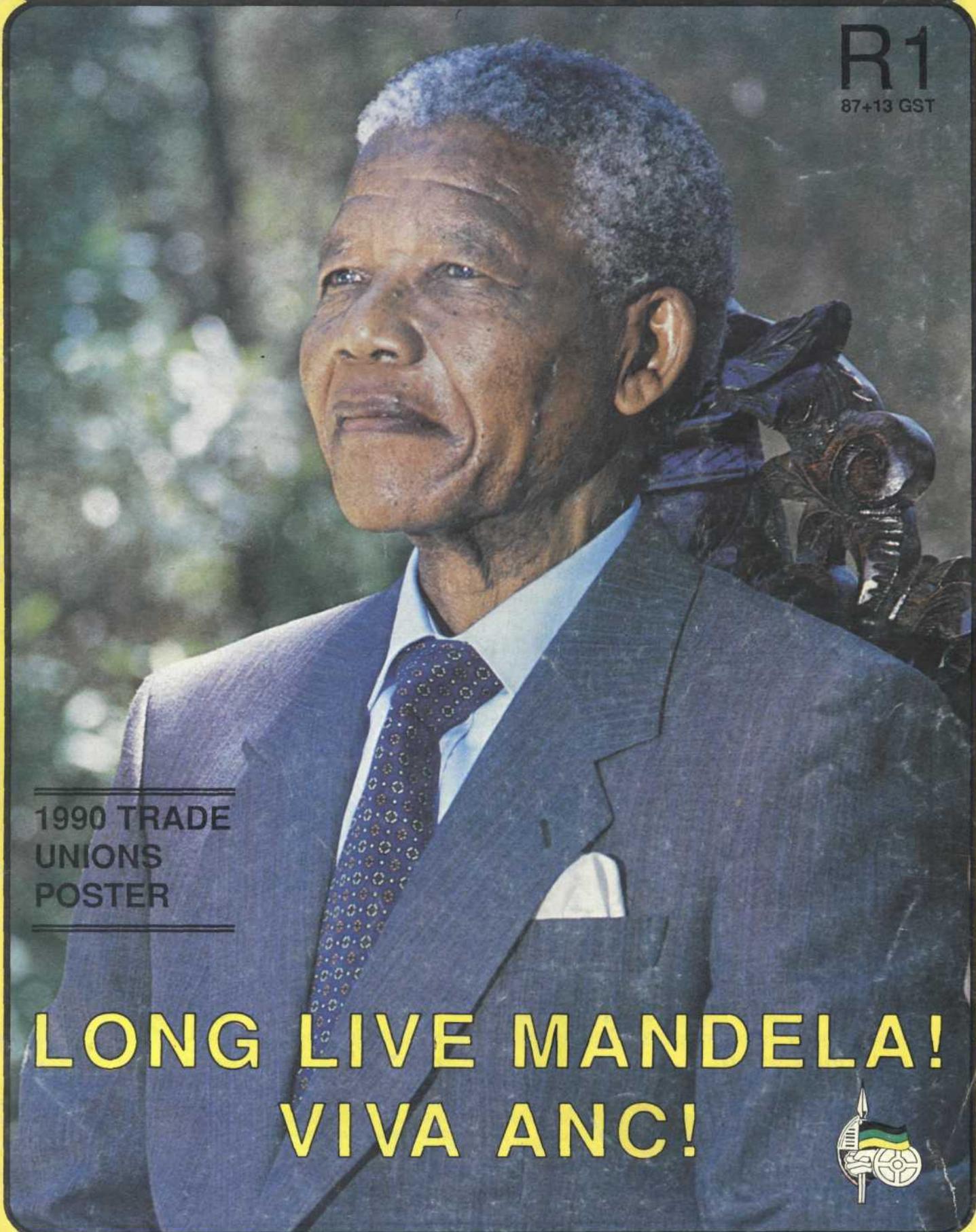


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Learn and Teach

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UNIONS
POSTER

**LONG LIVE MANDELA!
VIVA ANC!**



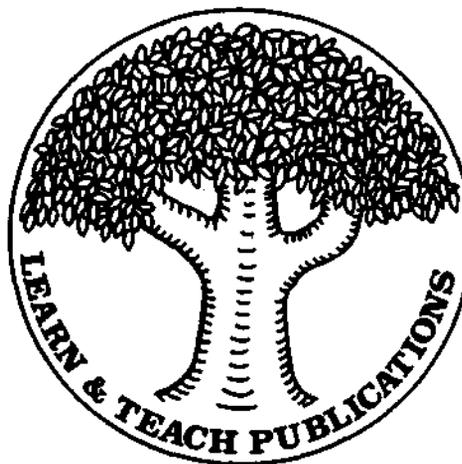
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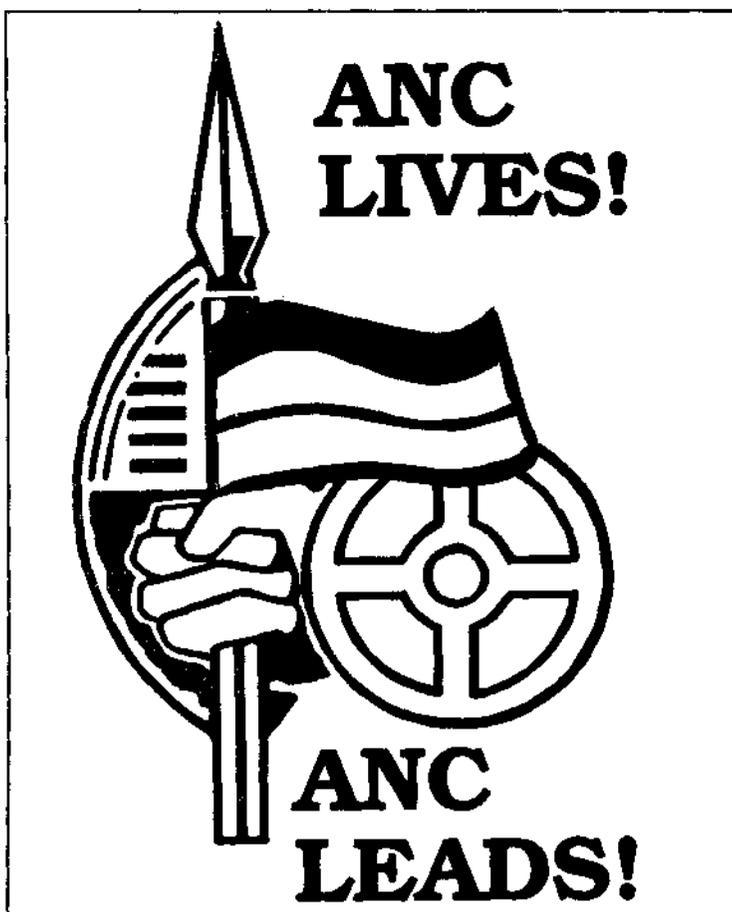
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COMMENT

Over the last six months we have seen political changes that were unthinkable a year ago. In October last year Comrade Walter Sisulu and six other high-ranking ANC leaders were released. In February the ANC, the SACP and the PAC were unbanned, and Comrade Nelson Mandela was released. All these events are bound to change the face of South African politics. Our country will surely never be the same again!

We at Learn and Teach Publications, like millions of other people, have for a long time demanded the unbanning of the ANC, the release of Comrade Mandela and all other political prisoners, the return of our brothers and sisters in exile and the removal of troops from the townships. Therefore, we welcome what Mr De Klerk has done so far.



We are, however, disappointed that not all that we hoped for — and have been struggling for — has yet been achieved. The State of Emergency has not been lifted altogether, not all political prisoners have been released and the position of the exiles is still not clear.

In other words, we echo the call on Mr De Klerk to meet all the conditions laid down in the Harare Declaration if he is really serious about a negotiated settlement and a peaceful future.

We have every right to celebrate the victories of the past few months. They are great victories indeed. But it would be a mistake to think that freedom is around the corner.

It was the long and heroic struggle of the people that pushed Mr De Klerk to do what he did. We must continue to push.

The unbanning of the ANC and the release of Comrade Mandela poses great challenges for us.

We must not rest, we must work harder than before, we must strengthen our organisations, build new ones where they did not exist.

We must organise more people into our ranks, win more and more people to our side and tirelessly inform and educate our people about the fact that the road to freedom is still long and victory has to be worked for, very hard.

To repeat the words of Comrade Mandela after his release: "Now is the time to intensify the struggle on all fronts. To relax our efforts now would be a mistake which generations to come will not be able to forgive...It is only through disciplined mass action that our victory can be assured."

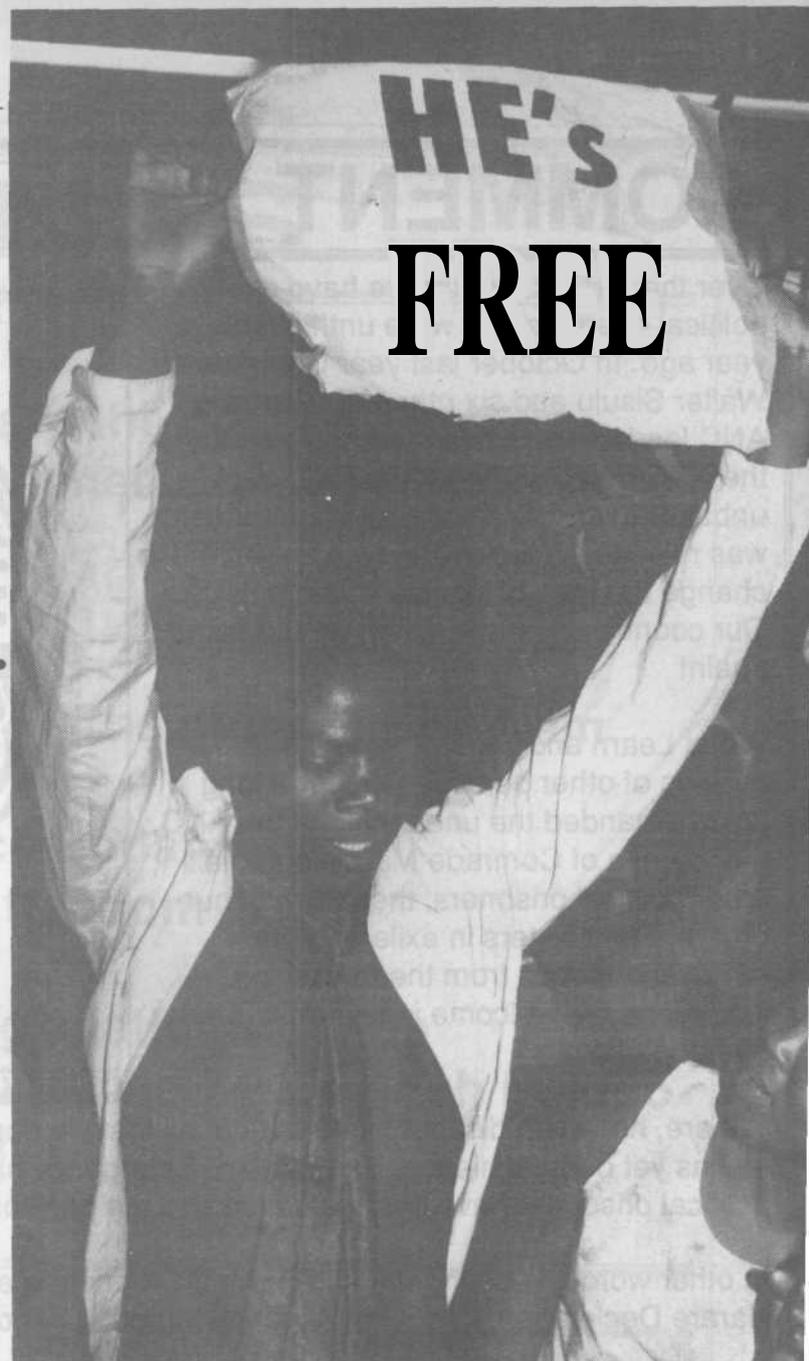
"Comrade! Have you heard the news?!¹¹

On 10 February 1990, President F W de Klerk told the world that Nelson Mandela was going to be released the next day. All over South Africa, the news was greeted with jubilation and rejoicing. One of Learn and Teach's writers describes the scenes of joy in Hillbrow, Johannesburg.

Late on Saturday afternoon, one of my colleagues rushed into my Hillbrow flat with her two daughters. All three of them were smiling from ear to ear.

"Comrade," she greeted me. "Have you heard that our leader, Nelson Mandela, will be released tomorrow afternoon? My daughter, Mpho, has just heard the announcement on the radio."

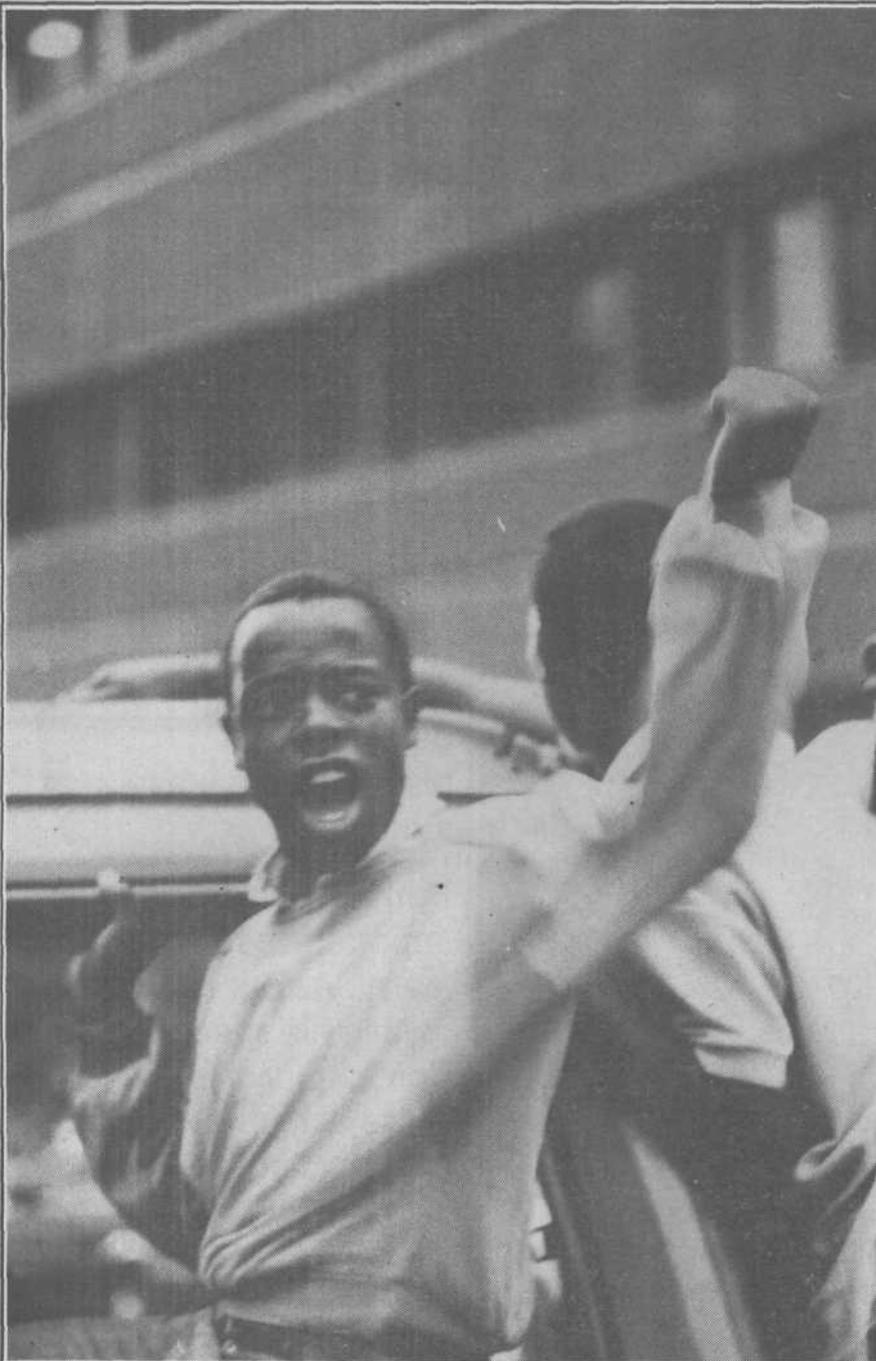
We grabbed the radio and tuned into the news on Channel 702 to hear if the story was true. "The State President, F W De Klerk, has



announced in a press conference in Cape Town," went the news programme on the radio, "that the longest serving political prisoner and leader of the ANC, Mr Nelson Mandela, will be released tomorrow at three o' clock..."

