers in the country of their birth.\*

# **A BIG MEETING AT ATHLONE**

One Thursday evening, early in April, 1986 about forty people met at Park Station in Johannesburg. They were on their way to Cape Town to the first big meeting of all literacy organizations in South Africa. The organizations were meeting to talk about their work - helping people to learn how to read and write.

Two days and two nights later, the train arrived in Cape Town. People from other literacy organizations were waiting for them. The people didn't waste anytime. The meeting started on the Saturday in a hall in Athlone, Cape Town.

There were about 150 people at the meeting and they were all happy to meet each other. There was a lot of singing and a lot of hand shaking. In the front of the hall there was a big yellow and black banner that said : "Phambili Nolwazi, Voort met Kennis, Forward with Knowledge!"

## **THE FIRST SPEAKER**

The first speaker at the meeting was Mr Shephard Mdladlana. He is a school principal in New Crossroads in Cape Town. He is not a principal who likes Bantu Education.

He spoke about young people who boycott school because of Bantu Education. He said they must not be angry when their parents go to learning groups when they are boycotting classes. The learning groups are not Bantu Education - they are People's Education. The young

people must not stop their parents from going to the groups.

## **LEARNERS AT THE MEETING**

There were many learners at the meeting. Most of the learners were from the Adult Learning Project (ALP). They were all wearing red skippers that said "ALP" and " Phambili Nolwazi."

All of the learners work in factories in Cape Town. They did a Toyi- Toyi for the people at the meeting. Everybody could see that they were strong and united.

There were also learners from the Montagu enAshton Gemeenskapdiens. These learners work long hours on the farms and in the factories,- but they still found time to bring two plays to the meeting.

## **A PLAY WITHOUT WORDS**

One of the plays was a mime - a play without words. The women showed how they pick fruit on the farms. The work is hard and the sun is cruel. Then they showed how fast they must work in the canning factory. They must wash and peel and slice and cook - and then put the fruit in cans for people to buy.

There is no time for these women to rest at work. The supervisor only lets them go to the toilet one at a time. The women showed how they must stand and pack the fruit - with their legs crossed.

## THE OTHER PLAY

The other play was about the farm workers on the smaller farms in Montagu. These workers suffer a lot. It is hard for them to unite and fight for better wages and working conditions.

Some of these workers get only R20 a week. The farmers also pay the workers with wine. Maybe they want to make their workers drunk so they won't complain about the low wages!

## 15 CENTS A DAY

Clara Stanford, a farm worker from Montague, spoke to the meeting. Her mother died when she was five years old. When she was a child she worked on the farm for 15 cents a day. She never went to school. She is now a mother and she is learning how to read and write in a learning group.

One of the learners from ALP told the meeting that she was still young, and that she was going to stay with ALP for the rest of her life.

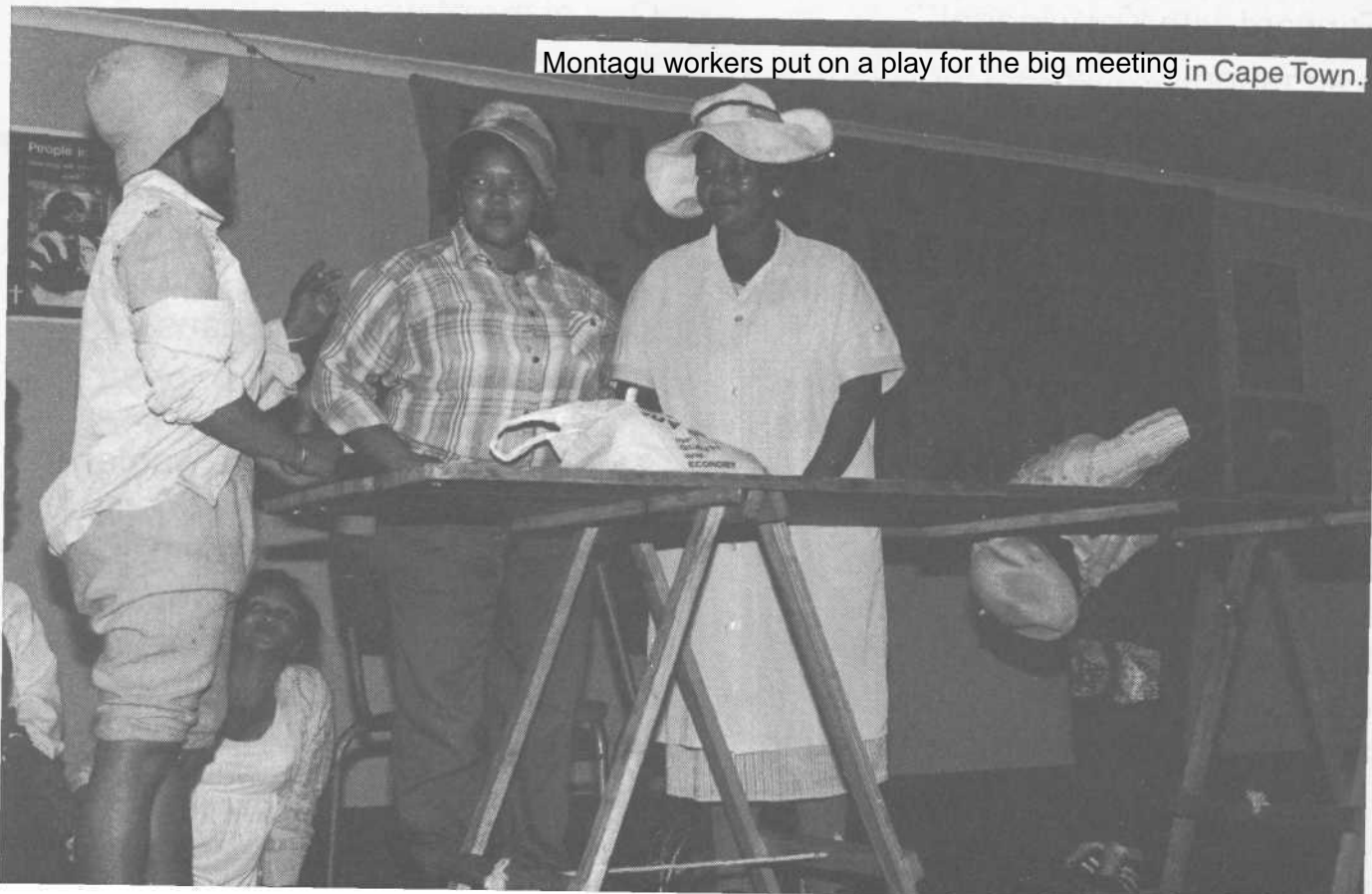
## LEARNERS IN CONTROL

Makhenke, the chairperson of the learners committee at ALP, told the meeting how the learners control their school. The learners elect a committee. The committee talks for all the learners in ALP. The committee helps to choose co-ordinators and they tell the co-ordinators what the learners want to learn. The committee also decides when and where the groups must meet.

All the literacy organizations listened carefully to Makhenke. They all agreed with him. Literacy organizations belong to the learners, and must be controlled by the learners.

## LEARNING FROM EACH OTHER

From Monday to Wednesday the different literacy organizations showed each other how they teach. There are many different ways to teach - and each organization has their own way. But that is why the



Montagu workers put on a play for the big meeting in Cape Town.

organizations were there. They were at the meeting to learn from each other.

On the last day of the meeting, the organizations sat down and decided many things. Some of the things they decided were:

\* to work closely with each other and to have a meeting of all literacy organizations once a year.

\* to work closely with organizations and trade unions that are fighting apartheid and for a better South Africa.

\* to work with student, parent and teachers' organizations that are fighting for better education - "a peoples education."

\* to help women in the learning groups fight for a better life.

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## **A LIST OF LITERACY ORGANIZATION AT THE MEETING IN CAPE TOWN**

Cape Province:

Adult Learning Project  
4 Astley Street  
Mowbray  
7700  
Tel:(021)65 3330

Montagu-Ashton Gemeenskap  
Lees- en Skryfprojek  
Sultana Singel  
Montagu  
6720  
Tel:(0234) 41175/42619

Eastern Cape Adult Learning Project  
503 Alfin House  
510 Main Street  
North End  
6001  
Tel:(041) 54-3141

English Literacy Project  
314 Dunwell House  
35 Jorissen Street  
Braamfontein  
2017Johannesburg  
Tel: (011) 339 2864

Using Spoken and Written English  
118 9th Street  
Orange Grove  
2192 Johannesburg  
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2000 Johannesburg  
Tel:(011)834-4011  
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2000 Johannesburg  
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Lacom  
The Sached Trust  
140 Queen Street  
4001 Durban  
Tel: (031) 31 6748/9

The Women's Centre  
16 Ecumenical Centre Trust  
20 St Andrew's Street  
4001 Durban  
Tel: (031) 301 1624

Careers Information Centre  
Ecumenical Centre Trust  
20 St Andrews Street  
4001 Durban  
Tel:(031) 31 8177/8

Adult Basic Education  
Centre for Extra-mural Studies  
University of Cape Town  
P/Bag Rondebosch  
Tel: (012) 69 2805/2905