We didn't wait until the news announcer had finished reading the sentence. We were all jumping up and down with happiness, running around the flat, hugging each other and shouting with joy.

There was a lot of noise inside the flat, but outside on the streets the



A Hillbrow youth celebrates the news that Comrade Nelson Mandela is to be released the following day

noise was deafening. Thousands of people were running around the streets, singing freedom songs, toyi-toying, chanting slogans and ululating. "Long Live ANC! Long Live Comrade Mandela!" was on the lips of every person. The black, green and gold banner of the ANC was flying sky high. Cars were hooting

and fists were raised in a victory salute.

People from all different walks of life were celebrating. The poor, the homeless, the twilight children, young professionals and students were all there — united as one community. It was the first time I had seen the Hillbrow community joined as one.

Within minutes, there were thousands of people sitting on the pavement and steps of High Point Building in Kotze street. One comrade got up to make a speech. "We are meeting here to celebrate the release of our comrade leader, Nelson Mandela," he said. "We want to make it very clear that he was released by the struggles of the masses of our people, not by the apartheid regime." "Viva!" we all answered.

As we chanted slogans and listened to speeches, a police casspir drove by.

Comrade Benedict Selepe, a JOYCO member stood up to speak. "Comrades, let's show these police that we are following the ANC's proud history of peaceful resistance. I am calling on all of us here to celebrate our leader's release as disciplined political cadres of the MDM."

Comrade Benedict then suggested



June 1964: the front page of the Pretoria News reports the sentencing of the Rivonia Trialists

They told him to give the banana back and to apologise to the shop owner. The undisciplined comrade did exactly that.

The marches in Hillbrow continued non-stop for the whole weekend. Even on Monday and Tuesday, after Comrade Mandela was released, the people of Hillbrow were still celebrating. At every march, the comrades talked about the need to be disciplined. Yes, discipline is a weapon of struggle.

Perhaps this is the most important lesson I have learnt. As our leader later said in his speech in Cape Town: "Only disciplined mass action will assure us of the victory we seek!"

Late on Tuesday night, I crawled into bed. My feet

that we march down the streets of Hillbrow. "Let's educate those who are not part of us about the release of our leader!" he said to shouts of "Amandla!"

Even though comrade Benedict stressed that we must be disciplined, a few comrades did not seem to listen. As we were marching along Kotze street, I saw one comrade take a banana from a fruit shop without paying. I was impressed to see other comrades grab him and take him back to the owner of the fruit shop.

were sore from more than 72 hours of toyi-toying and my head was buzzing. Even though I was dead tired, I could not fall asleep. I kept thinking about the many people who had come together in Hillbrow to celebrate the release of Comrade Mandela.

It was wonderful to see people of all shapes and sizes and colours joining together as one. When I finally fell asleep, there was one thought in my mind: "Welcome Home Comrade Leader Mandela!"



WHEN THE PRISON GATES OPENED

At sixteen minutes past four on Sunday afternoon, the 11th February 1990, the prison gates opened for Comrade Nelson Mandela for the first time in 27 years.

Learn and Teach was there to witness this historic moment.

There are no signs leading to the Victor Verster prison in Paarl, "home" to the world's most famous political prisoner.

But with the sun blazing down on the heart of South Africa's winelands, we soon find our way by following another car, a family who have come to witness Comrade Mandela take his first steps from prison after 27 years.

We drive and park on the dusty road side and begin the trek to the prison, a walk that turns out to be about three or four kilometres long. Behind and in front of us, as far as we can see, groups of people walk towards the prison gates. Some sing, others simply sweat in silence. Nobody seems to mind the walk or the sun.

On the left, we ask a young white



Mandela's "home" at Victor Verster Prison in Paarl

couple standing by their car if they know what is going on down the road. Without replying, the man asks if we are journalists. When we say we are, he politely asks if he can take a picture of us with our fists raised in a clenched salute. We agree, and he pulls out a pink camera and happily snaps a shot.

There is an edge of fear in his voice as he points up the road and says there are thousands of people there.

"I don't know what is going to happen," he says.

We tell him the people are happy and there is nothing to worry about, but our words do nothing to make him feel any better. His fear says much

about the worries of so many white South Africans at this moment.

Small groups of police stand back on both sides of the road, as the people make their way towards the prison. They do nothing about the ANC and Communist Party flags that are everywhere. They are legal now, and they are flying higher than ever before.

Finally, we are there, outside the prison that has been home to Nelson Mandela for nearly two years.

Across the road, directly opposite the gates to the prison, are dozens of reporters, TV cameramen and photographers. Some have been there for weeks, staking claim to their piece of ground.

Blocking the entrance, more police. But the atmosphere is as warm as the day. The cops look happy - perhaps they are relieved, that soon they will no longer be responsible for the people's leader.

Marshals keep everyone away from the gates. Everyone obeys. Everyone is disciplined.

And we wait... and we wait.

Mandela was supposed to have been released at about three p.m. But the hour passes. Five past three. Ten past three. Still nothing.

Freedom songs fill the dusty air. A man dressed in an animal skin does a dance in the open space in praise of Nelson Mandela, and we all cheer. Around us, bare chested young men have painted their upper bodies in the black, green and yellow colours of the ANC.

Journalists joke, and bottles of water or cooldrink are passed around. Suddenly Winnie Mandela arrives, together with senior members of the ANC and the National Reception Committee. Cameras click, and shouts of "Viva!" fill the air.

Again we wait. With the passing of each minute, the excitement grows. A marshal explains that Comrade Mandela is spending a quiet moment with his family. Half past three. Quarter to four. Four o'clock. Still nothing.

At sixteen minutes past four, someone shouts, "There he is!". The crowd roars and pushes forward to see their hero.

Standing tall and straight, smiling and with his fist in the air, Mandela the prisoner steps beyond the gates and takes his first steps as a free man.

This is the first time that the world has seen Comrade Mandela in 27 years. He looks old, and he is much thinner than we expected. But he looks good, fit and strong. Proud and dignified.

The cheering crowd crushes toward him, journalists climb over and under a rope barricade in their rush to get the picture. A small child, sitting on his mother's shoulders, cries with fright.

For just a moment, Mandela appears taken aback. He waves at the people who are there to greet him, and to all those millions of others all around the world who are watching this historic moment on their TV sets.

Then he turns, moves around his car, gets in, and off they go. The happy crowd, most of whom had barely caught a glimpse of their leader, sing and clap wildly.

We begin the long slog back down the road. It is still hot, and we are tired from all the excitement of the past few hours. But the walk back to the cars is not so bad. Our spirits are high and our hearts are light.

Along the highway to Cape Town, traffic slows to a crawl as dozens of youths stand in the road, raise their fists and salute the passing motorists. I put my arm out the window, and clench my fist too. But one person



grabs it a little too eagerly as we drive by, and he almost breaks my arm against the window frame. From then on I keep my arm well inside.

From every highway bridge and every hilltop, people give the

clenched fist salute. ANC flags fly high in the dry, hot breeze. The joy of the people seems as endless as the road stretching towards the setting sun. Long live Comrade Nelson Mandela!

-I stand before you—”

Hundreds of thousands of people waited to see and be addressed by Comrade Nelson Mandela outside the City Hall in Cape Town on the day he was released. It was a long, hot wait, but it was a privilege to be there.

The mood among parts of the crowd is beginning to turn sour in the heat.

Posters all over Cape Town had advertised that Comrade Nelson Mandela would address the people at three o' clock. Hundreds of thousands of people watch that time come and go. Organizers promise he will come.

The square across from the city hall is jam-packed with people. Everywhere, ANC flags and banners. Anywhere there is space to get some height — on traffic lights, a statue, roof tops — people have climbed up. The branch of a tree on which youths have been perched like birds snaps and comes

crashing down, injuring some of them.

By the time we arrive, the crowd in front of the podium where Comrade Mandela is to speak is so thick that it will be impossible for his car to get there. Some are fainting in the crush and need medical attention.

As time drags, people get restless. Suddenly, trouble. A group of youths begin smashing shop windows and help themselves to bottles of drink. The riot police appear, and blaze the youths with birdshot. People dive to the ground for cover.



Comrade Mandela addressing the people in Cape Town on the day of his release



Part of the huge crowd that gathered outside the City Hall in Cape Town to greet Mandela

Fearful of being trampled underfoot, we run with the human tide towards the edge of the square. We later learn one person was shot dead. Dozens of others are hurt.

The sirens of ambulances can be heard above the noise, as they inch their way through the masses.

Still no sign of Comrade Mandela. There are no announcements explaining why. People say the sound system has died.

It is already just about dark when shouts of "There they are!" and "Viva! Mandela!" fill the air.

Comrade Mandela, his wife Winnie and others arrive in three or four cars. Instantly, hundreds of people surround them. They simply leave the vehicles in the middle of the street and make a dash for the side door, followed by a mass of chanting,

happy bodies.

Word that the Comrade Leader has arrived blows across the square within seconds, as if driven by the strong Cape wind. At the far end of the square, people immediately begin pressing towards the podium.

The threat of violence has gone, and tension gives way to joy and expectation. Comrades Mandela and Sisulu appear on the balcony, together with the other leaders. The moment everyone has spent so much time waiting for has come. The crowd roars.

Comrade Sisulu calls for silence. Comrade Mandela, under the glare of yellow television lights, begins his first public speech in 27 years.

Above him, a huge ANC flag flutters. In front of him, a SACP flag. His strong voice carries over the square.

"I stand here before you not as a prophet," he says, "but as a humble servant of you the people."

What beautiful words, after all those years separated from his people. We are not ashamed to admit that there are tears in our eyes.

Comrade Mandela's speech is hard-hitting and fresh — in true Mandela style. He calls for the intensification of the struggle against apartheid on all fronts, including the armed struggle.

He talks of fallen comrades, of the great suffering caused by apartheid, of freedom, and of justice. He ends by repeating the words from his historic speech from the dock in the Rivonia Trial in 1964:

"I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities. It is an

ideal which I hope to live for and to achieve. But if needs be, it is an ideal for which I am prepared to die."

Comrade Winnie Mandela takes over and leads the huge crowd in the singing of the anthem, *Nkosi Sikelel' iAfrica*. The melody fills the air, her voice rising out strong and steady.

Suddenly it's all over. Thousands of men, women and children begin leaving. Their departure is orderly, disciplined and happy. It has been a day whose importance is beyond words in the long struggle against racist oppression. An ugly chapter in the history of both South Africa and humankind has been closed.

Down Table Mountain, a strong wind sweeps into the city, as if nature herself is trying to lend a hand in blowing away the great injustice that has gripped our country for so long.



MANDELA: IN HIS OWN WORDS

Since his release. Nelson Mandela has spoken out on many issues. Here are some extracts from some of the speeches and interviews he has given so far:

THE FIRST WORDS

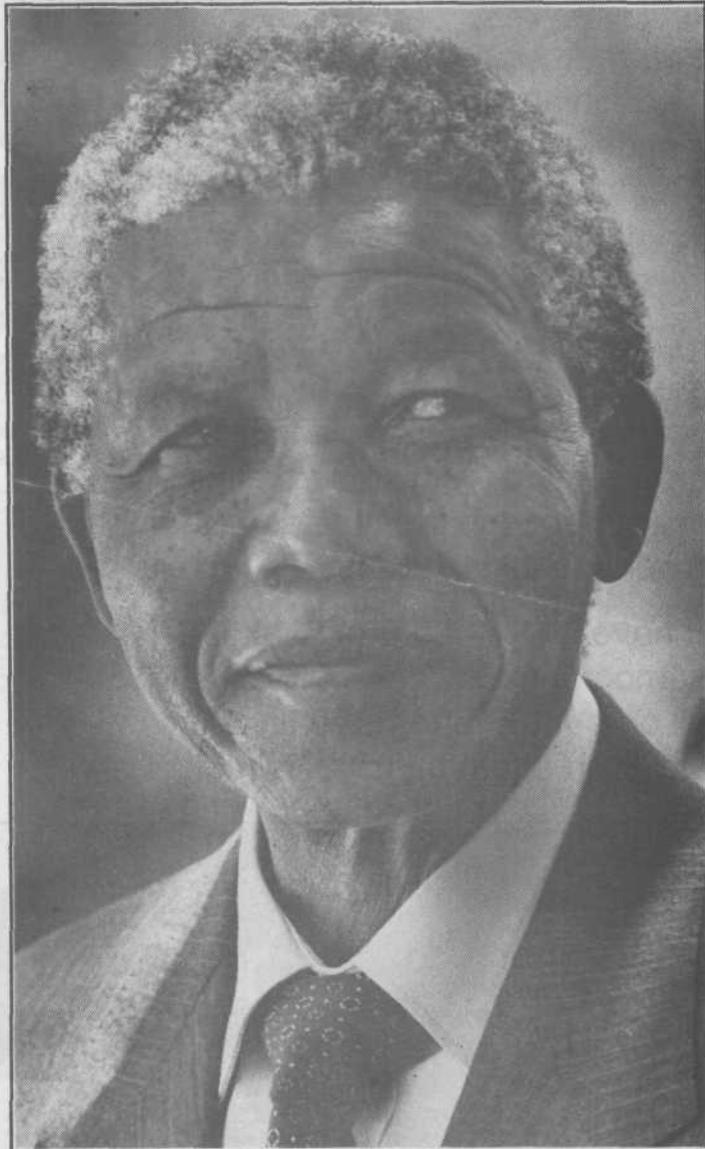
"I stand here before you not as a prophet, but as a humble servant of you the people. Your tireless and heroic sacrifices have made it possible for me to be here today — I therefore place the remaining years of my life in your hands."

ON DISCIPLINE

"I am a loyal and disciplined member of the African National Congress. I am therefore in full agreement with all of its objectives, strategies and tactics."

"I call, in the strongest possible way, for us to act with the dignity and discipline that our just struggle for freedom deserves. Our victories must be celebrated in peace and joy."

"It is only through disciplined mass action that our victory can be assured."



ON DEMOCRATIC PRACTICE

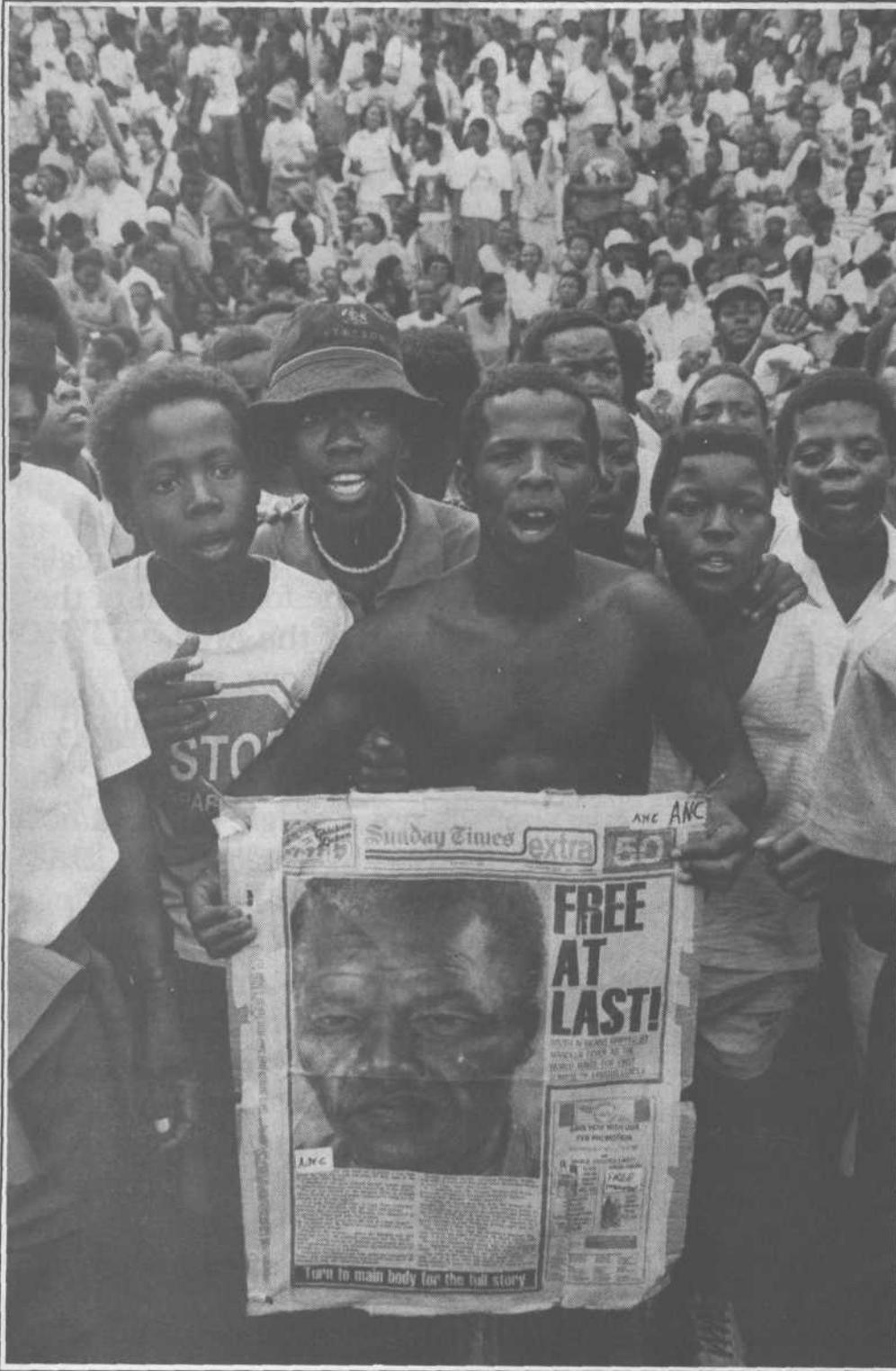
"On the question of democratic practice I feel duty-bound to make the point that a leader of the movement is a person who has been democratically elected at a national conference. This is a principle which must be upheld without any exception."

ON APARTHEID

"The apartheid destruction on our subcontinent is incalculable. The fabric of family life of millions of my people has been shattered. Millions are homeless and unemployed. Our economy lies in ruins. And our people are embroiled in political strife."

ON NEGOTIATIONS

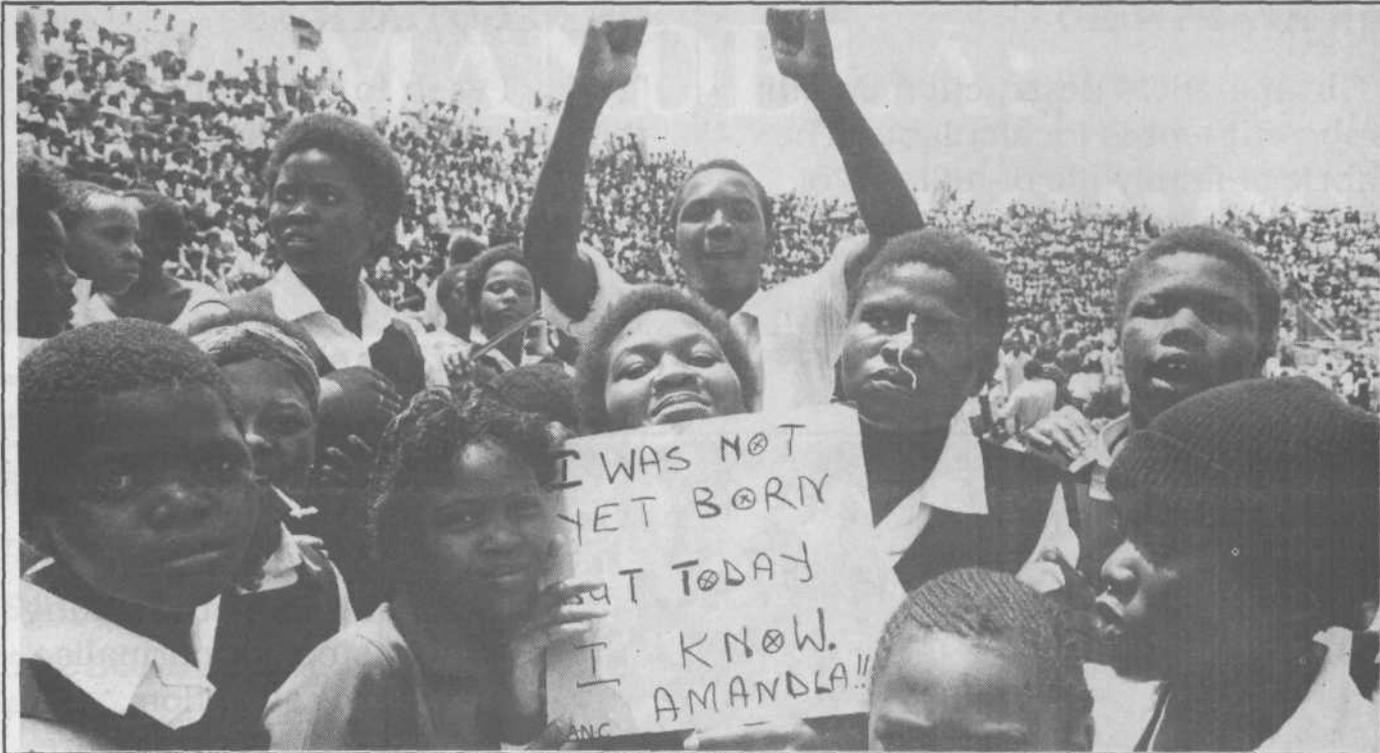
"Today I wish to report to you that my talks with the government have been aimed at normalising the political situation in the country. We have not as yet begun discussing the basic demands of our struggle."



"Mr De Klerk has gone further than any other Nationalist President in taking steps to normalise the situation. However there are further steps outlined in the Harare Declaration that have to be met before negotiations on the basic demands of our people can begin."

"Negotiations cannot take place above the heads or behind the backs of our people."

"Negotiations on the dismantling of apartheid will have to address the overwhelming demands of our people for a democratic, non-racial, and unitary South Africa."



ON COMPROMISE

"Insignificant things, peripheral issues, they do not need any compromise. You need a compromise on fundamental issues. What those issues will be, and the extent of the compromise, will depend on the type of demand over which a compromise is required."

ON SANCTIONS

"We call on the international community to continue the campaign to isolate the apartheid regime. To lift sanctions now would be to run the risk of aborting the process towards the complete eradication of apartheid."

"Everything we have set out to achieve is still the same. Nothing has changed. You must remember that the demand in this country is for a non-racial

society. We are very far from that, and it is still too early for anybody to expect us to call for the lifting of sanctions."

ON ARMED STRUGGLE

"Our resort to the armed struggle in 1960 with the formation of the military wing of the ANC, Umkhonto we Sizwe, was a purely defensive action against the violence of apartheid."

"There is not a single political organisation in this country inside and outside Parliament which can ever compare with the ANC in its total commitment to peace.... The factors which necessitated the armed struggle still exist today. We have no option but to continue. We express the hope that a climate conducive to peace will be created soon so that there may no longer be the need for the armed struggle."

THE WORKING CLASS

"I salute the working class of our country. Our movement would not be where it is without your organised strength. You are an indispensable force in the struggle to end exploitation and oppression in South Africa."

"We call on employers to recognise the fundamental rights of workers in our country."

"In particular, we call for genuine negotiations to achieve a fair Labour Relations Act and mechanisms to resolve conflict... We call on workers, black and white, to join industrial trade unions organised under the banner of our non-racial progressive federation, COSATU."

ON THE SACP

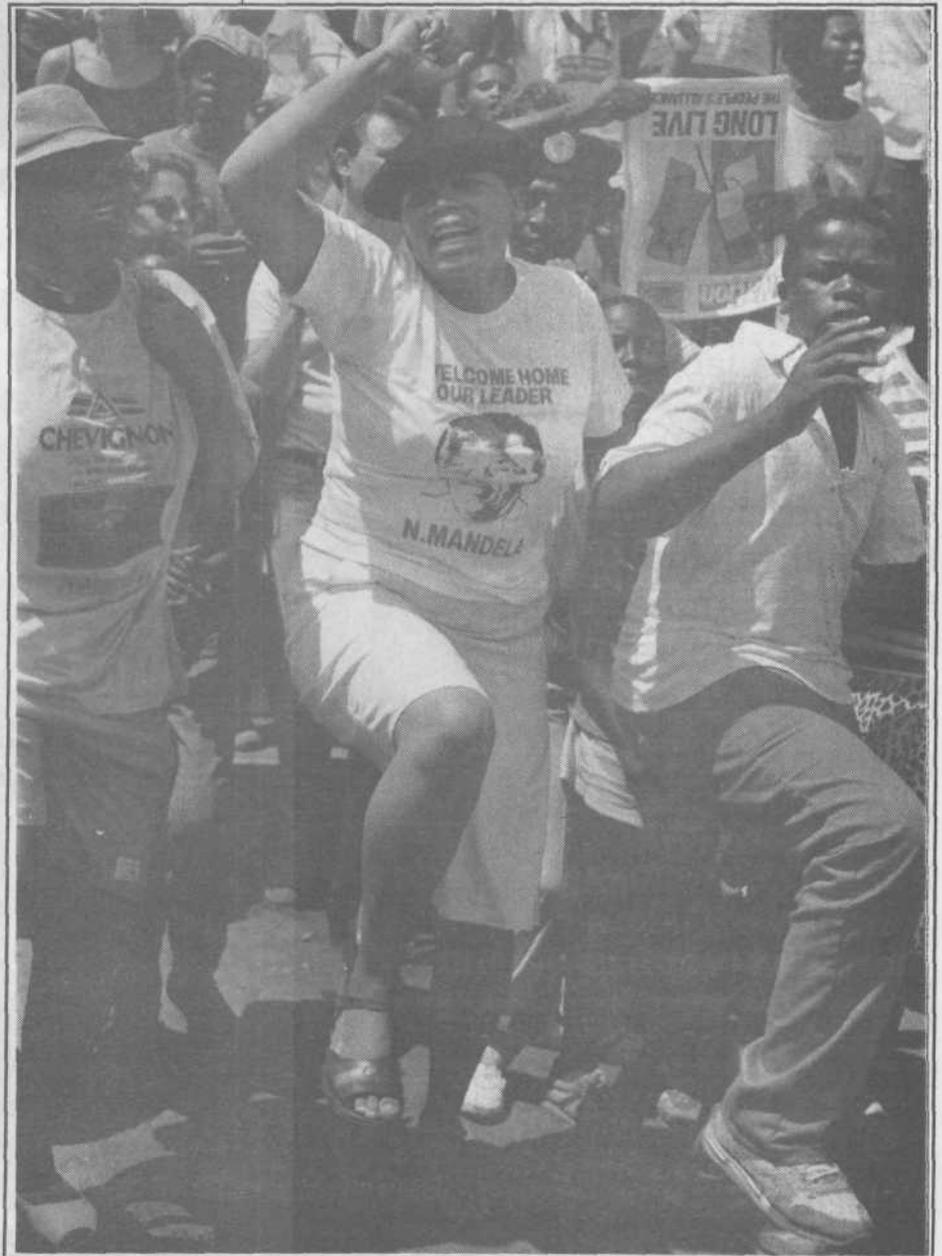
"I salute General Secretary Joe Slovo and the South African Communist Party (SACP) for its sterling contribution to the struggle for democracy. You have survived forty years of unrelenting persecution. The memory of great communists like Moses Kotane, Yusuf Dadoo, Braam Fischer and Moses Mabhida will be cherished for generations to come."

ON EDUCATION

"The crisis in education that exists ... demands special attention. The education crisis in black schools is a political crisis. It arises out of the fact that our people have no vote, and therefore cannot make the government of the day responsive to their needs."

"Apartheid education is inferior and a crime against humanity."

"Education is an area that needs the attention of all our people,



MANDELA — IN HIS OWN WORDS

students, parents, workers, and other organised sectors of our community..."

"I want to add my voice, therefore, to the call made at the beginning of the year that all students must return to school and learn..."

A CALL TO WHITES

"We call on our white patriots to join us in the shaping of a new South Africa. The freedom movement is a political home for you too. Whites are fellow South Africans and we want them to feel safe...we appreciate the contribution they have made towards the development of this country."

ON CRIME

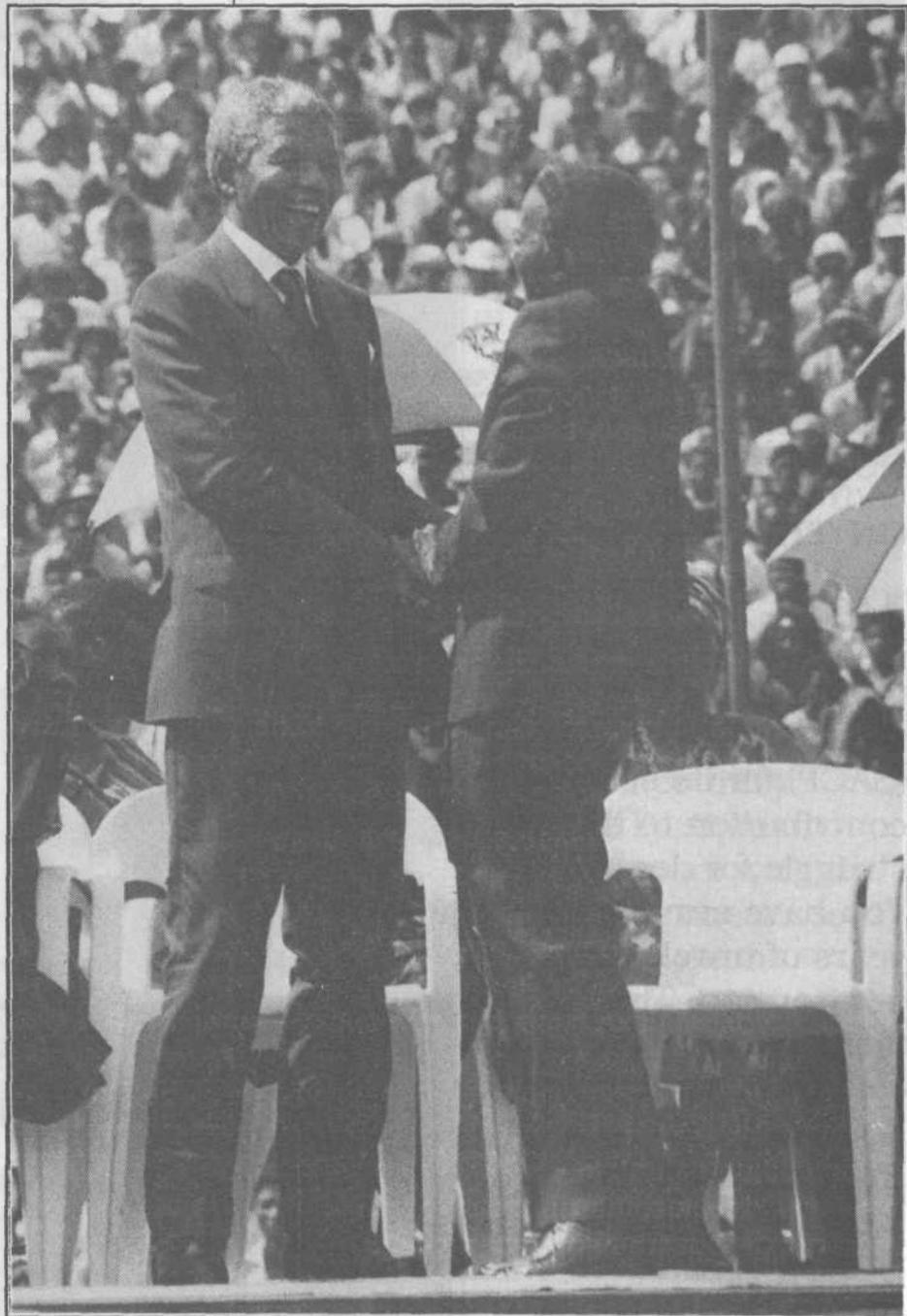
"... I must make it clear that the level of crime in our township is unhealthy and must be eliminated as a matter of urgency."