Adult Education Centre  
University of Natal  
King George V Avenue  
4001 Durban  
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5900  
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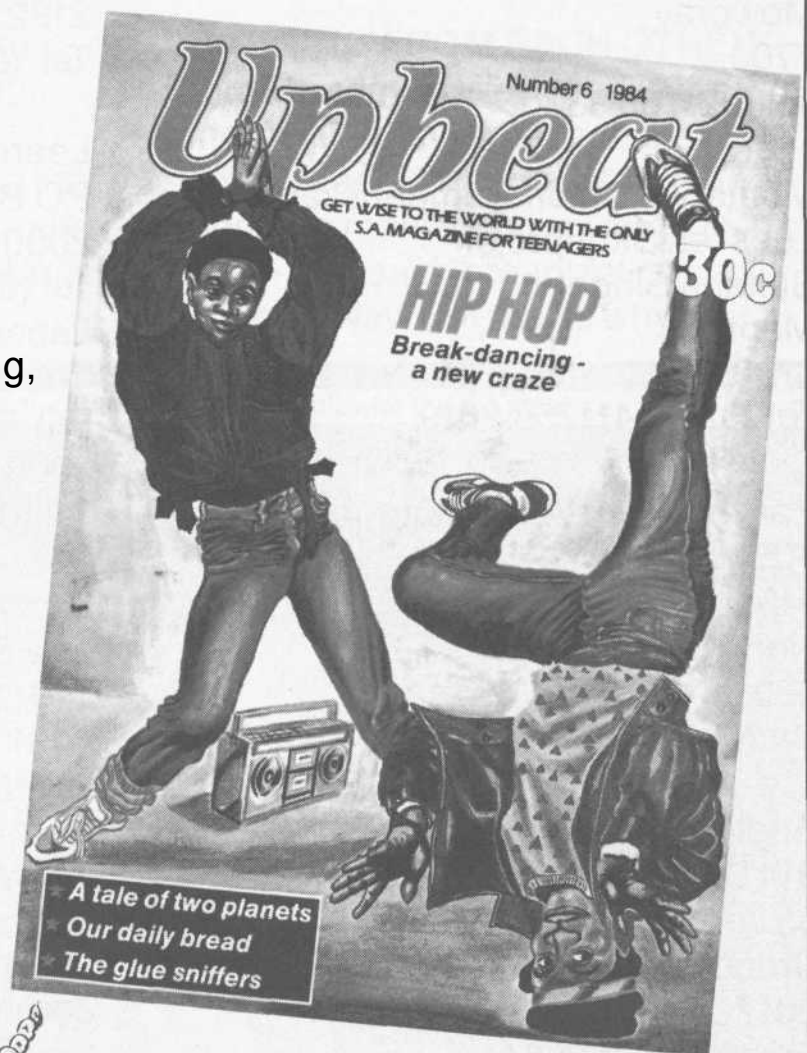
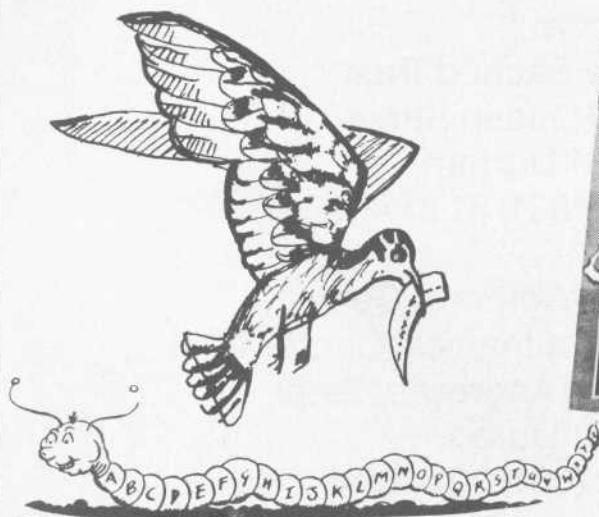
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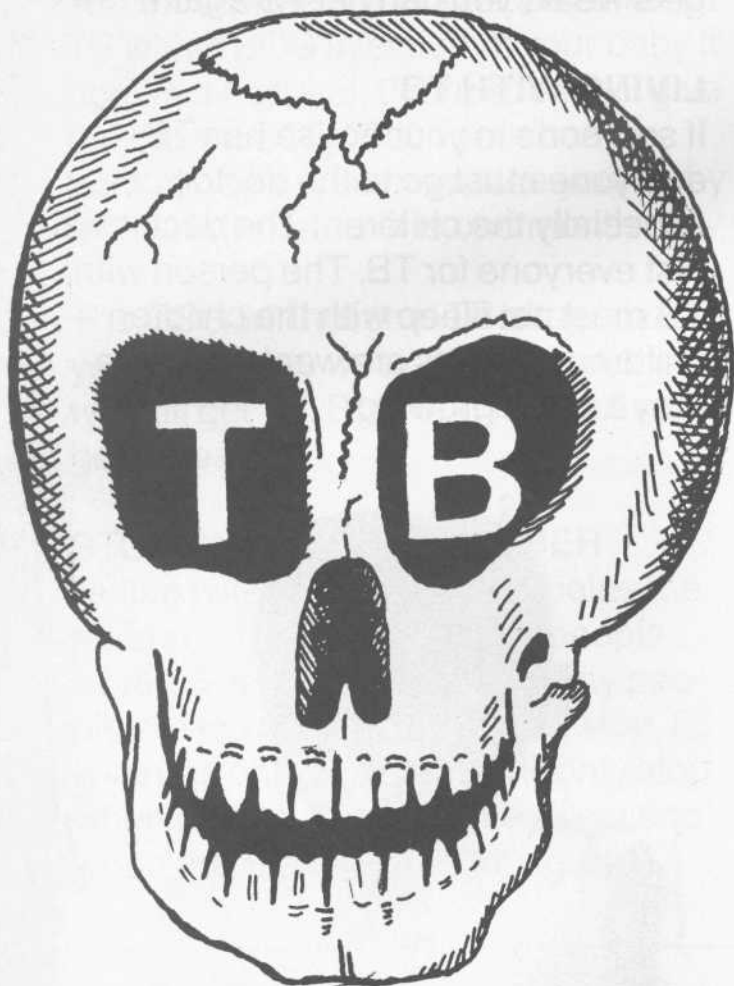
2001





# SOUTH AFRICA'S BIGGEST KILLER

## WHY PEOPLE GET TB



Tuberculosis, or TB, as people say, is a very dangerous sickness. Ten people die from TB every day in South Africa. And no-one knows how many people have TB.

150 years ago very few people in South Africa had TB. Doctors say TB spread when the mines began. Many miners came to South Africa from England. Many of these miners had TB.

The English miners worked closely with the black miners. So the black miners got TB from them. Then these mineworkers took TB to their families in the homelands.

### \*Germs

TB is spread by tiny things called germs. Many people have TB germs in their bodies, but they do not have TB. You only get TB if your body is weak.

### \*Bad food

Your body gets weak if you do not eat good food. If you only eat pap and white bread, your body will get weak.

### \*Hard work

Working hard also makes your body weak. People who work long hours and people who do not sleep enough will have weak bodies.

### \*Too many people

TB germs go from one person to another. So, when many people live together in small houses, TB spreads quickly. You can even get TB on crowded buses and trains if your body is weak.

### \*Not knowing about TB

Many people with TB do not know that they have TB. So, they do not go to the doctors. And they can give TB to everyone near them.

## HOW TO KNOW IF YOU HAVE TB

If you have TB, you will have these signs.

\*A cough that will not go away

\*You will not feel like eating

\*A pain in the chest

\*You will feel sick and hot in the afternoons and you will have a fever at night.

- \*You will feel weak and tired
- \*You can also cough up blood.

### **WHAT TB DOES TO YOUR BODY**

Most people get TB in their lungs. The TB germs make big holes or sores in your lungs. Then you cannot breathe well. You feel tired and sick. You cough a lot.

But you can also get TB in other parts of your body. Some people get TB in their bones, or in their brains.

### **IF YOU THINK YOU HAVE TB**

If you think you have TB, you **MUST** go to the doctor. The doctor will take some skin. Or they will take a photograph (X-Ray) of your lungs. They will test your skin for TB germs, and check your lungs for sores. These tests are free.

You must also be careful. TB spreads. You must try not to cough near anyone, or spit. This is how TB germs get out of your body into other people's bodies. You must not let anyone use your handkerchief.

### **CURING TB**

The doctors will give you injections and pills. You have to take the pills for nine months. These pills are free. Once you start to take the TB pills, no-one can get TB from you.

You must take the pills for nine months. If you stop the pills before nine months, you will get TB again. But then your TB will be harder to cure.

You must eat well and rest a lot while you take the pills. You must eat things like eggs, milk, fresh vegetables, meat

and brown bread.

Even when you are better, you must look after your body well. If your body gets weak, you can get TB again.

### **LIVING WITH TB**

If someone in your house has TB, everyone must go to the doctor, especially the children. The doctor will test everyone for TB. The person with TB must not sleep with the children — children's bodies are weak because they are still growing.



A young man with TB.

Long ago, people with TB stayed in hospitals so that they did not spread TB. Today people still think that people

with TB are dangerous. But as long as the TB people take their pills, they are no danger.

You must protect your children against TB with a BCG injection. If your baby is born in a hospital, the hospital will give the baby a BCG. But if your baby is born at home, you must take your baby to the clinic before it is one month old.

The BCG will not stop TB altogether. If your child gets weak, then he or she will still get TB. But your baby will not get TB badly.

### STOPPING TB ALTOGETHER

Taking pills against TB only helps the person with TB. But if many people have TB, it means that too many people are too poor. Drugs do not stop TB — drugs only cure it. TB will only stop when people have enough to eat and when they have better houses. •

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JOHANNESBURG 2000.





Mi Hlatswayo and Alfred Qabula R.

# THE WORKER POETS

"Awe Comrade! Awe Comrade!  
 Ngake ngahamba  
 Nokuhamba Comrade — Two Sheleni  
 Ngafika ezintabeni zomhlaba — two  
 Sheleni  
 Ngahlangana nama Comrade  
 amaningi — two Sheleni"

So cried the poets, Temba Qabula and  
 Mi Sidumo Hlatswayo, at a metal  
 workers meeting in Johannesburg not  
 long ago. Their poem went on:

"Angibuza comrade — two sheleni  
 athi wena nsizwa ungo waphi ? — two  
 sheleni  
 Ngabatshena ngathi eSOUTH  
 AFRICA — two sheleni eSoweto —  
 two sheleni eCrossroads — two  
 sheleni eChatsworth — two sheleni"

All the workers in the meeting joined  
 in. They shouted "two sheleni."

Temba and Mi smiled. They were  
 happy because everyone was  
 shouting with them.

## MI'S FAVOURITE POET — QABULA

Learn and Teach wanted to speak to  
 these poets. They said we must come  
 at 7 o'clock the next morning — they  
 had a meeting at nine o'clock. Seven  
 o'clock is very early for Learn and  
 Teach but we were on time.

Mi Hlatswayo is about 35 years old. He  
 comes from the Durban township of  
 Claremont. Qabula comes from the  
 Transkei. They both work for the same  
 company, Dunlop. But they work at  
 different factories.

Mi says, "When I was at school,  
 Njabulo Ndebele was my best poet.  
 Now it is Qabula. I met Qabula in 1980.



The Dunlop workers' play.

He read a praise poem at a Dunlop meeting. I liked his idea — that you can use poetry for the struggle.

"I learned a lot from Qabula. He is a migrant worker. He knows more about the old ways. Living in the township you don't learn about customs."

### **POETRY ON THE FORKLIFT**

Qabula just smiled. He is older than Mi. Qabula did not finish school. He went to work on the mines in Carletonville. But now he works in Natal.

"We work hard at Dunlop Rubber Company" says Qabula. But my poetry comes to me at work — while I drive my forklift. I keep everything in

my head. If I see something that hurts me, I spend the whole day making a song about it."

Qabula writes his poems down at night. "Sometimes I wake up at midnight, I put on my paraffin lamp and I write and write....until I just fall asleep. And sometimes I have an idea but I have to wait for the feeling before I write."

### **FROM INGQUZA HILL TO MAWU**

"I started writing in 1960," says Qabula. "Many of my friends died that year at Ingquza Hill. There was a big ANC meeting there. The police came in helicopters and started shooting. After this I began to write about our people and our struggle."

But that was over twenty years ago. In 1980 Qabula joined the Metal and Allied Workers Union (MAWU). Qabula became a shop steward in his factory. But the Dunlop bosses took a long time to talk to Mawu. So Qabula wrote a play called Dunlop.

Later Qabula wrote a long poem praising MAWU and FOSATU, the group of unions that MAWU belonged to. Qabula read this poem at many meetings.

"Fosatu, you are the lion that roared at Pretoria North, with union offices everywhere.

While I was walking, thinking about the workers problems, I saw a fist hitting Dunlop's cheek.

While Dunlop was still shivering, The Bakers bosses were asking: What did my neighbour do that he is being hurt like that?