ON "MINDLESS" VIOLENCE

"The hijacking and setting alight of vehicles, and the harassment of innocent people are criminal acts that have no place in our struggle. We condemn that..."

"I call on the leadership of UDF, COSATU, and Inkatha to take decisive steps to revive the peace initiative and end the scourge on our proud history ... Let us end this mindless violence."

"I am also concerned by the ongoing violence perpetrated by certain sections of the security forces against our peaceful marches and demonstrations. We condemn this."



ON A FUTURE ECONOMY

"South Africa is a wealthy country. It is the labour of black workers that has built the cities, roads and factories we see. They cannot be excluded from sharing this wealth."

"Our people need proper housing, not ghettos like Soweto. Workers need a living wage, and the right to participate in trade unions of their own choice, and to participate in determining policies that affect their lives."

"...we are also committed to ensuring that a democratic government has the resources to address the inequalities caused by apartheid."

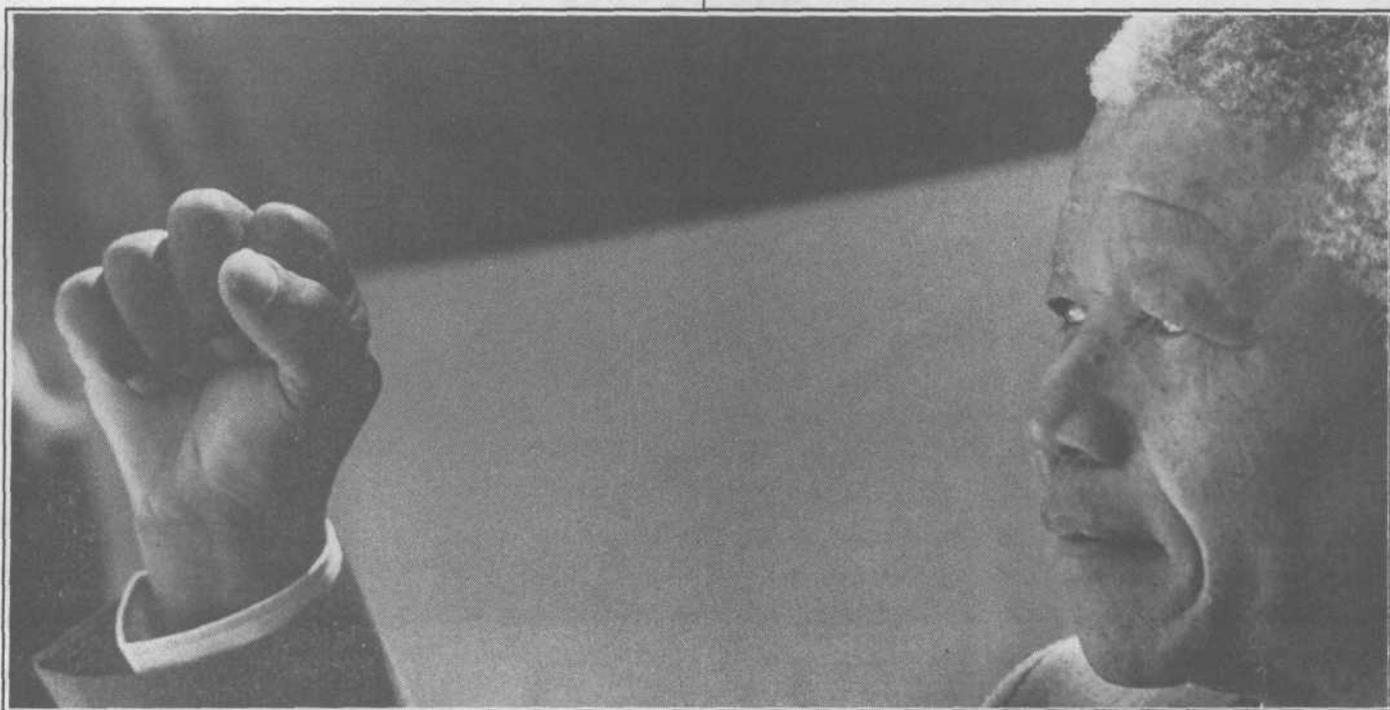
"Nationalisation has formed part and parcel of the history of this country. The government's current attitude towards the ANC's demands for nationalisation seem out of

character. Only now that the possibility has arisen that Blacks might be able to participate in the running of the country is the government beginning to privatise."

THE WAY FORWARD

"Now is the time to intensify the struggle on all fronts. To relax now would be a mistake which * future generations would not be able to forgive."

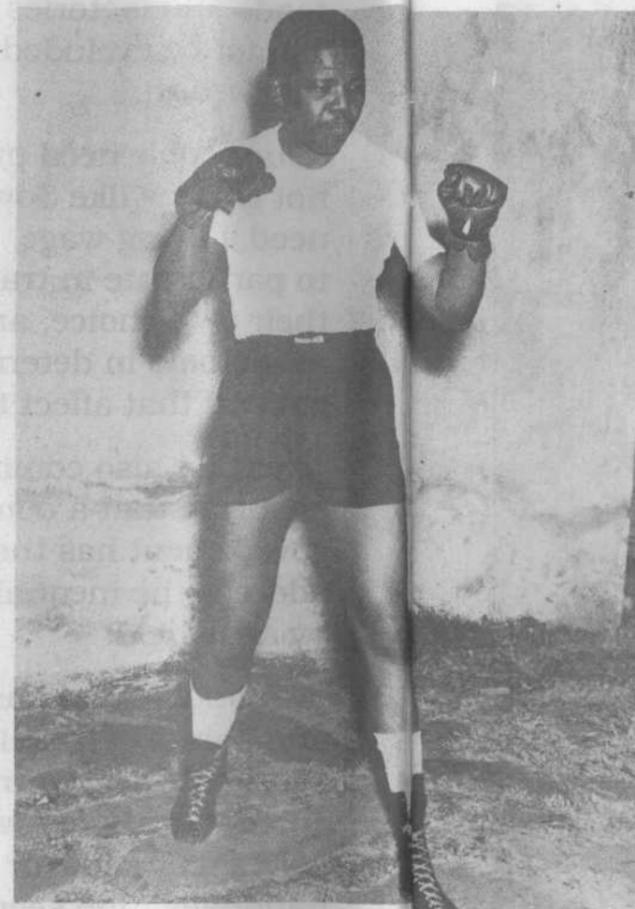
"We are going forward. The march towards freedom and justice is irreversible. Our struggle has reached a decisive moment. We call on our people to seize this moment so that the process towards democracy is rapid and uninterrupted. We have waited too long for our freedom. We can wait no longer. We must not allow fear to stand in our way. The sight of freedom looming on the horizon should encourage us to redouble our efforts."



MANDELA — THE EARLY YEARS



Mandela in the Transkei aged 19



Mandela the boxer, 1957



Nelson and Winnie Mandela on their wedding day, 1958



In Algeria, 1962



In London, 1962



On Robben Island with Walter Sisulu, 1966.

HISTORY IN A PHOTOGRAPH



Kok Nam took this photograph of FRELIMO soldiers setting off for action in the light of the moon

THE STORY OF KOKNAM

EVERYBODY in Mozambique knows this man. The children follow him every morning on his way to work with his camera hanging over his shoulder, calling "Hey Kok Nam! Take a picture of us!". And every day his reply is the same. "Tomorrow". In the rural areas of Mozambique like Cabo Delgado, Nampula and Gaza, adults come up to touch him and shake his hand.

But who is Kok Nam?

"Kok Nam is a very good photographer, one of the best in Mozambique," says Carlos Cardosa, a journalist and friend of Kok Nam. "I think the reason why he is so popular is that — unlike other people who are good at their work — he is humble. His greatness does not go to his head."

"The people of Mozambique love him so much that they call him the Colonel General of photography," continues Carlos. "Now, where in the whole of

Africa would you find a Chinese person honoured in such a way?"

"SOUTH OF CHINA"

Learn and Teach met Kok Nam on a short visit to Maputo last month. He cooked us a finger-licking supper of prawns and rice, and told us his story.

It begins 50 years ago on 19 December 1939. On that day, a fat and smiling baby was born to a Chinese couple living near the city of Maputo. After four daughters, the parents were very excited that the fat baby was a boy.

"So they called me Kok Nam, which means South of China," says the smiling photographer. "You see, my parents were from the South of China. When I was born, they were so happy that it made them think of home."

Kok Nam's parents never went back to China. In the 70's, when the struggle for independence in Mozambique got fierce, the whole family left for America. Kok Nam was the only one to stay behind.

LEARNING THE ART

As a young boy, Kok Nam went to a Chinese school for six years and then

went to work as an apprentice for a photographic shop. It was there that he learnt the art of photography. It was also there that the boy learnt to hate dark rooms. "I spent so much time developing photos in the dark room. That is why today I don't develop my own photos!" he laughs.

Later Kok Nam got a job as a photographer for Mozambique's



Kok Nam with his children Nuno and Michelle and a small friend

second biggest newspaper, called *Diario de Mozambique* (Diary of Mozambique). Afterwards, he moved to a newspaper called *Voz Africana* (African Voice).

"This was a very popular weekly paper and was read by intellectuals, workers and peasants. It spoke of how the workers were exploited by the Portuguese colonialists. It wrote stories about the low wages of African workers, about *chibalo* — the system of forced labour and about the bad living conditions.



Samora Machel, President of Mozambique until his death in 1986

STILL GOING STRONG

In 1970, seven progressive journalists, including Kok Nam, started a magazine called Tempo. From the beginning, Tempo supported FRELIMO as the liberation movement of Mozambique. When FRELIMO defeated the Salazaar government, Tempo was chosen to publish the FRELIMO Party Programme.

During the struggle for independence, Tempo was heavily censored. Kok Nam remembers those days: "We had to send three magazines worth of stories to the Censorship Commissioner. When it came back, they had put a cross through so much

= = = = = that we only had enough information for one magazine!"

"During this time, I worked with many interesting people. One of those was Jose Luis Cabaco who is the number 2 in FRELIMO and the former Minister of Information. I also worked with Luis Bernado Honwana who is today Minister of Culture."

Round about 1968 or 1969, a group of right-wingers bought the paper and it was eventually closed. The African Voice would remain closed until after independence in 1974.

Today, twenty years later, Tempo is still going strong. Kok Nam is still with the magazine, the only member of the editorial staff 10 have stayed so long.

The magazine prints more than 40 000 copies a time. But many more people read it, says Kok Nam. "People are poor and so they share magazines. The other day, I saw a youngster reading an old copy of Tempo from 1987."

CLOSE TO THE HEART

Kok Nam's work has taken him all around Mozambique and the world. He has met and photographed Bishop Tutu, Dr. Boesak, Robert Mugabe, Oliver Tambo and the famous general Giap of the Vietnamese army that defeated America. But the person who remains closest to his heart is Samora Machel, the late president of Mozambique.

Kok Nam first met Machel in 1974. At the time, Machel was in the bush in Tanzania where FRELIMO had their base at Naschingwea, near Pembe in Mozambique.

"The first time I saw Samora speak I knew this was a master of mass communication," says Kok Nam. "He just knew how to speak to people. That day he was speaking to over a thousand new guerrillas. He was like a

magnet when he began speaking. He was dressed in a guerrilla uniform and looking very smart. He made all of us feel good."

Proudly, Kok Nam shows us a photograph of Machel speaking to the people who have just joined Frelimo's army.

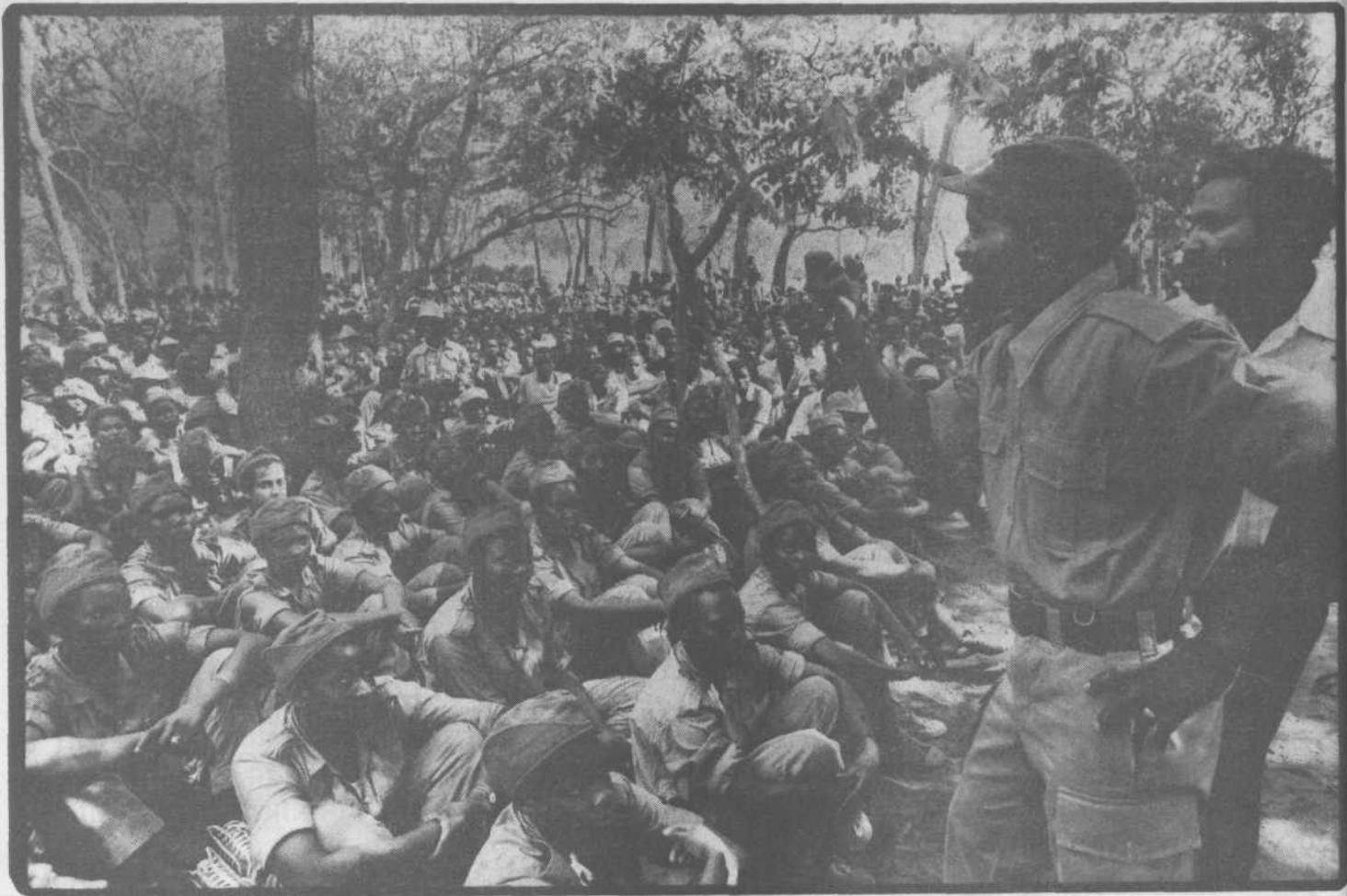
A FRIEND AND LEADER

It was on these trips that Kok Nam came to know Samora's intelligence and sense of humour. He tells this story. One day at a press conference in Botswana, a journalist from South Africa stood up and asked Machel about a Mozambican pilot who had run away from Mozambique to join the SADF with his Russian fighter aircraft.

"Tell me¹," asked Machel. "How many black pilots do you have in South Africa?" The South African journalist

Kok Nam surrounded by the children he loves





Samora Machel speaking to more than a thousand FRELIMO guerrillas in 1974

took a while before he answered: "Not one¹. Samora then told him with a smile of satisfaction: "You are wrong! You have one, and he was made in Mozambique!" That was Samora at his sharpest!" says Kok Nam.

Kok Nam tells us that many people think that he was Samora Machel's personal photographer. "That's not true. I just happened to be asked by the Ministry of Information to go with Machel on one of his visits overseas, and then I found myself going to many places with him and the FRELIMO leadership. I think they asked me to go with Samora because I could be trusted and I was a professional in my job."

He was with Machel at Nkomati, at the United Nations and in Nigeria and Europe. The day Machel was killed in a plane crash in 1986, Kok Nam rushed to the scene to say goodbye to his old

friend and leader. This was one of the saddest moments in Kok Nam's life.

ANGER AND LOVE

We asked Kok Nam why he takes photographs. "I believe that every photograph records more than a story. It records history. Photojournalists record history through images," he says. "These photographs are the property of the people of Mozambique. This is our history.

"That is why I don't believe that a photographer in any country can say they are neutral, they don't want to get involved in politics and so on. There is no such a thing. In photography you must take sides because you are taking photographs in the society where you live. You cannot stand aside from the people's problems.

"When I take a photograph of RENAMO



Kok Nam with the famous General Giap of the Vietnamese army

bandits killing innocent people, I take a photograph with a lot of anger. But when I photograph the children, the workers, the peasants and those working for a just society I take a photograph with a lot of love and respect for what they are struggling for."

Kok Nam has some strong words about the job of a journalist. To be a photojournalist or journalist, you have to be brave, says Kok Nam. "The war has made many journalists afraid to travel. But how can you write a good story sitting in an air-conditioned office and speaking on the telephone? Our profession is a risky one — if you do not want risk, then you must write about beauty queens."

A RAINBOW FOR ALL

We ask Kok Nam if he would like to visit South Africa. "I would love to!" he says. "I want to show the people my slides and my photographs and to talk of Mozambique and how our struggles are one and the same thing. South Africa must learn to forget racism. The rainbow does not only belong to Mozambique. It belongs to the whole of Africa. We in this region must learn to live together and solve our economic and political problems as one people."

"But there is another reason why I want to go to South Africa. I want to photograph Mandela with his people next to the ANC flag, and next to the red flag."

We ask Kok Nam if he has other loves besides photography. "Yes!" he says. "I love my children, Nuno and Michelle. I love cooking, especially prawns and rice. And I love jazz." We promise to send him two tapes when we get back.

"But most of all I love this hot beautiful country and I love the South of Africa. Maybe I should call myself Nam Africa — South of Africa". We all laugh, believing that this name really tells the story of Kok Nam's work and wishes. Perhaps one day Southern Africa will live in peace, and Kok Nam will be there to record it for us.

NEW WORDS

humble — someone who is humble does not think he or she is better than others

intellectuals — great thinkers

editor — if a government censors something you write, it tells you what you can and cannot say

magnet — a person who is magnetic draws people to him or her

photojournalist — a newspaper reporter who only takes photos

THE GHOST OF DELMAS



Thabiso Ratsomo, accused No. 22 in the Delmas Treason trial

The final chapter of the Delmas Treason trial — the longest political trial in the history of South Africa — came to an end in December 1989 when five of the accused were released from Robben island prison, in this article Thabiso Ratsomo, one of the Delmas 22, shares some thoughts and memories of the trial with us.

IT is 15 months now since I was found not guilty and discharged in the Delmas Treason trial. Even though many months have passed, it is not easy to forget the 442 days I spent as one of the accused in the trial.

Before I share my thoughts with you, I want to say that the story of the

Delmas Trial is just one of many stories that can be told by people who have been on trial in one of apartheid's courts.

Many thousands of freedom-loving South Africans have suffered because of their ideals. Many have been sent to jail and many have died. We know who some of these people are, but there are many others whose names have never ever been published in the newspapers. Only when the full history of the struggle is written will we know the sacrifices that our people have made in the struggle for liberation.

DETENTION AND TRIAL

In April 1985 I was detained in my room at Rhodes University. Some weeks later, on 11 June, I appeared with 21 other comrades in a packed courtroom at the Magistrate's court in Pretoria. We were

charged with treason, terrorism, subversion, murder and furthering the aims of the ANC.

In court an army of black policemen in "riot control" uniform used force to separate us from our relatives and supporters who we had not seen for many months.

Exactly seven months after our first appearance in court, we pleaded not guilty in front of Judge Van Dijkhorst and his two assessors, Mr. Krugel and Dr. Joubert in the small farming town of Delmas, 70 kilometres east of Johannesburg. The trial that followed came to be known as the "Delmas Treason Trial".

From the start of the trial, we were aware that this was a political case and that we had to conduct our defence on that basis. We knew that it was not only us 22 on trial but our organisations and all people who stood for freedom and democracy in our country as well.

Throughout the trial we were conscious that a war of ideas was being fought. On the one hand were those ideas that defended apartheid, oppression and racism. On the other hand were those which called for non-racialism, equality, freedom and democracy for all the people of South Africa. The courtroom was the battleground.

THE UDF BLAMED

The state's claim was that the executive committees of the UDF and its member organisations had an unlawful secret agreement — a conspiracy — with the ANC to overthrow the government by violent means.

In the Vaal area, the Vaal Civic Association (VCA) — a member organisation of the UDF — was blamed for the violence that swept the area in 1984. Most of the 22 accused, including myself, came from the Vaal and were members of the VCA.

When the Lekoa (Vaal) Town Council increased the rent and service charges in August 1984, the VCA called protest

meetings. On 3 September, the VCA led the residents on a protest march to the council offices. But the marchers never reached the offices. The police shot at them — without giving any warning. After this, violence swept the area. Within days, it spread across the whole country.

The UDF and its member organisations were blamed for the 'unrest' in which councillors, policemen and government property were attacked. The state alleged that the UDF's criticisms of government policy was the cause of this violence.

The documents used by the state to prove its case were the UDF Declaration, minutes of the UDF regional and national executive committee meetings, and videos and tape recordings of mass meetings of the UDF and its member organisations such as the VCA.

We were questioned at length about why the UDF had ANC leaders such as Nelson Mandela and Walter Sisulu as its patrons. The state also asked why many UDF executive committee members were people who were in jail for ANC or Umkhonto we Sizwe activities.

A SIMPLE ANSWER

Our answer to the charges against us was a simple one. The UDF was a coming together of many non-violent organisations and was formed in order to oppose the New Constitution and the Black Local Authorities. We were a legal organisation and we operated openly.

We said the UDF recognised the important role played by the ANC and its leaders in the struggle. So when the UDF was formed it saw fit to make these leaders its patrons.



August 1987: advocates, attorneys, accused and families keeping the bond strong

We were lucky to have a powerful and committed defence team. Even though the trial was long and called for a lot of work, nothing was too much for them. They worked until late at night, and often our attorneys had to go to the townships to find our comrades and to get information.

During the trial, I developed a great admiration for advocates Arthur Chaskalson SC, George Bizos SC, Karel Tip, Gilbert Marcus and Zac Yacoob for their patience and dedication. We got to know each more closely and as a result a strong bond between us and the lawyers developed. In many ways this good relationship made the defence strong.

We were not impressed at all with the state advocates. We felt that their arguments were often emotional and called for sympathy from the judge. I must say without any fear that they, were no match for the most junior of our defence team members.

However, Judge Van Dijkhorst did not find it difficult to accept some of those emotional arguments. Soon, we began to ask ourselves if Judge Van Dijkhorst was taking sides in this case. He seemed to favour the state. Seventeen months later we started to believe that we may have been right.

DISMISSING THE ASSESSOR

On 9 March 1987 one of the accused, Petrus Mokoena, was asked by the prosecutor about the UDF's Million Signature Campaign. This campaign was launched in 1984 to protest against the Tricameral parliament and the Black Local Authorities. During lunch time Dr Joubert told the judge that he also signed the petition.

On the morning of 10 March the judge shocked us all — he dismissed Joubert. The judge said that because Joubert signed the petition, he would not be able to decide fairly if we were guilty or not.

We challenged the judge. Our lawyers brought three applications as a result of the dismissal. They argued that the judge used the law incorrectly to dismiss Joubert and that he did so without asking us our opinion.

We said both the judge and Krugel were biased against us and that they seemed to favour the state. Krugel was a member of the Afrikaner Broederbond. This organisation was known to have influenced past policies of the government. We said Krugel's judgement could not be fair to us.

We asked that the case be stopped. Judge Van Dijkhorst was not impressed by our arguments and we lost the applications. This was a heavy blow to us. But we were able to fight on, mainly because we gave each other strength and support. We were also organised.

WITH ONE STEP

I remember comrade "Terror" Lekota — UDF publicity secretary — saying to us at the beginning of the trial: "Comrades, we must organise ourselves so that we can move together with one step."

We chose a cell chairman, a treasurer, a timekeeper and a committee for dealing with prison officials at Modderbee Prison where we were kept. We also arranged ourselves into groups of three for cleaning the cell and for preparing meals.

During our free time we played games. Soccer was the favourite day sport, but in the evenings we played monopoly, cards, dominoes and snooker. It still amazes me that the 22 of us could share one 'cell' — a small hospital ward at Modderbee prison — with very few problems.

The 22 accused in the courtyard at Delmas in April 1986



There was never a day that went by without us thinking what would happen to our families and loved ones if we got the death penalty or a long sentence. We worried about who would support them. Often, we wished that the trial would end for once and for all so that we could know where we stood. But time seemed to drag and the tensions and anxieties increased.

THE 'DELMAS BUS'

These were difficult times. But the support we got from our people and organisations such as the South African Council of Churches (SACC) helped us more than I can say. We knew that our organisations and our people were behind us and they would never dump us at the time when we needed them most.

I will never forget the grannies and grandfathers who came to give us support every Tuesday and Thursday.

They never once missed the Delmas Bus in the three years we were on trial. Most were pensioners from the Anglican's Cyprian church in Sharpeville — the church of Reverend Moselane, one of the accused.

They never got tired of waking up in the early hours of the morning and making it through the cold winter wind. They were a real source of inspiration and in the absence of relatives — who were often at work or simply could not attend the trial regularly — they filled the gap.

WEDDING OF THE YEAR

There were also some happy moments during the trial. Like the wedding of the year!

None of us will forget the afternoon of 20 June 1986 when one of the trialists, Lazarus More, got married in the same

Bride Makgauta and bridegroom Lazarus More are congratulated by Archbishop Tutu and Terry Waite. The priest next to them is Rev. Moselane





Three former accused — Simon Vilakazi, Gcina Malindi and Thabiso — sharing a joke outside the courtroom at Delmas in 1987

BURYING THE GHOST

Finally, after three long years — on 18 November 1988 — I was found not guilty and discharged. In all, 11 of us were found not guilty. The other 11 comrades were found guilty and sentenced.

In December 1988 Popo Molefe, United Democratic Front (UDF) national general secretary, Patrick "Terror" Lekota,

courtroom we appeared in at Delmas. "Terror" and Oupa Hlomuka were the two best men! I remember that the night before the wedding "Terror" and Oupa spent hours shaving their faces. They looked much younger the following day!

Many people came to Delmas for this special event. The late Bishop Simeon Nkoane of the Anglican Church conducted the service, helped by Reverend Moselane.

Bishop Tutu came to the wedding together with Mr. Terry Waite who was sent to South Africa by the head of the Anglican Church in Britain. (Mr. Waite disappeared while in Beirut, Lebanon in January 1987 and has not been seen since. He went there to try and promote peace in the area).

The wedding was a joyous occasion, but we couldn't help wondering what life would be like for the new bride if Lazarus was given a long sentence. Again, we wished for a speedy end to the trial.

UDF publicity secretary, Moss Chikane, former UDF Transvaal regional secretary and Tom Manthata, former secretary of the Soweto Civic Association, were sentenced to prison for periods of between six and twelve years.

Gcina Malindi, a youth and civic leader in the Vaal and six other members of the VCA were found guilty of terrorism. All were given five years each. Gcina went to jail with the other four. The other six got suspended sentences.

One year later, in December 1989, the Appeal Court buried the Delmas trial ghost when five judges threw out all the convictions and sentences and released the five comrades. The Court found that the judge had dismissed Joubert without first giving us an opportunity to express our opinion. Judge Van Dijkhorst may not have been impressed by our lawyers' arguments, but the Appeal Court judges were!

In the judgement, Chief Justice Corbett said: "In general... the judge in a criminal court should not make rulings



Moss Chikane, "Terror" Lekota and Tom Manthata — still in prison clothes — are welcomed home by UDF President Albertina Sisulu (centre) and relatives and friends

or give direction in regard to the trial affecting the interests of the parties without giving them the opportunity to be heard."

The five comrades came home on 15 December after spending one year on Robben Island. When they got off the plane at Jan Smuts airport, they were greeted by hundreds of supporters who gave them a big welcome home. The case was finally over!

Despite the hardship suffered in those long years, I have no regrets. I am proud to have been put on trial for the noble ideals of freedom and democracy. I believe that the work of the UDF and its member organisations has contributed to the changes in South Africa that we see now. Today I feel more confident than ever before that we will see "FREEDOM IN OUR LIFETIME!"

NEW WORDS

ideal — an idea that seems so perfect that you try to achieve it

conscious — aware

patrons — an important person honoured by an organisation

assessor — when there is a chance of the death sentence, two assessors must help the judge listen to the case

attorney — a lawyer who cannot defend an accused person in the Supreme Court

advocate — a lawyer who can defend accused people in court. Judges are chosen from among the advocates



Furniture remover Grace Bopape and helper Fernando Numaio

THE STRONG ARMS OF GRACE BOPAPE

WHEN Grace Bopape came into the Learn and Teach offices, she was wearing a pretty spotted dress and a big smile. Nobody could believe that she really moved furniture for a living — she didn't look nearly strong enough.

Finally, one of the comrades in the office, Obed, asked her: "Do you really lift heavy furniture? And dump rubbish?" "Sure," she answered. "And I lift other things too. Give me a minute to change into my work clothes and I'll pick you up too!"

Obed soon found himself in the strong arms of Grace Bopape — about one metre above the floor! He was scared, but he tried not to show it. Instead, he

smiled for the camera. "You see," said Grace. "I move anything, big or small!"