I saw many fists hitting Bakers' ribs,  
Then the Dunlop boss got worried,  
He called the shopstewards and asked:  
Madoda, please tell us, is Mawu now trying to cause trouble at Bakers?  
No, Banumzane  
Then who is organizing at Bakers?  
Of course, the Sweet, Food and Allied Workers Union  
But where do they come from?  
From Fosatu  
This Mawu, where does it come from?  
Also from Fosatu  
Same constitution?  
Yebo  
Don't worry, Jim, it's still another Mawu

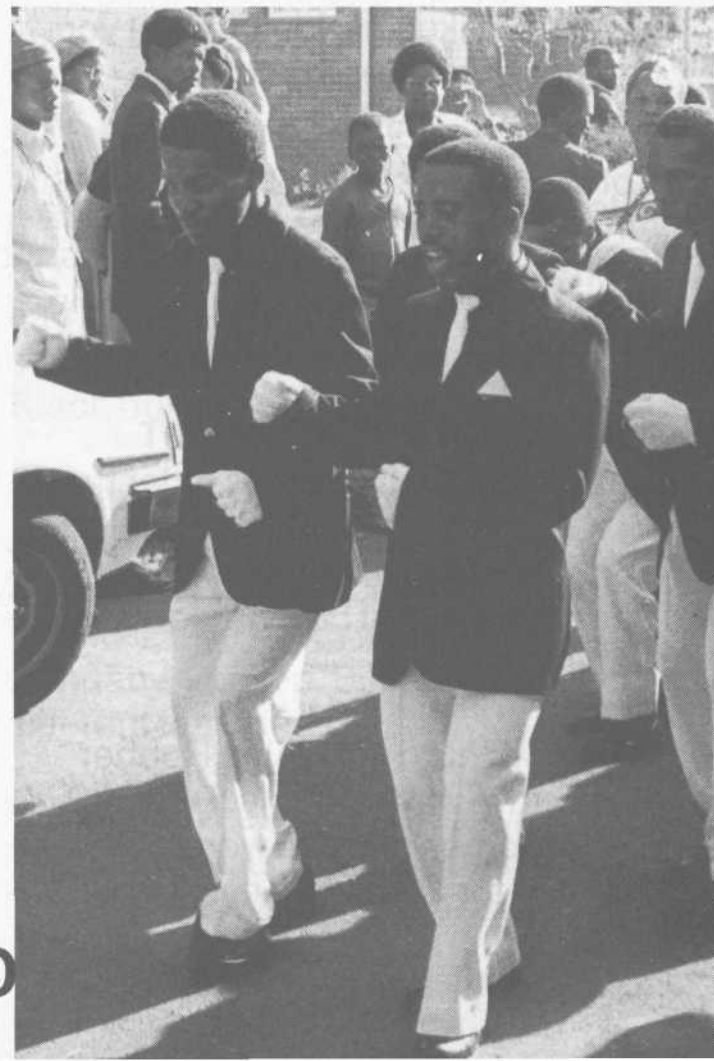
Chakijana! Wake up and wear your clothes of power and wisdom  
Keep your gates closed, Fosatu,  
Because the workers' enemies are waiting to kill you  
Oh! We poor workers, dead we shall be if the enemies win.  
Close! Please close your door!"

### **TEACHING PEOPLE WITH POEMS**

If you think this poem is long, it is only part of Qabula's poem. All of Mi's and Qabula's poems are long. They are like the poems of old African storytellers — the imbongi.

When Cosatu started, Qabula and Mi wrote another long poem — in praise of Cosatu. They called it "The Tears of the Creator." The union asked them to read it at the first Cosatu rally in Durban.

The Sizanani Choir steps out.



"We are working on plays and songs about workers," says Mi. We use things like, 'Heyta Comrade Barayi, Heyta Comrade Mayekiso.' This helps workers to know their leaders — and to praise them. We write in Zulu and Xhosa so that people understand easily."

### **SONGS FROM THE WORKERS FOR THE WORKERS**

Mi talks about what the union has given people. "The unions have not just made us strong in the factories. They have made us strong in ourselves. People are proud to be workers."

"People are singing about themselves and their unions, like the Cosatu choirs. People are also writing plays about their struggles. There are so many worker plays these days — The Long March, about the fired Sarmcol workers, Usuku, and Ziyajika."

Mi says, "It is good that people are writing and singing about themselves. Before people listened to records from the big record companies. The record companies chose what songs to put on record."

"The big companies put money first. But when people write their own songs and poems, they put the workers first."

### **MORE TIME AND MORE POEMS**

In January Mi left his job. He wants to write poetry, music and plays full time. "Before I knocked off at 5 in the evening. I did not have time to do all

the writing I wanted. Then some workers asked one of us, Qabula or me, to work full time.

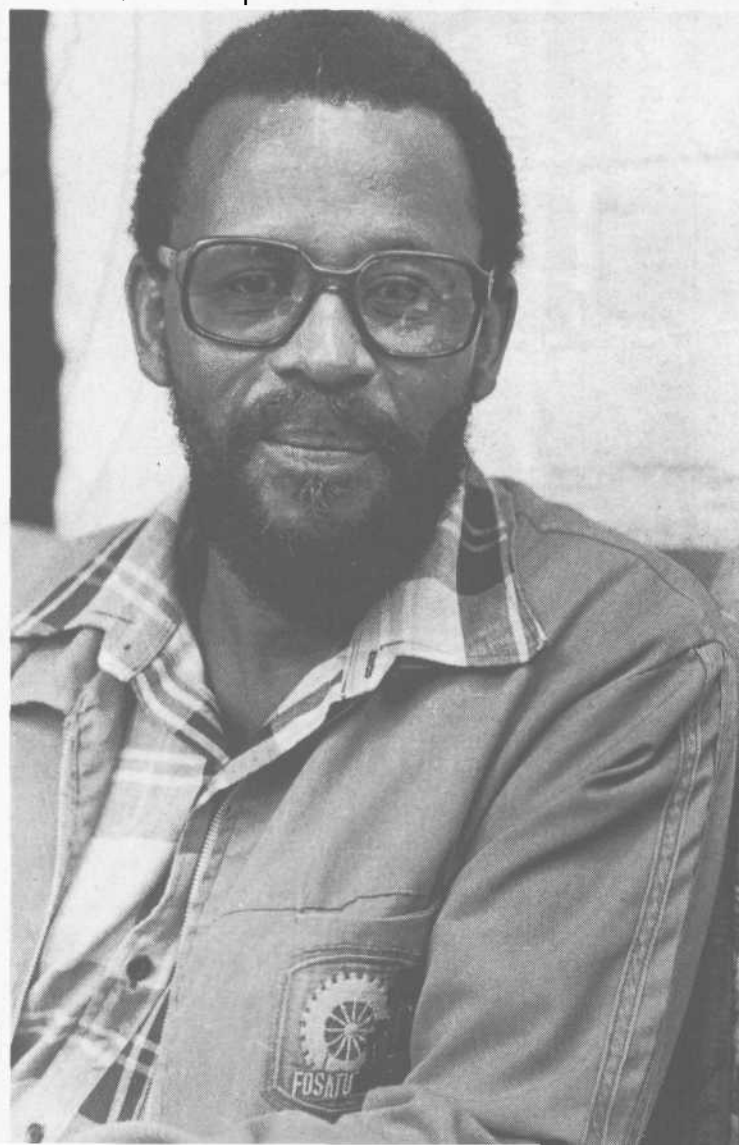
"There is no money for this kind of work. So now I work part-time work at the University of Natal to get money. With the rest of my time, I write."

Qabula still works for Dunlop. He is luckier than Mi because he writes his poems in his head. But Qabula says anyone can write poetry.

Qabula says, "People must write. They must take out their pens and paper and write. It doesn't matter if it is good or bad — the voice of the workers must be heard."<sup>\*</sup>

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Alfred Qabula - a poet and a worker.



# MAY DAY 1986

## 100 YEARS OF MAY DAY



### 1886 to 1986 - 100 YEARS OF MAY DAY

On the first day of May 1886, the factories in America were quiet. But the streets were full of noise - the noise of the workers singing. Their song went, "Eight hours for work, eight hours for rest and eight hours to do what we want."

Ever since then, the first day of May has been a special day for workers. We spoke to some trade unions in South Africa. We asked them why May Day is important for workers. Mahlomola Skosana of Council of the Unions of South Africa (CUSA) "May

Day is a day for workers to sit down, and put up their feet. It is a day for workers to make demands - for a better place to work and live. The bosses and the government must give the workers what they want."

PLEASE TURN OVER



Chris Bonner of the Chemical Workers' Industrial Union (CWIU) "May Day is a workers' holiday. We believe many workers will just take the day off without asking their bosses. We have tried for two years to get May Day as a paid holiday. Now bosses in about 16 factories have agreed to this demand. We hope that more bosses will agree to this."

Aaron Nthinya of the Building, Construction and Allied Workers' Union (BCAWU) "We believe May Day is a workers' day. May Day has an important history. So we think workers must not go to work. They must spend the day quietly with their families and friends. They must also go to meetings where people speak about the importance of May Day. We hope workers who do not know about May Day will learn about it."

Motsomi Mokhine of AZACTU (Azanian Confederation of Trade Unions) "We believe workers must not be divided on this day. It is more important to be united this year because it is 100 years of May Day. All the big union groups like Cusa, Azactu and Cosatu must show the world that workers in South Africa are united. Then workers in other countries will know we are united with them in their struggles too."

Jay Naidoo of Cosatu - Congress of South African Trade Unions. "When Cosatu started, we said we wanted May Day as a workers' public holiday. We want to swop Apartheid holidays like Republic Day, Founders Day and the Day of the Vow, so that workers can get May Day and June 16th as paid public holidays."

Marcel Golding of the National Union of Mineworkers (Num) "It is a workers' day so all workers must come together with workers all over the world. The workers must unite against hunger, low wages, and the bad working and living conditions throughout the world."

Taffy Adler of National Automobile and Allied Workers Union (Naawu) "May Day means a fight for a shorter working day for workers all over the world. We want a forty-hour week so workers have more time to relax and spend with their families. Workers must have time to read books and newspapers. Now workers are too tired to study or learn after work. And if people work shorter hours, the bosses will need more people to work. This will help unemployed people. The government and the bosses must put people before money."

We asked some workers from CCAWUSA what May Day means to them. They said. "The workers' struggle is the same everywhere. So workers must help each other. For example, some workers in Ireland were fired because they refused to work with fruit from South Africa."

"We also try to help workers from other countries. We heard that 3-M were closing their factory at Freehold in America. All the Freehold workers will lose their jobs. So on 28 February, 1986 350 CCAWUSA members at 3-M in Elandsfontein went on strike."

"The workers told 3-M in South Africa to tell the bosses in America to save the workers' jobs. We will only win when workers all over the world stand together."\*

# A BLACK BELT FOR GRACE



Grace at work.

Grace Snoek is a domestic worker. She lives and works in a block of flats in Killamey, Johannesburg. During the day you will find Grace hard at work. But in the mornings and evenings Grace is nowhere to be found.

In the mornings Grace goes running. And in the evenings Grace goes to classes — karate classes. Grace is training for her black belt, the highest grade or class, in karate.

When we got to Killarney, a small

woman was waiting. "This can't be Grace," we said to ourselves. But as we walked to the flats she stood up and smiled.

"Hi," she said, "I am Grace." Grace did not look like a fighter. And when she spoke, she did not sound like a fighter either.

## NO WOMEN, NO BEGINNERS

"I used to go to the Rio cinema with my friends," Grace said. "We often saw Bruce Lee films there. I thought Bruce Lee was great. I told my friends that I wanted to learn karate. They laughed at me. My friends said that women do not do karate."

But in the Bruce Lee films, lots of women do karate. And Grace thought, "If they can do it, so can I." So she went to a karate school in town. The people at the school said, "No beginners." But Grace did not give up.