GRACE COMES TO JO'BURG

Grace was born in Sovenga near Pietersburg in 1958 to a poor family. When her father died, Grace was forced to leave school. She found work in Pietersburg doing piece-jobs as a domestic worker and made some money to help her mother and two sisters and a brother.

When Grace was 16, she went to Germiston. There she stayed with her aunt and did piece-work in the white suburbs. But she was only earning R24 a month and so she decided to look for a new job.



Grace Bopape: "Never say you can't do something. Try, try and try again"

Her next job was in a garage in Fordsburg, Johannesburg. Grace made tea there for three years. But already she was planning bigger things. She did not want to be a "tea-girl" for ever.

"Every month, I put R10 in the bank," says Grace. "Then the garage went broke and I found a job as a domestic worker with a family called the Steinbergs. I worked there for seven years, saving all the time. Even though the Steinbergs paid me well, the wages of a domestic worker are not enough to support my family in Pietersburg."

A HELPING HAND

So Grace decided to speak to the Steinbergs and see if they could help. They suggested that she get a driving licence. Mr. Steinberg taught Grace to drive and soon she was the proud owner of a driving licence.

The Steinbergs helped Grace to buy a van. Now it was time to find a business. "I did not know what I could do. I discussed all sorts of ideas with the Steinbergs. In the end, we came up with the idea of a lift-club."

"By now, I was living at a doctor's house in Parktown, Johannesburg. There were about 12 children in the area and I started driving the children to school and to their lessons. But I was making only a little money. So I went to talk to the Steinbergs again."

Grace says she and the Steinberg family have always been very close and friendly. "They are like my family," she says. Once again, they gave her an idea for a business — taking people to Pietersburg. Every week, she would pack the truck and drive people to Pietersburg. Moving all the suitcases and boxes started Grace thinking. She would start a removal business!

So she put an advertisement in the Star newspaper — "Removals — big and small, heavy and light." She asked the Steinbergs if they would take telephone messages for her. They agreed happily. Soon the phone calls were pouring in. There were so many people asking for furniture and rubbish removals that Grace could not manage alone. She had to get a helper.

FERNANDO JOINS THE TEAM

Fernando Numaio came from Mozambique to South Africa four years ago. He and Grace made a good team and today they are the best of friends.

Grace and Fernando not only remove furniture, they also dump rubbish. When they started, they charged R30 for one van load of rubbish, but sometimes the dumping grounds were

far and they spent more than R30 on petrol. So Grace and Fernando drove around Johannesburg learning where all the dumping grounds were.

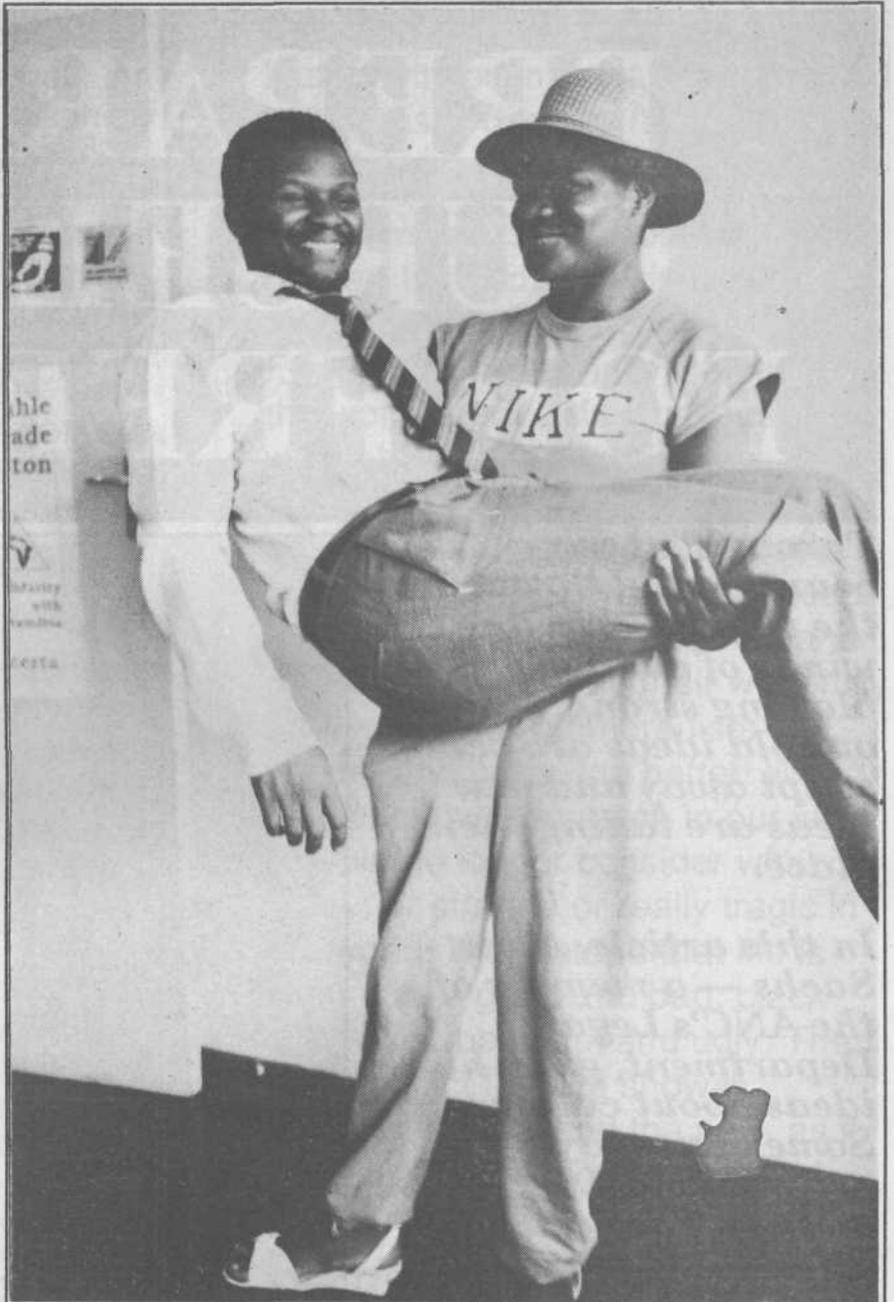
Soon people were asking Grace to come and clear their land. So she bought tools and a lawnmower for cutting grass and levelling land. This is hard work, and Grace and Fernando cannot always manage to do this by themselves. Grace employs people without jobs to help for the day. "I help them and they help me," she says. Grace's husband, Obed, is also often there to lend a hand.

Now Grace has regular customers and earns about R1 600 a month. She is able to support her mother and younger sister, who is still in school. And she has saved enough to buy land for a house in Pietersburg.

"NEVER SAY CANT"

To be a mover, you have to be strong. We asked Grace what the secret of her strength is. Lots of mielie-pap, perhaps? "No," she laughed. "I do exercise a bit, by running in the park. But the secret is to keep trying. Never say you can't do something until you have tried. When I started, people told me that a woman could never lift these heavy things. But I tried — and I found that I could. And now I am used to it."

Grace says that she loves her job. "Fernando and I are always happy.



As easy as a pie — Grace lifts Learn and Teach "heavyweight" Obed Bapela, without even trying

We never argue even though we work seven days a week. And we also have free time, because it is not a nine to five job."

Her message to Learn and Teach readers, especially the women? "Never say you can't do something. When I started my business, I was one of few black people doing it. And there were no women. Today, there are still no women movers. But it's a great job. My message is this: if you really want to do something, you must keep trying!"

PREPARING OURSELVES FOR FREEDOM

Throughout our country, and throughout the whole world, the winds of change are blowing strong. Many of our old ideas are being swept away and new ideas are taking their place.

In this article, Albie Sachs — a member of the ANC's Legal Department, gives his ideas about culture. Some of us may be surprised by the things he says. They are quite different to many of our old ideas about culture and the struggle. In fact, when Comrade Albie first gave these ideas to an ANC meeting in Lusaka recently, there were many raised eyebrows! He wants to challenge us so that we will question our old ideas openly and unselfishly.

The article is long, so we have divided it into two parts. Here is the first part. You will be able to read the second part



Comrade Albie Sachs

in the next issue of Learn and Teach,

We have changed Comrade Albie's words quite a lot to make them easier for us to read. We hope that we have kept the spirit of his thoughts alive.

PART 1

We all know where South Africa is, but we do not yet know what it is. Ours is the lucky generation that will make this discovery — if we open our eyes wide enough. The problem for us is to have enough imagination to see what riches there are in the united South Africa that we have done so much to build.

For many years we have had a political programme for the future — the Freedom Charter. More recently, the ANC released the Constitutional Guidelines which gave us a basic guide to a constitution for a free and equal society. But do we have a similar kind of thinking for art and culture in the new South Africa? Do we really understand the new country and the new people that is struggling to give birth to itself? Or are our minds still trapped in the ghettos of apartheid?

In order to help us give new energy to our thinking about culture, I want to make a few suggestions which some comrades might find shocking.

'BANNED!'

The first suggestion I make is that our members should be banned from saying that culture is a weapon of struggle. I suggest a period of, say, five years. I make this suggestion even though I am fully aware that the ANC is totally against censorship and for free speech.

I have been arguing for many years that art is a weapon of struggle. But

now it seems to me that this statement doesn't mean anything and in fact it is wrong and may even be harmful.

In the first place, it makes our art poorer. Instead of getting real criticism, we get solidarity criticism. People do not feel free to criticise the work of our artists because it would be wrong to criticise a weapon of struggle. Therefore our artists are not pushed to improve the quality of their work. We accept that they are politically correct and so we do not criticise their work fully and honestly. The more fists and spears and guns, the better! We limit ourselves so much in our work that we no longer consider what is funny, or strange or really tragic in the world. We pretend that life is clear cut — good and bad, black and white, beautiful and ugly. The only conflict that we show is between the old and the new, as if there is only bad in the past and only good in the future.

THE GOOD AND THE BAD

If one of us wrote a story about Natal, the main person in the story would not be a member of the UDF or COSATU but a member of Inkatha. Yes, Inkatha. He or she would be opposed to change — a reactionary — but at the same time would feel the oppression of apartheid. The person would be thrown this way and that way by the conflict of emotions. When we read the story we would see all the struggles, pain and joy that a person experiences in the struggle for a new South Africa.

But instead, in our poems, in our paintings and in our theatre plays, we line up all the good people on one side and the bad ones on the other side. Sometimes we allow people from the one side to pass to the other. But we never show that there can be bad things in the good people or, even more difficult, good things in the bad people. We can tell who the good people are because they are always handsome and they know how to recite sections of the Freedom Charter or Strategy and Tactics.

A real weapon of struggle is a straightforward thing. A gun is a gun. There is no question about it. It fires in only one direction. If it fired in lots of different directions it would be useless. But art and culture have a different kind of power. Art and culture can look in many different directions at once to show us things which are hidden, the many different things of life which are not clear cut at all. That is why we cannot say that art is a weapon in the same way that a gun is a weapon.

AND WHAT ABOUT LOVE?

And what about love? We have published so many poems and stories and articles in magazines but you can count those that talk about love on the fingers of one hand. Can it be that when we join the ANC we do not make love any more? When the comrades go to bed, do they discuss the role of the white working class? Surely even the comrades whose work in the struggle means that they do not have the possibility of

enjoying a love life now, must remember their past loves and dream of the loves they will have in the future.

What are we fighting for if we are not fighting for the right to enjoy all the fruits of human life — including love, and fun and tenderness and the beauty of the world? The apartheid rulers would really like us to believe that because apartheid is ugly, the whole world must be ugly as well.

ANC members are full of fun and romanticism and dreams. We enjoy and wonder at the beauties of nature and the marvels of human creation.

But if you look at our art and our writing, you would think we are living in the greyest and darkest of all worlds, completely imprisoned by apartheid. The apartheid rulers seem to haunt all our paintings, stories, poems and songs like ghosts. Everything we paint or draw or write contains the oppressors. Nothing is about us and our new way of thinking and our new way of feeling. We do not express the new culture that we are building.

A COP-FREE WORLD

Listen, in contrast, to the music of Hugh Masekela, of Abdullah Ibrahim, of Jonas Gwangwa, of Miriam Makeba. Their music is full of life and human warmth and beauty. Their music tells of a cop-free world. The new and growing spirit of our people sings clearly through them. And yet if you look at our poems or books or paintings or woodcuts, all you can see is darkness.



Miriam Makeba— "music of hope and beauty"

climbs above apartheid to a place much higher, a place free of apartheid.

Our writers and painters could do the same kind of thing. They could also break away from the pain and seriousness of apartheid. They could stop trying to follow the rules of anti-apartheid culture that people (including myself, Albie Sachs) have been forcing them to follow for so many years.

Dumile, perhaps the greatest of our painters, was once asked why he did not draw scenes like the one that was taking place in front of him. This was a scene of a long line of men being marched under arrest for not

having their passes in order. At that moment, a hearse drove by and the men stood still and raised their hats. "That's what I want to draw," he said.

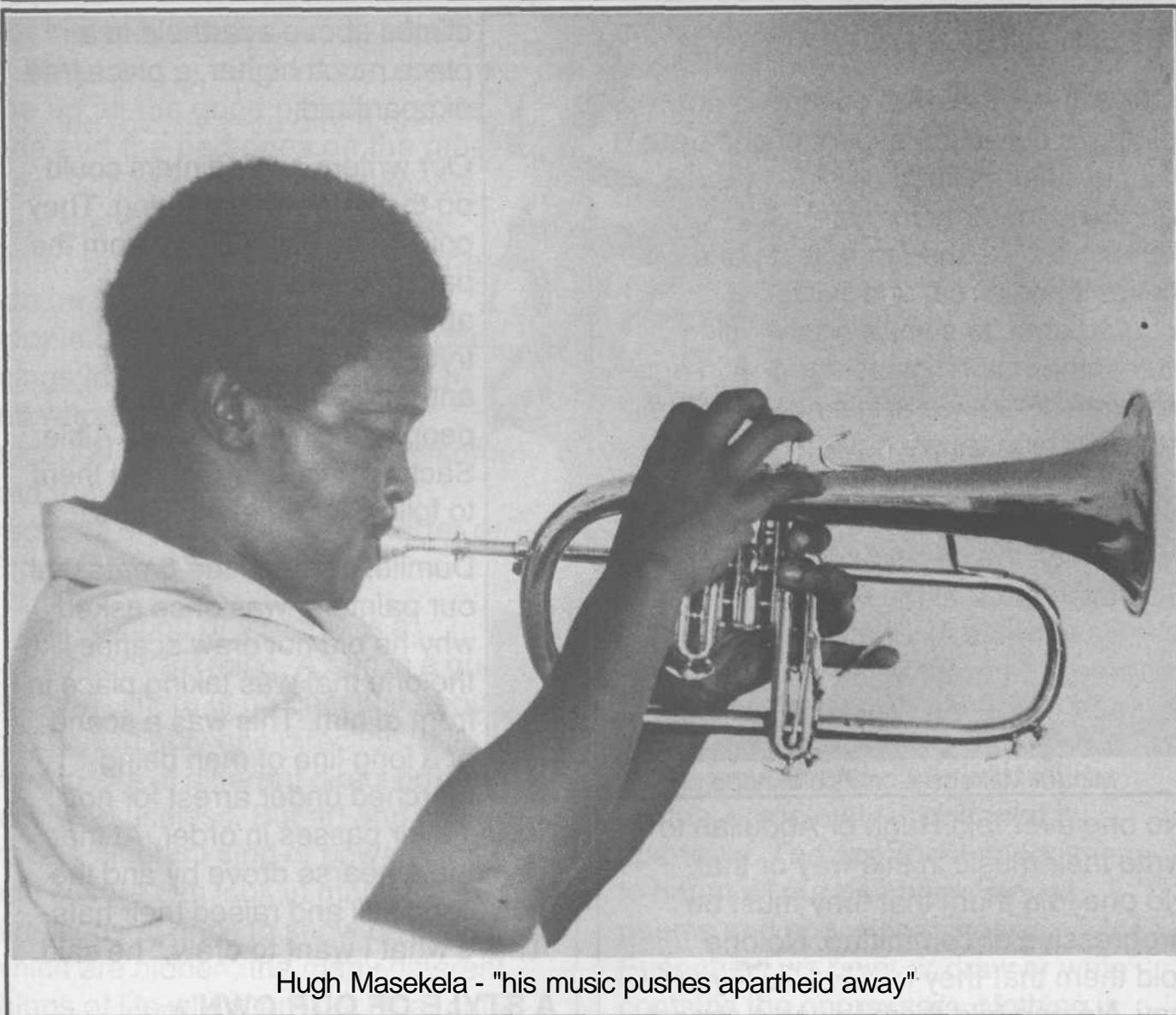
A STYLE OF OUR OWN

The narrow view of culture that we have had for so long has been damaging not only to culture but also to the struggle itself. Culture is not something separate from the struggle. It is not just something we can use from time to time to mobilise and unite the people, or to prove to the world that we are civilised. Culture is us, it is who we are, how we see ourselves and the vision we have of the world. When we make the culture of liberation, we make ourselves, and re-make ourselves.

The culture of liberation is not just a question of the discipline of our

No one ever told Hugh or Abdullah to write their music in this way or that. No one told them that they must be progressive or committed. No one told them that they must be funny or gay. No one told them to use a strong beat so that their music could be full of hope.

Their music has all these things not because they are following the rules of progressive culture but because their music comes from inside themselves, from their own personalities and their own experiences. It comes from the people's traditions and from the sounds of everyday life around them. Their music moves us because it tells us something lovely and lively about ourselves. Not because the words are about how to win a strike or how to blow up a petrol dump. It pushes apartheid away, it



Hugh Masekela - "his music pushes apartheid away"

organisation and the relationships between the members of the organisation. All organisations have these things. But our movement has developed a style of its own, a way of doing things and of expressing itself, a particular ANC personality.

And this ANC personality is very rich. It includes African tradition, church tradition, revolutionary socialist tradition, liberal tradition, all the languages and ways and styles of all the many communities in our country. We have black consciousness, some red consciousness (some people would

call it pink consciousness these days), even green consciousness (long before the Greens existed, we had green in our flag, representing the land).

Now, because our members have been spread all over the world, we also include the cultures of all humanity. Our comrades speak Swahili and Arabic and Spanish and Portuguese and Russian and Swedish and French and German and Chinese. Not because of Bantu Education, but through ANC Education. We are even learning Japanese.

WE SING WHEN WE STRUGGLE

Our culture, the ANC culture, is not simply a collection of a lot of separate ethnic cultures lined up side by side, or mixed together in certain quantities, like the ingredients of a cake. It has a real and living character of its own. When we sing our anthem, a religious song, with our fists raised up, we are expressing the relationship that we have built together. We sing when we struggle and we struggle when we sing. This is perhaps the greatest cultural achievement that the ANC has made. We have made all South Africans, from very different backgrounds, feel comfortable in our ranks.

This does not mean that all differences and tensions disappear when you join the organisation. We bring with us our own particular way of seeing the world, our jealousies and our fixed ideas. But the goals and the comradeship of the struggle we have created allow us to deal with these differences. We have had debates about such things as whether to allow non-Africans onto the National Executive Committee, whether there should be corporal punishment at the Solomon Mahlangu College, and whether married women should do high kicks on stage. Today the question of women's liberation is finally forcing itself into our thoughts and our actions, a very serious and important cultural change.

Culture is at the very centre of our movement. It is not something which we just bring out and put on the stage

on ceremonial occasions and fund-raising events, or something which we use to entertain us at our meetings. If it was so, we would have no personality at other times. No, happily this is not the case. Culture is us, as we are people, not things waiting to be put into motion from time to time.

You can read the second part of Albie Sachs' paper in the next issue of Learn and Teach. If you would like to share your own thoughts on culture with other Learn and Teach readers, please write to us and we will try to print some of your letters.

NEW WORDS

culture — art, music, poetry

ensorship — control over what people say or write

conflict — struggle

reactionary — conservative, against change, clinging to the old ways

tenderness — gentleness, loving warmth

romanticism — ideas of love

consciousness — thinking and feeling

tensions — disagreements

National Executive Committee (NEC) — the highest decision making body in the ANC

Solomon Mahlangu College — the ANC school in Tanzania

women's liberation — the struggle of women for freedom from oppression and for equality with men



Mr Laces and Mr Shoes — shoeshinmg is their game!

JOHANNESBURG SHOESHINERS

I AM the kind of person who never looks down ... at my shoes. As a result I always forget to polish them in the morning. It never really bothered me, until I realized how much it worried others in the office.

One day last week a comrade from the office invited me to go for a walk with him at lunchtime. We were heading towards the big Johannesburg Sun Hotel. Aha, I thought. I am going to be treated to a great big lunch! But just opposite the entrance of this grand hotel, I was sat down in a chair — outside! The next thing I realised my feet were raised and my shoes were being inspected.

"Mr Shoes is my name and shining is my game", said the man with the

sunshine smile who began to polish my shoes with lightning fast hands. I soon forgot about my hungry stomach and instead I sat and relaxed in the warm sun.

TOO MANY DIRTY SHOES

Mr Shoes, whose real name is Johannes Mhlambi, began to tell us more about his work. "A lot of people have dirty shoes and many of them don't even notice it. We always notice dirty shoes — it's part of our work.

"I've been shining shoes for just over two years. Before that I worked for a construction company as an assistant welder. We were retrenched because business then was not going very well.

"I was unemployed for nine months and then I saw an advert in the newspaper for shoeshiners. So I phoned the Small Business Development Corporation (SBDC) and spoke to someone there. We talked about this and that. He saw I was an honest, serious and tidy kind of guy. So he gave me the tools to start off with. I set up shop here in front of the hotel, and I've been here ever since."

A BOOMING BUSINESS

Johannes, who is 32 years old, told us he lives south of Johannesburg, in Sebokeng. "I travel by train everyday to the city centre. I am here from Mondays to Saturdays until 5.00 pm — everyday except public holidays and stayaways.

"When I started, I was charging 50c per shine. Now we charge R2.50 for men and R2 for women per shine. Women's shoes are usually much smaller than men's—that's why we charge them less.

"My busiest days are Fridays and Saturdays because this is when most people come to town. Also business flourishes over the last week of the month. For the rest of the month things are quite slow. A busy day usually gets me R75 — R80. And a quiet day about R35 — R40."

STAR CUSTOMERS

We asked Johannes about the people who come and have their shoes shined: "Many different kinds of people come here. Because we are next to the Supreme Court we get lawyers and judges coming to have their shoes shined.

"But my best customers are tourists

from America. They really like this shoeshine business and I think they are used to having this service at hand. They also give good tips and they find my prices much cheaper than they pay back home.

"I also get regular customers from the hotel. Many of the people that come to have their shoes shined are from all different parts of the world — Zaire, Brazil, Zambia. They always ask me what this country is like to live in."

With a big, proud smile Johannes told us about the famous people who have visited him. "We have met professional boxers like Mike Weaver, Henry Hearn, James Pritchard and James Broad, soccer supremos Jomo Sono and Kaizer Motaung and other big names like Brenda Fassie, Ray Phiri and Mara Louw. They have all had their shoes done here."

A RAINBOW OF SHOES

"For a long time I just used to clean shoes — but my job changed one day when an old white lady came to me and wanted her heels repaired. I told her I only shine shoes and she said: "No man, you're losing out." So it gave me an idea — a week later I got a hammer, heels and nails. And I started repairing women's shoes. I taught myself bit by bit.

"Some people choose to take their shoes to shoe shops for repairs. And then some of them come to us afterwards and ask us to re-do their shoes. They say that these shops are too expensive and that they were overcharged or that the job was not well done.

"I usually repair women's shoes and

charge about R2.50. Ladies often like to change the colour of their shoes. They come to me and say: 'I wanted white shoes and now I want them pink' or 'I am going to a wedding and I need the colour changed'."

Johannes showed us some of the shoes he had repaired. There were stacks of them and they all looked brand new — some with new heels or tips and others with new soles. He also showed us the many shoes he had dyed — there was every colour under the sun.

"But a lot of people who bring their shoes for repairs don't always come back to collect them. So I am forced to sell some. I give six weeks allowance. And if they come and report that they do not have enough money, I give them an extra three weeks' grace."

MR LACES JOINS MR SHOES

While we were chatting a young man walked up to us. Johannes introduced him in a professional manner: "This is Mr Laces, he is my assistant". Mr Laces' real name is Richard Motaung.

He is from Pimville in Soweto.

"If I am busy dyeing shoes, Richard does the shining," Johannes explained. "On a busy day there are always lots of people walking around and then I know I will need help. It all depends on how many people are wearing dirty shoes."



Among the many famous people to have their shoes shined by Mr Shoes are American boxers Henry Hearn and Mike Weaver

Richard explained how he started working with Mr Shoes: "We met at Orlando Stadium. Johannes was sitting next to me and we were cheering for the same team — Orlando Pirates. On the Monday when I came to town I recognised him and we chatted. Johannes said he needed help and I needed a job. This was a year and four months ago."

THE MANY FACES OF THE CITY

We asked Johannes if

anyone ever harassed them and he told us: "A woman gave us hassles once — but the security guard told her that our shoeshine service was needed. We get more help than hassles. For instance, the porters from the hotel help by sending down many customers. They also let us store our things in the back of the hotel so when we come in the morning we

know everything will be in order.

"But there are always tsotsis to beware of. I remember early one morning three drunk tsotsis came to me. They wanted to take my brushes. They just grabbed them and instead of having a big fight I managed to sweet-talk them out of it.

"Luckily, problems like these don't happen everyday. In fact, most of the time the people are friendly... and always interesting. On the streets, we see all sorts of people. We see punks, drunks, handbag snatchers — just like the busy streets of New York. And we also see many prisoners coming to the back of the Supreme Court in police vans, singing and chanting..."

DREAMS FOR TOMORROW

Mr Shoes has a good business, but he knows there is still room for improvement. "Now I want to improve my work so I'm organising a kiosk from the African Council of Hawkers and Informal Business (ACHIB). After I get a kiosk I'll try to get a sewing machine to stitch shoes. At the moment I don't do any stitching because I don't have a machine."

And he dreams of one day visiting the world capital of shoe shiners — New York.

"This place is good to me — never mind the problems that surround us all in this country. I am happy. But I don't want to die before I see New York. I want to go there to learn better skills in my trade."

DR NUGGET AND MR NUGGET

It was long past our lunch hour so it was time to say our goodbyes. But before we left Mr Shoes and Mr Laces,

they said we should visit their friends, Doctor Nugget and Mr Nugget, down the road.

So off we went, in our sparkling shoes, to the Stock Exchange and there, under some colourful umbrellas, were the two experts. They were both very busy and we noticed from all the warm greetings that these men were very well known to all those who work in the area. They took one look at our shining shoes and knew we were not there for business!

Mr Nugget, whose real name is Isiah Hlatshwayo, and Derrik Makhubule, otherwise known as Dr Nugget, have both been in this spot for three years. The story of how they started out is much the same as Mr Shoes'. But their problems are different.

SECURITY GUARDS INTERFERE

Mr Nugget explained: "When we do repairs we usually give our customers about four weeks to fetch their shoes — I can't give them much longer because I have a big problem with storage space."

Dr Nugget explained why storage is such a problem. "I keep my stuff inside a packing room in a building nearby. I used to keep my chairs chained to a cement block right here. But the security guards cut the chains off my chairs and threw them away. These security guards are inhumane. They do not want blacks to make any money at all."

Mr Nugget has also had problems with these security guards. "Two security guards once took all my shoes and threw them away. We drew up a petition and got a lot of support from the people who work in the Stock Exchange. In the petition we complained about the



Mr Nugget at his 'shop' outside the Johannesburg Stock Exchange.

security manager. In the end they were the ones who lost their jobs," says Mr Nugget.

"But afterwards I had to pay out about R600 because the shoes had been thrown away. The managing director of the building, who lives in Durban, gave me R50 to help me out," he added.

AN INVITATION TO ALL

But Dr Nugget was quick to add that despite these problems they were both very happy here. "We look after ourselves and we are able to support our wives and children. We don't have any boss — we are our own bosses."

All the shoeshiners we spoke to had the same message for our readers: "People must carry on reading Learn and Teach because there is a lot to learn from it." And of course, they had a special message for the thousands of people with dirty shoes: "Come have your shoes shined!."

We walked back to the office smiling and to this day nobody has complained about my shoes — they are now always sparkling clean! And next week I think I'll have my old green shoes dyed bright pink!

ADDRESSES

African Council of Hawkers and Informal Business (ACHIB)
P.O. Box 4122
Johannesburg
2000
Tel: (011) 230595/6/7

Small Business Development Corporation (SBDC)
P.O. Box 4300
Johannesburg
2000
Tel: (011) 6437351/2/3

NEW WORDS

business flourishes — business is doing well, booming

dye — change the colour, for example of shoes, clothes or hair

inhumane — without feelings for other people

ENGLISH LESSON

Writing a Letter for a Job

When you apply for a job, you very often have to send a letter of application. In this lesson we are going to look at how to write a letter of application.

Test Your Word Power!

The following words are often used in job advertisements. Do you know what they mean? Match the word in column A to its meaning in column B. We have done the first one for you. (The answers are at the end of the lesson.)

COLUMN A	COLUMN B
1. applicant	a) answer as soon as possible
2. CV	b) you can discuss the salary you want if you get the job
3. referee	c) someone who will recommend you for the job. Usually a former employer or teacher
4. salary negotiable	d) medical aid and pension fund
5. benefits	e) a list describing your education, work experience and so on
6. reply ASAP	f) the person applying for the job

Read the advertisement below carefully.

The Halo Group has a vacancy for a receptionist/secretary.

Applicants must:

**have knowledge of shorthand and typing*

**have at least one year's experience*

**speak good English as well as an African language*

**be prepared to work long hours*

Knowledge of computers is an advantage.

Salary negotiable. Usual benefits.

Apply in writing ASAP to:

The Halo Group

Box 55367

Johannesburg 2000

Enclose certificates and the names of 2 referees.

What to Say

When you write a letter of application, you must try to convince the employer that you are the very best person for the job! You should try and mention everything that the advert asks you about.

Lindiwe Khosa decided to apply for the job as receptionist/secretary. She wrote this letter on the next page. Has she mentioned everything the advertisement asked her for?

Read the letter and then answer the question below.

S/e.of Sir /Madam,

I would like to apply for the job of a Secretary advertised in the "Herald" on 23 January 1990.

I completed Standard 8 in 1988, working as a sales person in a clothing store. I am a trained secretary. I have completed six months secretarial course last year. I have enclosed a copy of my certificate with this letter.

I can type and do shorthand but I do not have any experience of computers. However, I am keen to learn.

I look forward to hearing from you soon.

Yours faithfully,

Lklo

Lindiwe Khosa (Ms)

Has Lindiwe written about all the things the advert asked for? Look at the checklist below and put a tick next to the things she has mentioned. We have done the first one for you. (Check your answers at the end of the lesson.)

- | | |
|---|-----|
| 1. What position she is applying for | |
| 2. Where she saw the advert | i) |
| 3. Why she wants to do this job | [] |
| 4. What education she has | [] |
| 5. What experience she has | [] |
| 6. What languages she speaks | [] |
| 7. If she can type and do shorthand | [] |
| 8. If she knows how to use a computer | [] |
| 9. When she is available for an interview | [] |

What Not to Say

What you say in your letter of application is just as important as what you say in an interview. In Lindiwe's letter, she forgot to say a few things. In the letter below, the applicant has said too much or has said things that he shouldn't say! Read the letter and put a line through the parts that you think the applicant shouldn't say.