One day when Grace was going to town on the bus, she saw people doing karate outside a hall. She got off the bus and asked if she could join. That was three years ago. Now Grace is getting ready for her black belt.

## BLACK EYES AND BLOCKING

We asked Grace if men were frightened of her — like would her boyfriend hit her? Grace just smiled and said no. "But," Grace said, "many people think that he does hit me."

"Quite often I get hit in the face when I am training. Then I get a black eye. I



A Grace-full kick.

can see everyone thinking, 'Shame, her boyfriend gives her a hard time.' I just laugh."

### **KARATE HELPS**

Grace did use her karate once. She was coming back from a karate class one night. She had to walk through a park. On the way, a man grabbed her and pulled her into the bushes. "I gave him one hard kick," said Grace. "And then I ran. I never saw him again.

"But karate helped me a lot." Grace said. "I never feel scared anymore. I am free to go where I want, when I want. I know that I can look after myself.

"Karate made me sure of myself. Karate also made me more patient. Before, I used to get cross very quickly. Now I can take people's rubbish. I don't like to fight anymore."

## **HARD HANDS**

We asked Grace how she trains. Grace held up her hands. "I must make my hands hard," she said. "Sometimes we break bricks and wood with punches and kicks. If your hands are soft, it hurts you."

We looked at Grace's small hands. They didn't look like hands that break bricks. But then we felt the edge of Grace's hand. It was very hard. Grace also has a broken knuckle. Someone stopped one of her punches too hard.

Grace did not only learn how to stand, kick, punch and block. She also learnt the names of these things in the Korean language. The kind of karate Grace does is called Taewokdo. It started in a faraway country called Korea.

"In the begining," Grace said, "I found all the names very hard. I couldn't even say the name of the leader of Taewokdo. But now I can. His name is General Chong Hong Hil' We felt very shy but we had to ask Grace to spell it for us.

## **FROM WHITE BELT TO BLACK BELT**

"The worst thing with karate is doing grades. Grades are just like exams at school. But you do not write, you fight instead. And if you pass, you change classes. You get a different colour belt. You start with a white belt, then a yellow belt, all the way through to a black belt.

"When you do your grades, you can forget all the Korean names. They tell you to do something and you don't know what to do. You are not allowed to

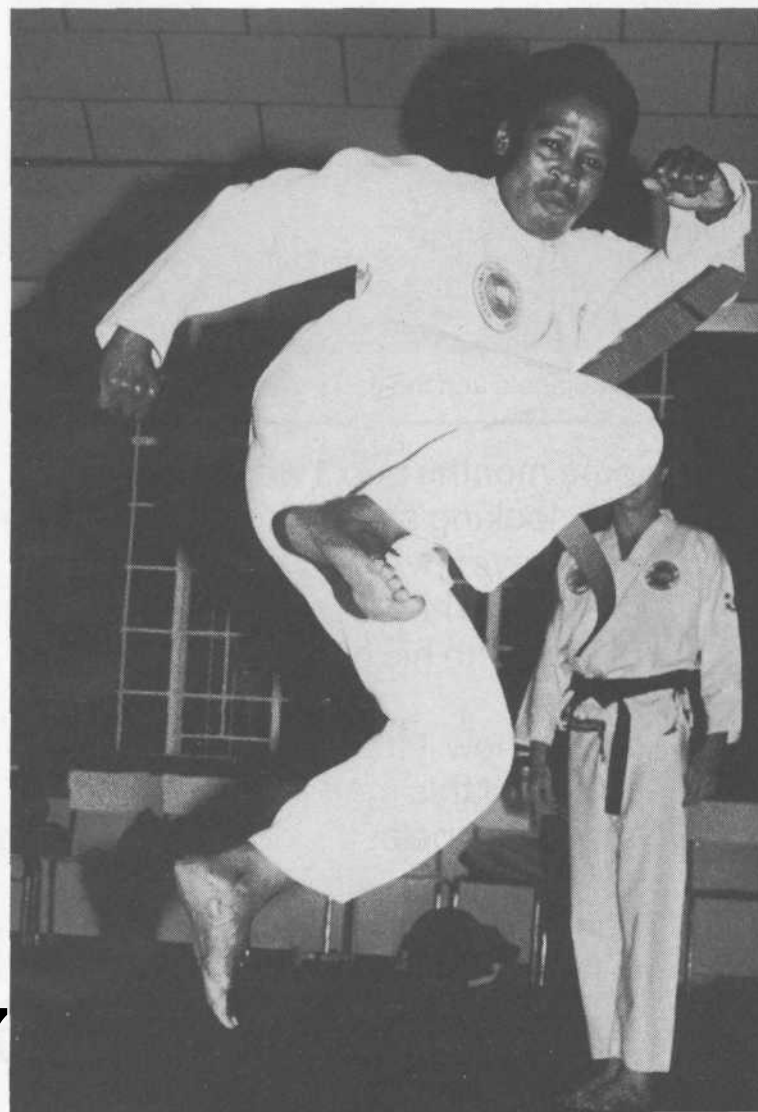
talk. So you ask your partner with your eyes. It is difficult but I have never failed a grade.

## **KARATE MAKES WOMEN SAFE**

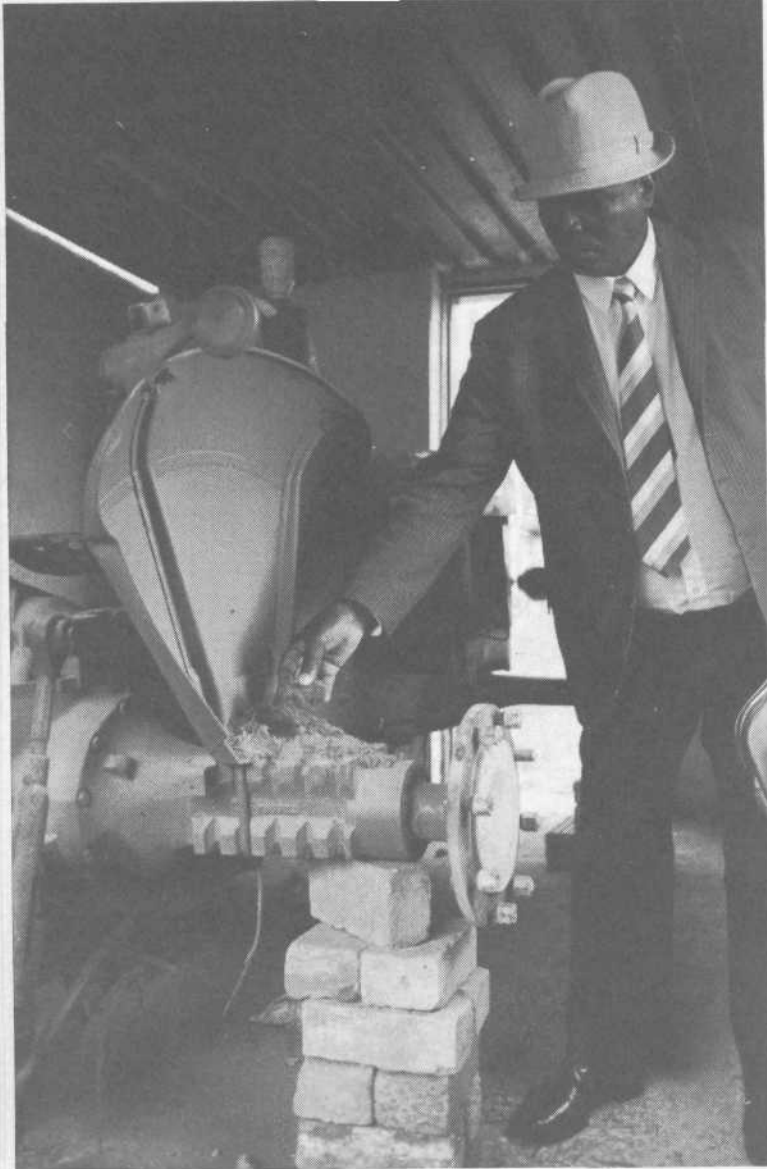
"More women must do karate. Then they will also feel safe. Karate changed my life."

Then we asked Grace the question we wanted to ask for a long time. Has she ever given one of her madams a karate chop? Grace looked at us as if we were mad. "Never," she said.

We asked Grace if her bosses know that she does karate. We wanted to know if her bosses were careful when they spoke to Grace. Grace just laughed. But we felt that she thought we were very silly. For Grace karate is nojoke.»



# THOMAS SPEAKS TO A FRIEND



Mr Mojapelo and the broken tractor.

Some months ago, I was sitting at my desk, looking at the mess. There were papers everywhere. I heard someone greet me. When I looked up, I saw an old man with his hat in his hand.

I didn't know it then, but I was going to see a lot of this man. His name is Daniel Mojapelo. Mr Mojapelo greeted everyone in the office one by one. Then he sat down and he started to tell me his story.

"I used to go to Learn and Teach classes in Kempton Park," said Daniel. "Learn and Teach helped me to read and write. So I thought maybe they can help me with my problem." And that is how Mr Mojapelo came to our offices. Mr Mojapelo's story started in 1983. A machine chopped off three of his fingers. The Workmen's Compensation paid him R2 000 because the accident happened while he was working.

Mr Mojapelo wanted to spend his R2 000 in the best way. He saw a tractor that he really liked. A tractor would help in his fields in Pietersburg. Then Mr Mojapelo could stay at home. He wouldn't need another job in Johannesburg.

"I saw a tractor that I liked at a house in Kempton Park." said Mr Mojapelo. "The tractor belonged to a man who owned a garage. I asked him how much money he wanted for the tractor. The man said R2 000.

"I gave the garage owner R1 800.1 knew one or two things on the tractor were broken. The garage owner said he would fix the tractor by the next week. And I said I would bring the rest of the money then and take the tractor home."

But before Mr Mojapelo left, he made a big mistake. The garage owner asked Mr Mojapelo to sign a form. He said it was to change the name of the owner of the tractor. So Mr Mojapelo signed — he did not read the form.

The next week, Mr Mojapelo went back with his R200. When he got to the garage owner's place, he saw the tractor was not fixed. And then, the garage owner said Mr Mojapelo must pay him R700, not R200.

When Mr Mojapelo refused, the garage owner showed Mr Mojapelo the form he signed. The form said the tractor was R2 500, not R2 000. The garage owner lied to Mr Mojapelo about the form.

After I heard the story, I took Mr Mojapelo to some lawyers. The lawyers said they would try to help Mr Mojapelo. But the big problem was the form Mr Mojapelo signed.

They wrote a letter to the garage

owner. Then they told Mr Mojapelo that the garage owner would only give him back R500. Mr Mojapelo was very angry when he heard this. He took all the papers from the lawyer and came back to our offices.

Mr Mojapelo said he was going to get his money back by himself. I didn't know what to say. The garage owner sounded like a big crook. And Mr Mojapelo was just an honest old man. He did not know much about the courts and the law.

The next time I saw Mr Mojapelo, he had a letter. The letter was from the garage owner's lawyers. The letter said Mr Mojapelo must go to court — because he did not finish paying for the tractor.

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The tractor Mr Mojapelo paid for - but never got.



I was very worried about Mr Mojapelo. I thought he was going to lose all his money. But Mr Mojapelo believed he was right and that he would win.

On the day before the court case, Mr Mojapelo went to see the tractor. He wanted to see if it was fixed. But it wasn't fixed. In fact, now, the front wheel of the tractor was missing.

In court the magistrate asked Mr Mojapelo what he wanted, the money or the tractor. Mr Mojapelo said he wanted his money back. The garage owner's lawyer said that the tractor was their business, not the money.

Mr Mojapelo said, "I think the garage owner forgot to tell you something. He used the tractor for spares. Now the tractor has no front wheel."

The lawyer asked if this was true. The garage owner had to say yes. The lawyer was very angry when he heard this. But it was Mr Mojapelo's greatest moment. He knew he was going to win.

The lawyer told the garage owner to give Mr Mojapelo's money back. But he said Mr Mojapelo must pay the lawyer's fees." I was not very happy with the money." Said Mr Mojapelo. "I had to pay R500.00. But I nearly lost R1 800, so, in the end, I agreed."

"When I went to get the money I spoke to the garage owner. I said to him, "You are younger than my last born, but you tried to cheat me. I hope you are ashamed of yourself."

When Mr Mojapelo came to tell us the good news, he could not stop smiling. The old man won his battle after three years of worry and fighting. Everyone in the office was happy for him.

"There is just one thing I want," said Mr Mojapelo. "You must write my story in your magazine. I do not want other people to make my mistake. Tell your readers this. Never sign a form unless you read it and understand everything in it."

And now I am still sitting at my desk. The papers are still everywhere. And someone is greeting me. But this time it is my friend, Winston. He says he will buy me lunch.

Ek se, majita ek moet vamoose. Heyta daar. •

Mr Mojapelo's mistake.

BUYER <i>Daniel M. ...</i>		Bilin. It. Addr. it	
<i>11. Friedland Bernadette 31 Hauptstr.</i>		<i>Kaapstad</i>	
<i>Kars No. 1-0617-53-8-4</i>		<i>061</i>	
In respect of the goods set out hereunder.		<i>0002</i>	
<i>John</i>	DESCRIPTION OF GOODS (Sold subject to 'Condition of Sale' O.T. r.f.)	RENT	C. K.
<i>Make</i>		<i>X</i>	<i>fco - 00</i>
Model			
Stock No.			
Engine No.			
Reg. No.			
Colour			
Description of Trade-in			
<i>1,900-00</i>			
<i>24</i>			
		Total Cash Price Totale Kontant Prys	<i>2,500.00</i>
		Finance Charges Finansiale Koste	
		Total Totaal	<i>X.900-00</i>
		Deposit Deposito	<i>1,800-00</i>
		Balance Balans	<i>700-00</i>
		GST AVE	<i>+ 150-00</i>
NB. (i) State engine, chassis, serial and registration numbers where known.		<i>150-00</i>	
(ii) Terms- Strictly Cash against Delivery.		<i>+ 100-00</i>	
Accepted And Signed by Buyer and Seller subject to the 'Conditions of Sale' Overlay.			
<i>[Signature]</i>		<i>[Signature]</i>	
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# THE GENERAL OF CRADOCK



"General" Sibanda - a fighter all her life.

Last year people from all over South Africa went to Cradock, a small town, far away in the Little Karoo. They went to the funeral of UDF leader, Mathew Goniwe and his three comrades.

There was an old woman at the funeral. She wore a long black dress with Goniwe's picture pinned to her back. Her ankles were swollen so it was hard for her to walk. This woman is Mrs Nonyanga Sibanda.

Everyone in Cradock knows Mrs Sibanda. People call her "The General" because Mrs Sibanda is a brave fighter. Mrs Sibanda has fought against the government for most of her life.

We spoke to Mrs Sibanda. Mrs Sibanda told us the story of her life - and the story of Cradock. The two stories are nearly the same story.

## CRADOCK - HOME OF CALATA

"Cradock has never been quiet," says Mrs Sibanda. 'You know Canon Calata, the first general secretary of the ANC, came from Cradock. So everyone in Cradock knew the ANC right from the beginning.

"I was a member of the ANC Women's League. I remember our first big fight well. It was at the time of the Defiance Campaign when people all over South Africa broke the apartheid laws."

## KNIVES AND PASSES

"In Cradock we decided to burn our passes. So, one day we went from house to house, collecting everyone's passes. But we also collected knives because the men often stabbed each other at the beerhalls. We wanted to stop this too.



<sup>1</sup> The next day the police came - on horseback. They carried big sticks. They arrested more than fifty men and women. I was one of them. But it wasn't only people in Cradock who were arrested. People were arrested everywhere and the jails were full.

"We went to a jail on the Fish River. They kept me there for eighteen months. The police said I was one of the troublemakers. In the end I went to court. They sentenced me to eight more months in jail."

### **MRS SIBANDA'S FAMILY**

That was the beginning for Mrs Sibanda. Her children went to their grandmother while their mother was in jail. But there was a big shock waiting for Mrs Sibanda.

When she came out of jail, her husband was gone. The government chased her husband out of South Africa. They said he must go back to Zimbabwe.

Mrs Sibanda looks very sad when she talks about her husband. "I didn't know what to do - follow my husband or stay. In the end I decided to stay. I thought I must fight for a better South Africa. Then one day my husband will come home."

### **'WE STAND BY OUR LEADERS'**

Soon after Mrs Sibanda came out of jail, Canon Calata was arrested. They charged him with treason.

"The people of Cradock were very angry." said Mrs Sibanda. "They were angry that their leader was arrested. The women came together. We put on our uniforms of black, green and gold. Then we marched to the police station.

"We all carried posters. The posters said, 'We stand by our leaders'. We stood outside the police station. No-one said a word. And the police left us alone."



Mrs Sibanda at Mathew Goniwe's funeral.

### **BEERHALL BOYCOTTS**

In 1959 many women in South Africa called for a beerhall boycott. The women of Cradock joined in.

"We hated the beerhalls." said Mrs Sibanda. "Our children were dying because of the beerhalls. On payday some men never went home. They went to the beerhalls. Then they drank until they had no money left. Their families had no money for the week.

<sup>1</sup> Women were tired of this. So we just marched into the beerhall. We grabbed the beer that the men were

drinking. And we threw it out. The men were very angry with us. Then the police arrived. They arrested all of us. We spent the next six months in jail.

### **JAIL AGAIN**

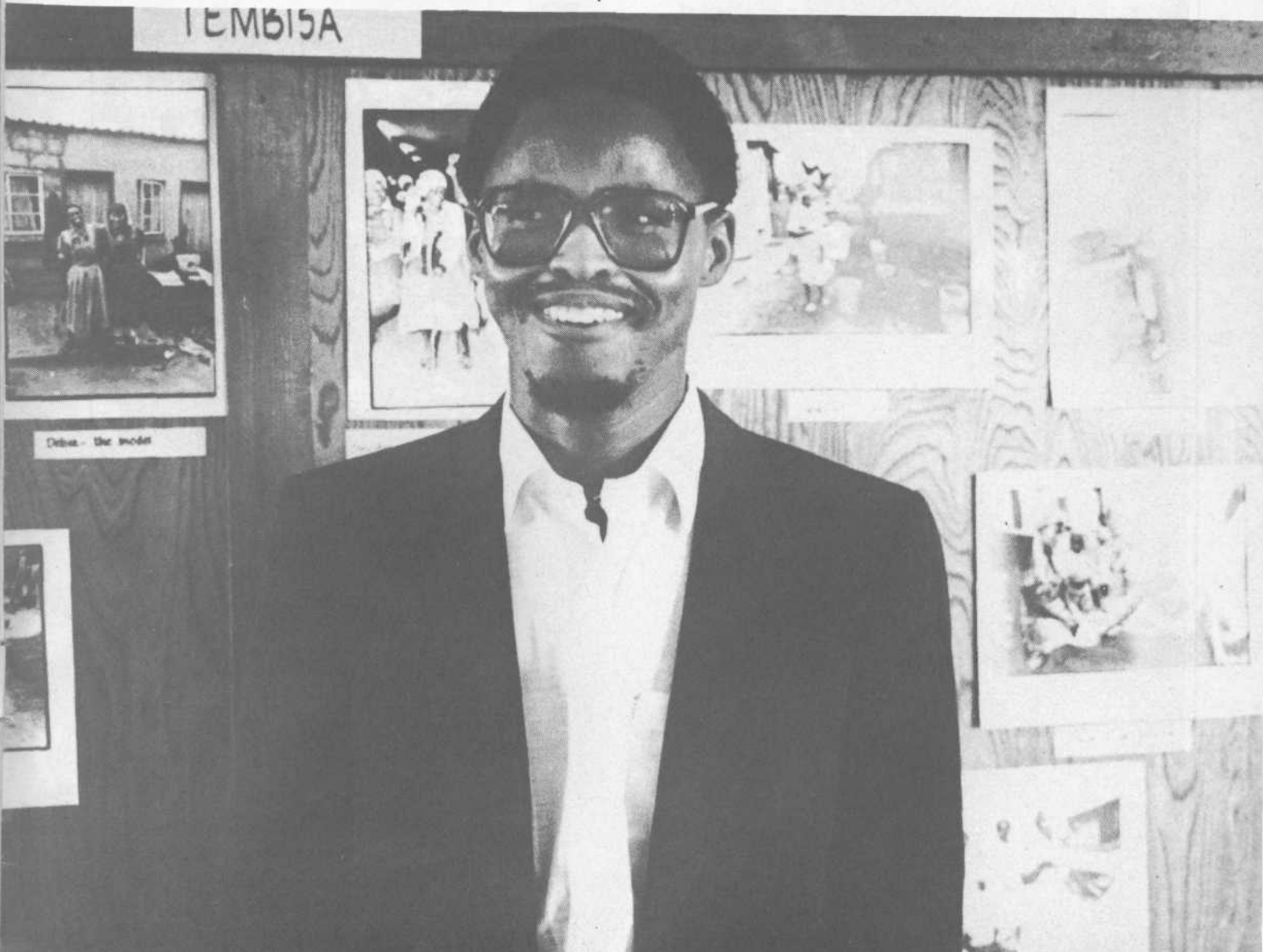
When the ANC was banned in 1960, Mrs Sibandawas arrested again. Mrs Sibanda was charged with treason, together with four other women from Craddock. The judge said they were guilty. So Mrs Sibanda spent the next three years in jail. When she came out, she was banned for five years. "People in Craddock carried on fighting," Mrs Sibanda goes on, "but they did not organise well. When the leaders were arrested, that was it. No-one did anything. They waited for the leaders to come out of jail.

### **PEOPLE COME TOGETHER**

"But in 1983 things started to change. The UDF came to Craddock - mainly because of Mathew Goniwe. People started to organise. The youth started Cradoya - the Craddock Youth Association. The people in Lingelihie started Cradora - the Craddock Residents Association and the women started Crawo - the Craddock Women's Organisation.

Mrs Sibanda is the deputy president of Cradora, the residents' association. They have started committees on every street. Even the police say that Lingelihie is well organised. They say all 24 000 people in Lingelihie would hear a message in half an hour - even when meetings were banned.

Mathew Goniwe - Craddock still mourns his death.



## CRADOCK PAYS A HIGH PRICE

But the people of Cradock have paid heavily. Last year they lost three of their best comrades, Mathew Goniwe, Fort Calata, the grandson of Canon Calata, and Sparro Mkhonto. They disappeared, together with Sicelo Mhlauli, on the road from Port Elizabeth. Later their burnt bodies were found in the bushes.

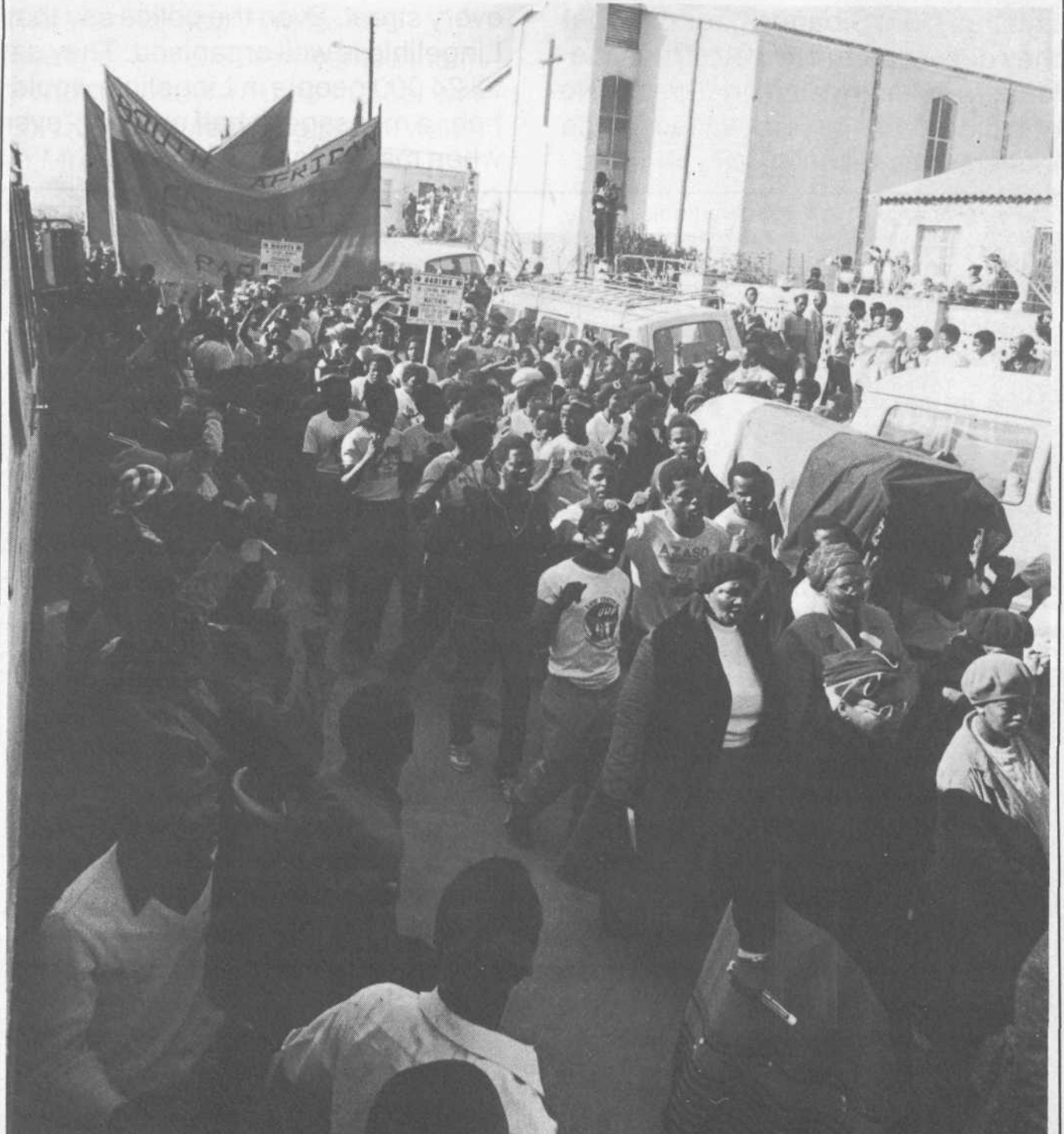
Mrs Sibanda has also paid. She spent six months in jail during the

emergency. And she was sick the whole time. Mrs Sibanda suffers from high blood pressure.

Mrs Sibanda's face also shows the years of fighting and hard times. But her face still lights up with hope. "I am old, Mrs Sibanda says," but I can still go on with the struggle. One day everything is going to be alright."

With thanks to the Weekly Mail. •

People came from all over South Africa to bury Mathew Goniwe.



# LETTERS

## from our readers

Dear Learn and Teach

My name is Simon. I want to save my money. But I have a problem. I went to one of the building societies to open an account. They told me that I need R200 to open an account. My problem is that my salary is less than R200. I get R174,12 per month. But I want to save money because I have a family. Please tell me what to do.

Simon Nzama  
KILLARNEY

**Thank you very much for your letter. At some banks you can open an account if you have R50. Please come and visit us and we will talk about it.-editor**

Dear Learn and Teach

I send my greetings to everyone at Learn and Teach. I say, keep on writing us good stories. I will be very happy if you help me with my problem. I want to know where I can buy a Cosatu T-shirt. Please help me.

Andries S. Mahlangu  
MODDERFONTEIN

**Thank you very much for your letter. We are very happy to hear that you like our stories. You can buy a Cosatu T-shirt at this address: P.O. Box 1019, Johannesburg, 2000. Or you can write to the T-shirt Co-op, P.O. Box 10109, Dalbridge, Natal, 4014. These people are workers who lost their jobs last year. They started a co-operative, making T-shirts and selling them. They will be very happy if you buy one from them.-editor.**

Dear Learn and Teach

I am a secretary of a new table-tennis club in Tembisa. My club and I were very happy with the story of Cheryl Roberts, the Sacos 1985 Sports person of the Year. We will be very happy if you give us her address.

Lucky Ngwane  
TEMBISA

**Thank you very much for your letter. We are very happy to hear that you have just formed a club. Right now we do not know where Cheryl is. We think she is in Cape Town, studying. But you can write to the chairperson of the South African Table Tennis Board (SATTB), Dr I Vawda, 33 Scotia Terrace, Red Hill, Durban, 4001. Or you can phone him at (031) 838-553. We wish you and your club good luck in your games.-editor.**

Dear Learn and Teach

Greetings to all the readers of Learn and Teach. I love your magazine very much. Please my friends, help me find my mother. Her name is Selinah Kgomu. If anyone knows where she is, please tell her that her son, Mokete Sebula, is looking for her. Or write to me at this address: **Box 176, Masha, Venda or Box 60, Mashau, Venda.**

Mokete Sebula  
MASHAU

**Thank you very much for your letter, Mokete. We hope the readers will help you find your mother. Good luck-editor.**

Dear Learn and Teach

I am interested in music. I will be very happy if you can help me with my problem. Please give me the addresses of the following musicians: Stimela and Chicco. I want to meet them because I want to be a singer. Maybe they will make my dream come true.

David Houston.  
OLIFANTSFONTEIN

**Here are the addresses of the musicians you wanted. For Stimela the address is: Gallo GRC, P.O. Box 2445, Johannesburg, 2000. They also handle Harari, Steve Kekana and Siphon "Hot Stix" Mabuse. You can write to Chicco at the following address: Dephone Records, 6th Floor, Halland House, 17 Loveday Street, Johannesburg, 2001. You can also write to the following groups at the same address: Midnight Express, Pat Shange, Via Soweto and Groovy Guy. We wish you good luck. Maybe one day you will sing our praises. We hope that all the other music lovers are going to find these addresses useful.-editor.**

Dear Learn and Teach

I work for a company called I.B.E. in Krugersdorp. My problem is that we do not work straight hours. We are supposed to start work at seven in the morning and finish at half past four in the afternoon. But we work until the work is finished. The other thing is that we are paid R200 per month. We do not know how much we get per hour. Also we are not paid for overtime. We do not know how much is deducted from our salaries. One of my fellow workers was fired without notice. He only got R100 plus his R200 salary. The boss said the R100 is notice pay. I think the boss cheated him. So I decided to stay at home because I wanted to see what they would do to me. Up to now nothing has happened. I am still at home. Maybe they have already fired me. Please help me with this problem because everybody at work is suffering.

Never Moyo.  
KAGISO

**Thank you very much for your letter, Never. The law says that workers must not work more than 46 hours per week. The law also says that you must get overtime pay but you must not work more than 10 hours overtime per week. It also says that you must not work more than 3 hours per day overtime. The law says that if you are fired, your boss must give you a letter telling you that you are fired. But he also has to give you "notice pay". We think that you must go to your nearest advice office. They will help you. Your nearest advice office is in 3381 Temba Drive, Kagiso. Or you can phone them at the following number: 699-1016-editor.**

Dear Learn and Teach

Please help me. I am at a computer school in Braamfontein. The name of the school is the Computer Academy. When I first went to this school, they said the course takes four months to complete. But now I have been there for more than a year. They say I must go until I pass my exams. And they say that I must keep on paying them. I have already paid them more than R900-00. I am not the only one who is suffering. Some of the students are from poor families. They do not have the money to pay for their studies when they fail. Most of them leave the Academy with nothing - no certificate and no money.

MrNtlhekoa  
KATLHEHONG

**Thank you for your letter, Mr Nthlekoa. Before we write to the Computer Academy, we need more information. We need to know; (i) did you read the contract you signed before you started the course? (ii) do you have a copy of the contract? If you have it please send us a copy of it. (iii) did you pass any exams? We hope to hear from you soon-editor.**

Dear Learn and Teach

I hope that you are going to help me with my problems. My first problem is that I do not understand Afrikaans. I read Afrikaans books but I do not understand one word. My second problem is that I find my homework difficult, especially Mathematics. What can I do?

Rose Johnnyboy Matjeke  
TSHIAWELO

**Thank you very much for your letter, Rose. We are sorry to hear that Afrikaans and Mathematics are giving you problems. The Education Support Programme helps people who have problems with their studies. They run classes on Saturday mornings. Their address is 1st Floor. Dunwell House, 35 Jorissen Street, Braamfontein, 2017. Or you can phone them at 339-2476. We are sure they will help you.-editor.**

Dear Learn and Teach

I have a problem. My problem is that on the 20th of October 1984, I applied for a reference book. But I have still not received it. I do not know what to do. Please help me.

Samuel Thulani Ndaba  
JOHANNESBURG

**Thank you very much for your letter. Right now we do not know So, maybe it is better to wait for a weeks. P.W. Botha says he is going to stop passes. So, maybe you should wait and see what he does. Keep your duplicate for the meantime-editor.**

Dear Learn and Teach

I am looking for work. I want to know if you can give me a job. I worked as a salesman in a garage before. I needed money to pay for my school fees and to help my parents. Both my parents are not working. I hope you will help me.

Gold Ramokojane Mofokeng  
KAGISO

**Thank you very much for your letter. We are very sorry to say that we have enough people at Learn and Teach. Right now a lot of unemployed people are coming together and making their own work. They work with organisations such as the Industrial Aid Society. You can write to them at P.O. Box 261119, Excom, 2023. But if anybody know of a job for Gold, his address is: 1606 Khutisa Street, Kagiso, 1744. Gold, we wish you the best of luck in everything you do-editor.**

Dear Learn and Teach

My name is Buffel Mokoena and I am seventeen years old. I am in Standard 5 this year. I want friends from other countries. I like reading, listening to music and watching television. People who want to be my friends can write to me in English. I hope to hear from pen friends soon.

Buffel Mokoena  
LYDENBURG

**Thank you for your letter. We were very surprised to get letters from your whole class. But because Learn and Teach is for adults, So we have given some of your letters to 'Upbeat' magazine. It is a magazine written for young people. If you want to know more about this magazine, their address is P.O. Box 11350, Johannesburg, 2000. People who want to write to Buffel and his friends can write to him at the following address: Phakama Primary School, P.O. Box 584, Lydenburg, 1120. We hope that you and your friends at school find pen-pals. Good luck-editor.**

Dear Learn and Teach

Greetings to all the readers and the staff of Learn and Teach. I am a student at Tembisa High School. I want you to write \*Nkosi Sikelela iAfrica' in Shona. Also write the following sentences in Shona:(a)What do you want? (b) Where do you come from? (c) What is your name and surname? (d) Where are you going? (e) Are you going to school? (f) father, mother, daughter.I know a few words in Shona. I know "Pambiri ne chimurenga" which means \*Forward with the struggle'!.I like \*Nkosi Sikelela iAfrika' because it brings people together. I will be very happy if you do a story on Robert Sobukwe and John\*Langalibalele'Dube.

Godfrey Mhlongo  
TEMBISA

**Thank you for your letter, Godfrey. We are very sorry we do not know Shona. But you can write to our friends in Zimbabwe. They have a magazine just like Learn and Teach. The name of their magazine is Read On. We are sure they know all the answers to your questions. Their address is P.O. Box 8516, Causeway, Harare, Zimbabwe. We hope to do stories on Sobukwe and Oube very soon-editor.**

Dear Learn and Teach

I have a problem. I hope you can help me. I had an accident when I was thirteen years old. I was working on Jonkerspruit farm in Standerton. While we were grinding mealies for the cattle, my arm was caught in the machine. I lost my left arm and my left eye. The owner of the farm refused to pay me out. He said I was too young. Can you help me? The owner of the farm has moved. His address is now:

A.J. Venter, P.O. Box 15, Eshowe 3815.  
Phone 0354 42941  
No Name  
STANDERTON

Dear friend

**We want to help you but we need to know more. We need to know your name, what hospital you went to, if you have spoken to A.J. Venter. Please send us this information or better still, come and see us. We will ask our lawyer to help you.**

—editor

**Write to us at;  
ED. Box 11074  
Johannesburg  
2DDD.**

Dear Learn and Teach

I am happy to hear that you help people with problems. I will be happier if you help me. I want to know why students stay away from school. We are fighting for our country. But if they give it to us, who is going to rule. Nobody wants to be under an uneducated leader.

Derrick Khumalo  
NTOKOZWENI

Dear Derrick

**Thank you for your letter. We like to know what our readers think. Students say that they are fighting the D.E.T. now so that schools can be better. But maybe a student can answer your question best.**

—editor

Dear Learn and Teach

Greetings to all the readers and staff of Learn and Teach. I like this beautiful magazine so much. I call it "The Voice of Africa." I was very sad when I read no. 1 of 1986. There are beautiful pictures on pages 20 and 21. But I think you forgot to write the story. Please tell me who the people in the pictures are.

Boyce Mbatsha  
COOKHOUSE

Dear Boyce

**Thank you for the letter. We did not forget to write the story. We are sorry to say that there was no story. But here are the names of the people in the picture from left to right. Sol Plaatjies — writer and ANC leader, Msizi Dube — ANC leader, Albert Luthuli, ANC president and Nobel Prize winner, Lillian Ngoyi — women's leader. At the bottom there is a picture of Oliver Tambo. We hope that you are now happy.**

—editor

Dear Learn and Teach

I will be very happy if you tell me where I can train to get a \*blasting certificate'. Right now I am working at Rustenburg Platinum Mines in Swartklip. I hope that you will help me.

Tumo Abram Molaodi  
SWARTKLIP

**Thank you very much for your letter. A law called the Mines and Works Act says only white miners can get a blasting certificate. But the law may change soon. The National Union of Mineworkers is fighting to change the law. But right now, we are sorry to say, you cannot get a blasting certificate.- editor.**



### **THE PARROT 'S EGG**

This book is all about the Transkei. It tells us what it is like to be a woman all alone at home. It tells us about what it is like to be a migrant worker from the Transkei. And it tells us a little bit about the history of South Africa and the Transkei.

### **THE WOMAN**

The book starts with the story of a woman. A woman is waiting for money from her husband. She has gone to the post office everyday for four days running. Without the money, she can't live.

The woman lives with her husband's family. But she is lonely. She sleeps in a house alone, with her new baby that her husband has not even seen.

People in her village are worried. People are getting sick. They think it is from the water. The week before the

woman helped her neighbour take her old mother to hospital. But the old woman died on the bus before they got there.

Now the woman is waiting for her husband, to chase her loneliness away, and to plough their field - otherwise she must pay. Then she gets a message, her husband is coming home for Christmas. Her life lights up with happiness.

### **THE MAN**

The man's story starts when he comes home. He feels very funny to be home. But soon it feels like home is the right place to be. And it is wonderful to be with his wife and his new baby.

He tells people stories about his life on the mines. He tells them how hard he works, how deep he goes under the ground. He tells them about all the

funny things he has seen in town. He feels like a man.

He ploughs their field. When he is finished, he helps other people with their work in the fields.

At Christmas time everyone has a big feast. The man is happy and he is sad. Now it is time to get another contract and go back to the mines.

He goes to the recruitment office with his brother. His brother has not had a contract for a long time. He is worried. But the man feels happy. His boss promised him work.

When they get to the office, he is told there is no work for him. He cannot believe it. He goes the next week, and the next week. And like his brother, he cannot get a contract, but the family needs the money.

The man realises that independence in the Transkei means nothing. There is no independence when men need work on the mines. The man says that people do not need independence. People need the right to work for their families.

## **THE HISTORY**

The history in the book is quite difficult. It starts with the story of the chiefs. Long ago the chiefs needed the people and the people needed the chiefs.

Then it tells how people burnt their crops and killed their cattle. A prophet said the whites would be driven into the sea if people did this. But the

whites stayed and the Xhosas starved - or worked for the white farmers.

When gold was discovered, the gold bosses wanted lots of people to work on the mines. People had to pay taxes - and to pay taxes, they had to work to earn money. Men also had to carry passes.

People fought against all these things that made their lives hard. The ANC started. The women marched against their passes. The Mpondos came together to fight for more land. And the students fought for a better education.

The government tried different ways to stop the fighting. They put people in jail, they banned people. Then they tried something new.

The government said people can have rights - in the homelands. And so they gave the Transkei "independence". South Africa got rid of lots of problems, and the people in the Transkei lost the right to work in South Africa.

"The Parrots Egg" is an interesting book - but the English is quite difficult. If you want to buy "The Parrot's Egg" you can buy it from:

Ravan Press  
P.O.Box 31134  
Braamfontein  
2017

"The Parrots Egg" costs R12,50 in the shops. But if you write and say you are a Learn and Teach reader, you can pay R8,68. This is with tax and postage. •



# ENGLISH LESSON

## SOWETO by MANDLA NALA

The full name of Soweto is South Western Townships. Soweto goes from a "coloured" township called Noordgesigt to Naledi. Naledi is the south of Soweto. Soweto is 14 miles from the centre of Johannesburg.

The government divided the people in Soweto into groups, like Zulus, Tswanas Xhosas and so on. That was a big mistake. Before people lived together like one big family. People from different groups married each other.

Now everything has changed. The townships are divided into different groups. People from one group think other people are strangers. There is always fighting.

Night time is the worst time in Soweto. Some people arm themselves with kiries, knives, pangas or other dangerous weapons.

At night some people lock themselves in their houses. If you visit friends and knock on the door, they just don't open. They first ask who you are. If they don't know your name or your voice, they won't open the door. Then you must just forget it and go home.



The people of Soweto fear the tsotsis. Tsotsis are hooligans and thugs. They roam the dark streets in gangs. The tsotsis rob, stab, steal and attack people. They break into people's cars.

Tsotsis do all these things for no good reason. They never ask themselves if these things are right. Nobody in his or her right mind will do things that hurt other people.

The City Council put up flood lights in the streets. They said now Soweto will be safe. But things seem even worse. The light from these lights makes it easy for the tsotsis to choose their people from far.

There are other parts of Soweto which are quiet. There people have parties and dances. They play card games and other indoor games. These games keep the young people off the streets.

So many things happen in Soweto at night. I have written about some of these things.

This story comes from the "English Reader". If you want this book, it costs R2,00. You can order it from Learn and Teach.

### DIFFICULT WORDS

- to divide — to put into small groups
- stranger — a person you do not know
- worst — very bad
- to arm — to carry weapons
- hooligans — wild people who do bad things
- to roam — to walk around
- dangerous — something that can hurt you

### TEST YOURSELF ON DIFFICULT WORDS

Can you find the right place for these words in the sentences below.

divided, strangers, dangerous, worst, roam.

1. Before everyone lived together, now they are \_\_\_\_\_
2. People do not know \_\_\_\_\_
3. Tsotsis \_\_\_\_\_ the streets at night.
4. Knives and pangas are \_\_\_\_\_ weapons.
5. Night time is the \_\_\_\_\_ time in Soweto.

### ANSWERS DIFFICULT WORDS

papjAjp `i sjeBuejjs `z weoj •£ snoje6uep t? JSJOM `g

## **UNDERSTANDING THE STORY**

Can you answer these questions?

1. What is the full name of Soweto?
2. Why is there fighting in Soweto?
3. Why do people not open their doors at night?
4. Why do tsotsis attack people?
5. What do people in quiet parts of Soweto do?

## **UNDERSTANDING THE STORY**

1. **South Western Townships**
2. **People do not trust each other because they are divided into groups.**
3. **People are scared of tsotsis.**
4. **For no reason.**
5. **People have parties and dances. They play different kinds of indoor games.**

## **FULL STOPS AND BIG LETTERS**

Fullstops and big letters help us to read and understand. Can you put full stops and big letters into this part of the story. When you have finished, check it in the story.

soweto goes from a coloured township called noodgesigt to naledi  
naledi is in the south soweto is 14 kms from Johannesburg the government  
divided the people in Soweto into groups into zulus, tswanas, xhosas and so on  
that was a big mistake before people lived together like one big family people  
from different groups married each other now everything has changed the  
townships are divided into different groups people from one group think that  
other people are strangers there is always fighting.

## **WRITE YOUR ANSWER HERE**

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## Look at the picture.

This picture was taken in a factory in Johannesburg.

1. How many people *are* in the picture?

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2. What sort of work *are* they doing?

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3. Do you think men can do this sort *of* work?

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4. Do people have to learn to *do* this work?

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5. Would you like to work in a *factory* like this?

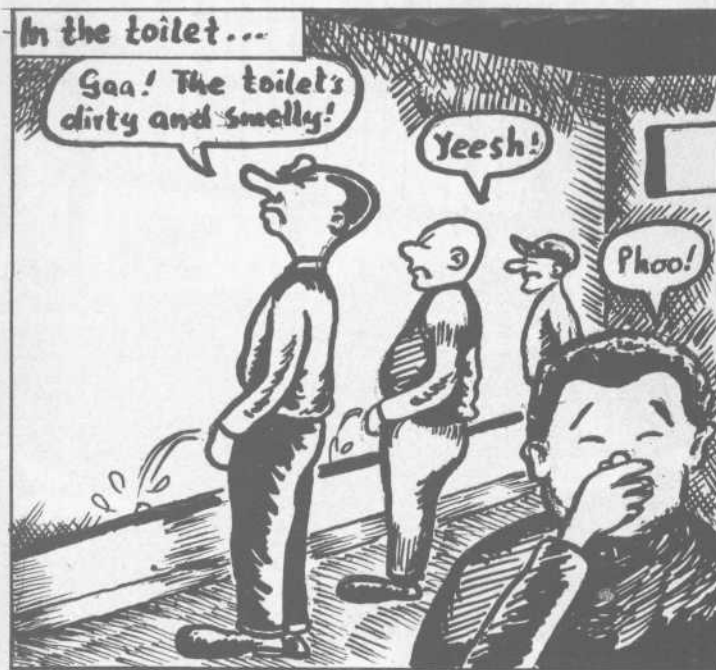
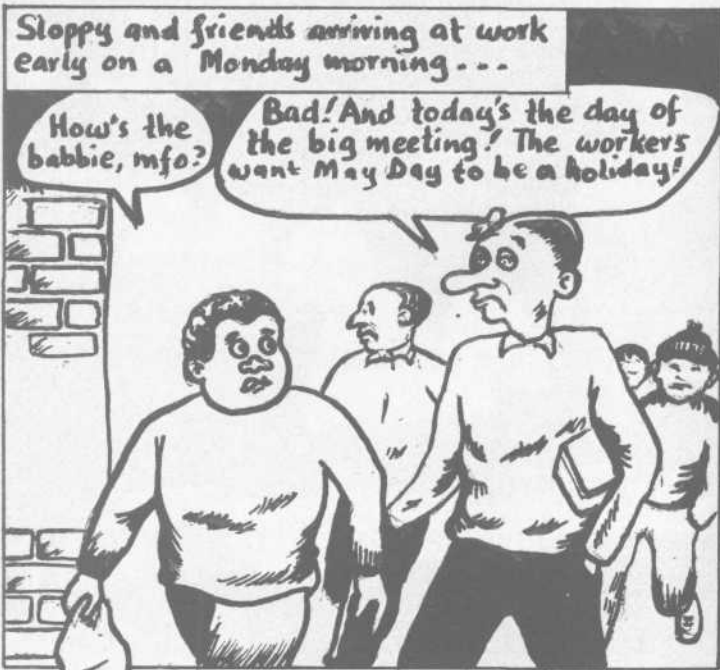
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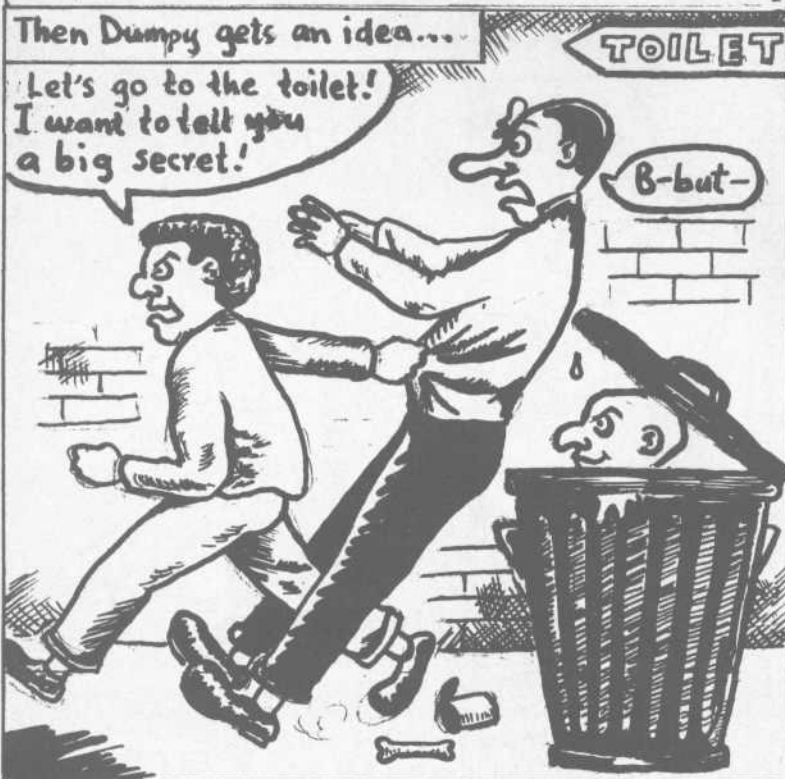
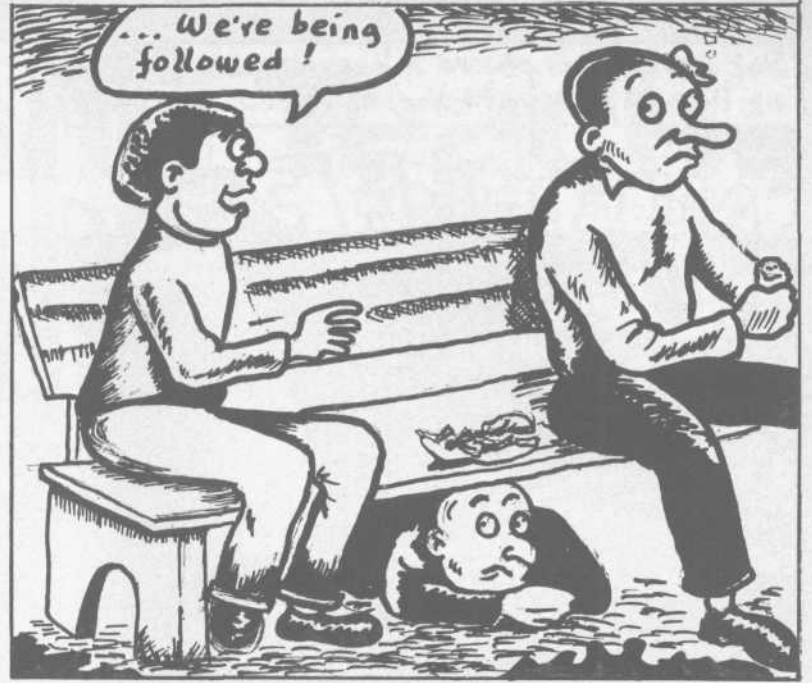
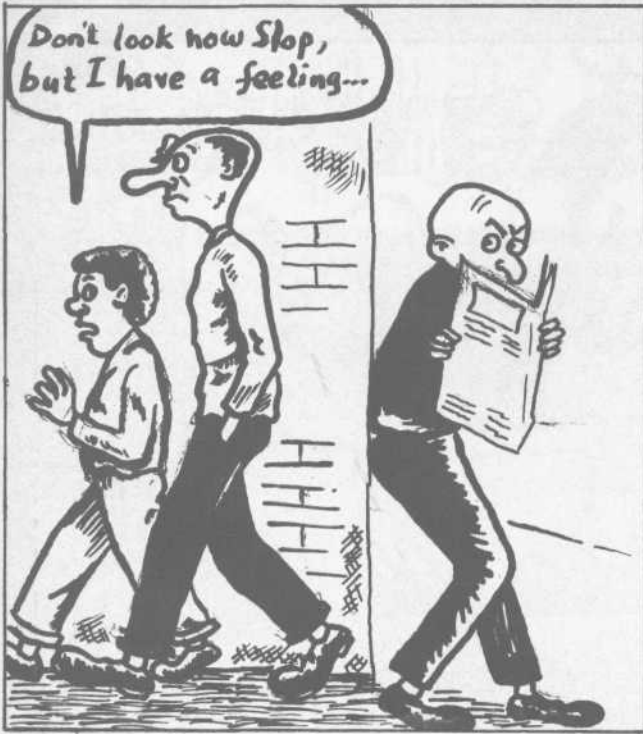
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# SLOPPY

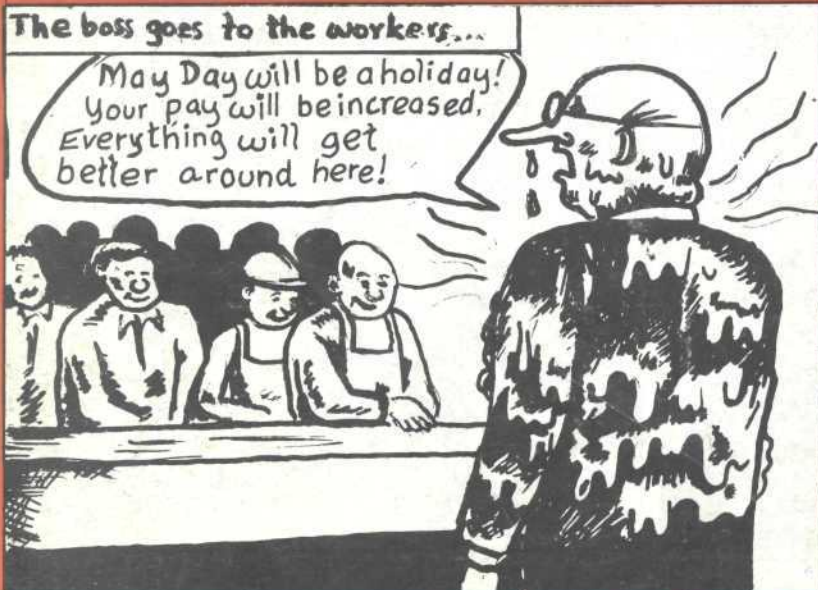
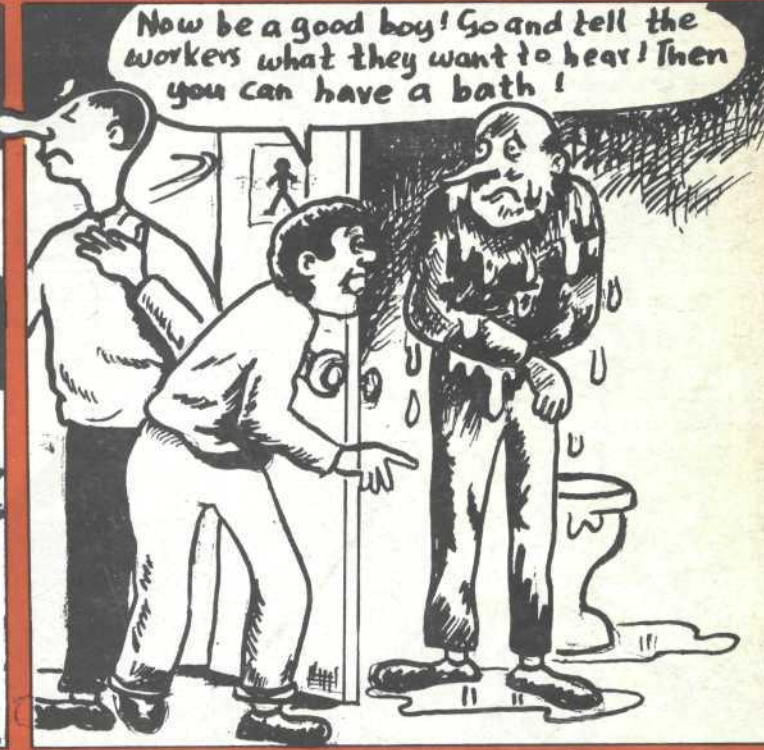


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But Dumpy has placed a banana peel at the entrance to the toilet...



THE END

More fun with Sloppy in the next magazine.