We have done the first one for you.

Dear Madam/Sir,

I would like to apply for the job of clerk that you advertised in "People" magazine on 14 February 1990. ~~From the advert, I can tell that yours must be a top company.~~ I have been unemployed for many months and nobody wants to give me a job. Before that, I worked as a clerk for three years but I did not like my boss so I left. I speak fluent English, Xhosa and Zulu. I am 33 years old and am divorced. I support my 4 children and my mother. My girlfriend also helps me. I have a lovely smile, dark brown eyes and am good looking. Please can you tell me how much I will be earning?

Enclosed find the names of two referees. I will be available for an interview at any time

Yours faithfully,

Ernest Bopape (Mr.)

Rewrite the Letter

Rewrite Ernest's letter as you think it should be on a separate piece of paper. Then check what you have written with the letter at the end of the lesson.

Beginnings and Endings

Finding a good beginning and ending for the letter can be difficult. Perhaps the best thing is to keep your beginning and ending as simple as possible.

Here are some ways of beginning the letter:

I saw your advertisement for a clerk in today's "New Nation". I would like to apply for the post.

OR

I would like to apply for the post of photographer advertised in last week's "City Press".

Here are some possible endings:

I enclose a copy of my CV and the names of two referees. I will be available at any time for an interview.

OR

I will interview after the 15th of Janua

SOME MORE UPS

- if you do not know the name of the person* begin *thB* letter **Dear Sir/Madam** and end **Yours faithfully**.
If you know the name of the person you are writing to, then begin with **Dear Mr X** or **Dear Mrs Y**. You should end with **Yours sincerely**.
- You should try to use plain paper - but make sure your writing is not crooked!
- Write your name and address in the top right hand corner and the name of the company below it on the left hand side. Always put the date,
- Don't use big words unless you are 100% sure that you know what they mean,
- Avoid saying things like:
Have mercy on me....
Please give this letter your most favourable consideration
I beg to apply,TM
- These are old-fashioned ways of writing and are not used any more, it is better to follow the suggestions above for beginnings and endings,

Use Correct Language

In this letter, the words in brackets are missing. Can you fill them in?

Choose from these words.

hearing	unemployed	to
certificates	with	
speak	advertised	
available		

Dear Sir/Madam,

I would like () apply for the job of security guard as () in the Sowetan newspaper today.

At the moment, I am (), but I am a trained security guard () seven years' experience. I left my last job because my mother died and I had to go home for several months.

Although I do not have matric, I have managed to educate myself by reading and discussion. I () english well.

I enclose copies of my () and the names of two referees. I will be () for an interview at any time.

Looking forward to () from you.

Yours faithfully,

Mr. Oliver Dlamini

Test Your Word Power!

1.f 2.e 3.c 4.b 5.d 6.a

Rewrite the Letter

Dear Sir/Madam,

I would like to apply for the job of clerk that you advertised in "People" magazine on 14 February 1990.

I have been unemployed for many months. Before that, I worked as a clerk for three years. I speak fluent English, Xhosa and Zulu. I am 33 years old and am divorced.

Enclosed find the names of two referees. I will be available for an interview at any time.

Yours faithfully,

Ernest Bopape.

Fill In the Missing Words

1.to 2. advertised 3. unemployed 4. with 5. speak
6. certificates 7. available 8. hearing

Check Your Spelling

1. apply 2. because 3. discussion 4. English
5. faithfully

Check Your Answers

_____ 5.

_____ 3.

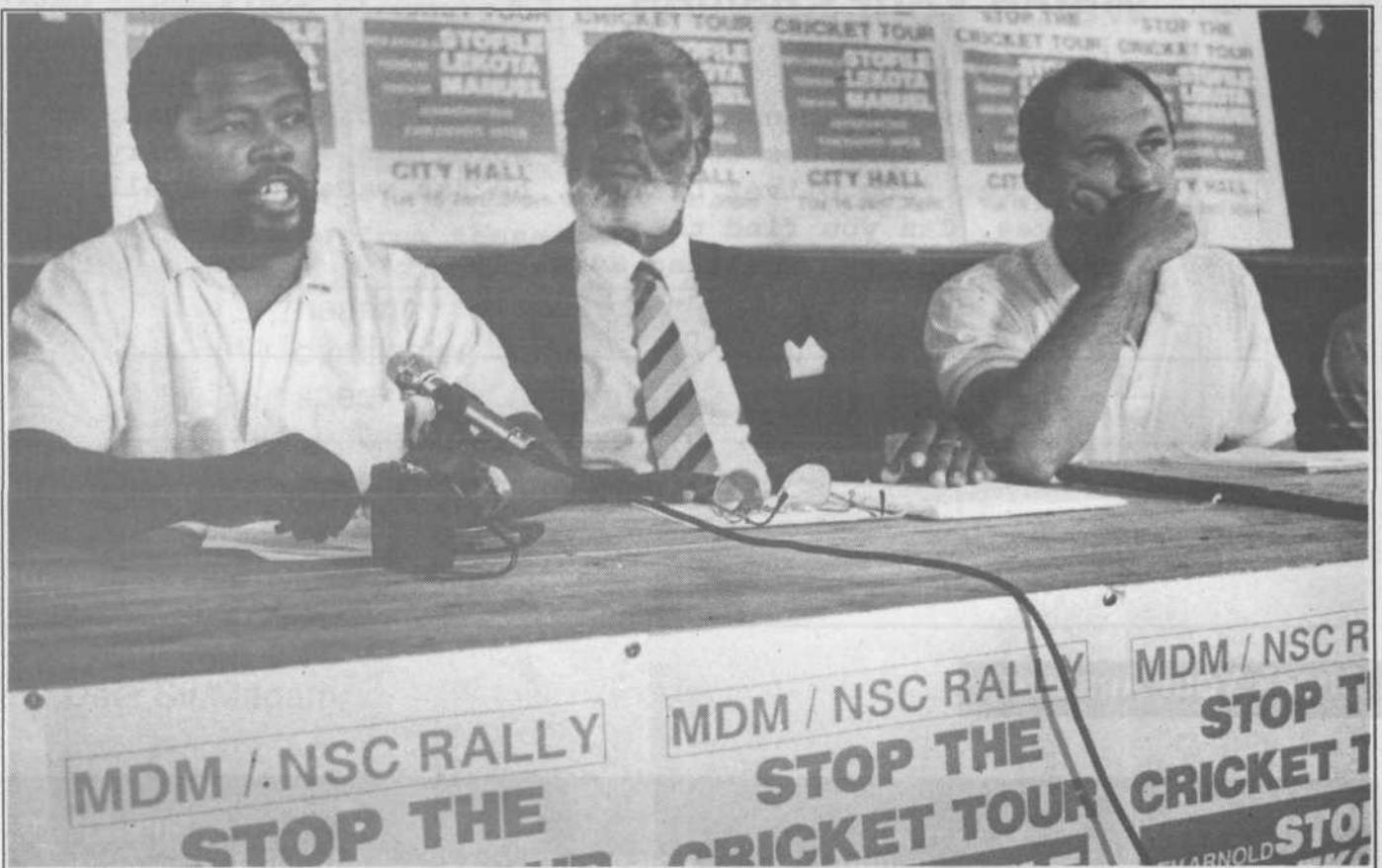
_____ 1.

_____ 4.

_____ 2.

Spelling mistakes in a letter of application look bad. If you are not sure how to spell a word, use a dictionary. In the letter from Oliver Dlamini, he has made five spelling mistakes. Can you find them?
Write the correct spelling here.

Watch Your Spelling



Nconde Balfour, chairperson of the National Sports Congress, announces the Anti-Cricket Tour Campaign at a press conference in January this year

STOP RACIST SPORT!

An Interview with Krish Naidoo, General Secretary of the National Sports Congress (NSC)

IN 1960, South Africa took part in the Olympic Games for the last time. Soon afterwards, the African countries got together and made a resolution calling for an international boycott of South African sports. The Resolution was adopted. Since then, any tours to South Africa have been rebel tours.

This year, Mike Gatting and his British cricket team have come here to play cricket. Everywhere the cricketers go, they meet with thousands of people telling them to go home. In restaurants and hotels, the staff have downed tools and refused to serve the rebels. And on the playing fields, the applause of the few spectators is drowned

out by the steady hum of freedom songs from those outside the stadium gates.

Learn and Teach spoke to Krish Naidoo, the General Secretary of the National Sports Congress (NSC), the organisation that has spearheaded the Anti-Cricket Tour Campaign.

Learn and Teach: Could you please give us some background to the National Sports Congress (NSC). How and when did it start?

Krish Naidoo: The UDF began to be concerned with sports and culture in 1985. In the same year, it campaigned



Krish Naidoo, General Secretary of the NSC



A kitskonstabel on guard outside the change rooms of the English cricketers

against the New Zealand All Blacks rugby tour. The UDF made it clear to the team they couldn't play in a country where apartheid is felt in each and every aspect of life, even sport. The tour was cancelled.

In 1986, the UDF established its Sports Desk, with the aim of working with UDF affiliates. In April 1988, we decided to form a broader sports organisation, called the National Sports Congress. Today, we have both regional and national structures and our membership has been open to all local sports clubs since December last year.

Learn and Teach: What are the NSC's aims?

Krish Naidoo: Our policy is based on three legs. The first one is unity — we believe that in a post-apartheid South Africa there will be only one sports movement. The second leg is the

development of sport — in Africa, too little attention is given to sports. We are trying to develop sports people for a post-apartheid South Africa.

The last leg is preparation — we are preparing our sports people to play a meaningful role in the new non-racial democratic society we are building.

As part of our programme of action we have organised Soccer Unity talks. They are going well and we hope that by the year 1992 we will have one soccer federation. We are also involved in unity talks in sports such as tennis and table tennis.

Learn and Teach: About Mike Gatting's English Cricket tour— could you please talk about the campaign against it.

Krish Naidoo: Last year we met with the South African Cricket Union

(SACU) and told them to forget about the English Cricket tour. We said they should instead solve the problems in sports in South Africa, such as the division in sport along racial lines. SACU refused to cancel the tour.

We then sent representatives of the UDF and COSATU to meet with the English cricketers. The cricketers still said they would not cancel. It was then that we decided to form the Anti-Cricket Tour Campaign. We have organised protest demonstrations against the tour like those that have taken place at Jan Smuts airport and Bloemfontein.

Learn and Teach: What are the aims of the campaign?

Krish Naidoo: Simply to stop the tour. But we have also decided to use this anti-tour campaign to educate our people about the sports struggle. At the same time, the campaign has shown us how much support we have. We hope that this will be the last rebel tour in this country.

Learn and Teach: What do you say to those whites who say that it is their democratic right to invite and watch Gating and the English Cricket team?

Krish Naidoo: That is a mad understanding of democracy! They are not genuine with themselves because if they were truly democratic, they would do what the majority of the people in this country and the world are doing — that is, to reject the tour.

Learn and Teach: What gains have been made so far in the anti-tour campaign?

Krish Naidoo: We have had the chance to explain to our people about

the sports struggle. We have made links with other sports organisations inside and outside South Africa. And we have had the chance to lay the basis for a mass sports movement in the future. Most importantly, we have educated and organised our people against apartheid sports.

Learn and Teach: Mike Gating and his fellows have been called "rebels" and "mercenaries". Do you agree with these descriptions?

Krish Naidoo: Yes! Mike Gating and his English cricketers are breaking the laws of the world sports movement. We are not the founders of those laws — the international community is. So Gating and his fellows are rebelling against the world.

Learn and Teach: Some time ago on TV we saw some black people in Bloemfontein protesting in favour of the tour. Who are these people?

Krish Naidoo: Those were school children who were transported from Bophuthatswana by SACU. They were not from Kimberley. We have learnt that they were paid to come and protest in favour of the tour. It was sort of a Yent-a-protester¹ business. It makes a mockery of SACU and its leader AN Bacher, because people are asking why they used black children. This proves true that "SACU is riding to fame on the backs of blacks."

Learn and Teach: Why has Mike Gating's tour been targeted? Other sports people who have broken the boycott, like the golfers at the Sun City "Million Dollar Tournament" and the recent American athletics team, did not experience the same protest actions as the cricket tour.



Hotel workers at the Sandton Sun in Johannesburg protest against Mike Gattling's rebel tour

Krish Naidoo: We are still a new organisation, and we are doing it slowly but surely. We are still educating our people. We are planning more meetings to educate our people about other sports.

Learn and Teach: What is the NSC's relationship to the South African Council of Sports (SACOS) and to the South African Non-Racial Olympics Committee (SANROC)?

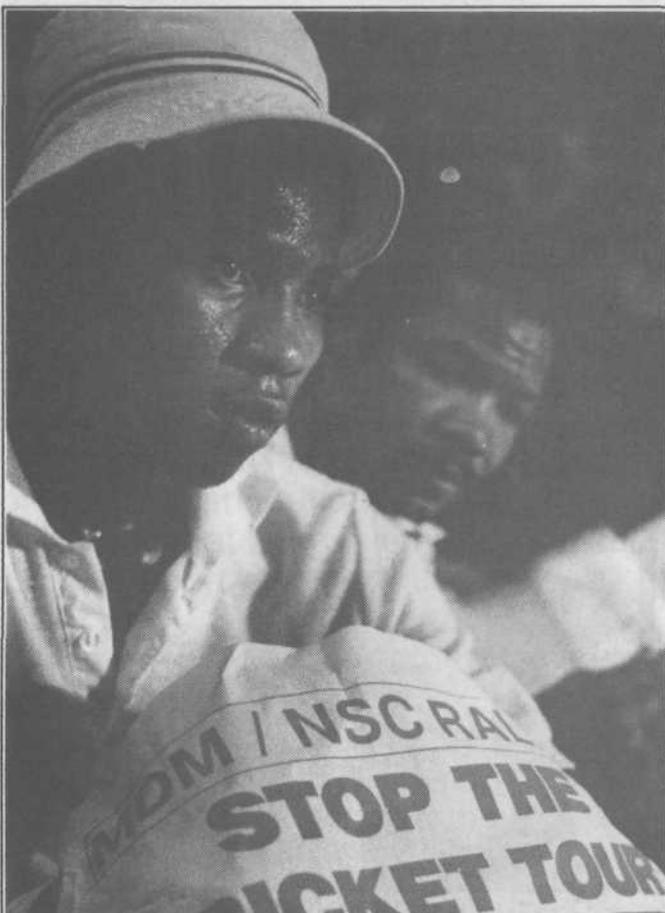
Krish Naidoo: We have a working relationship with SANROC, although we do not have formal links. SANROC has helped us a great deal during this Anti-Cricket Tour Campaign. Among other things, we have used their offices in Britain to launch our campaign there against this tour.

Our relationship with SACOS is not easy to explain. It is too early to talk of unity between the two organisations,

but what I can say is that we have a very good relationship with some of SACOS¹ sporting codes, especially cricket and rugby. Some of the officials and members of these codes are also NSC Interim Executive Committee members. We have discussed the question of unity with SACOS several times and we hope that SACOS will in future see itself as one of those forces that are fighting for unity in this country.

Learn and Teach: What is the NSC's position on sporting contacts with other nations or sports people from other nations?

Krish Naidoo: The International Campaign Against Apartheid Sport (ICAAS) says that no nation or sports people from other countries should have contact with South Africa until apartheid is completely destroyed. We are part of that world community.



The hot sun didn't stop this comrade from protesting against the rebel tour

Learn and Teach: *Are there any exceptions to the NSC's policy? In other words, are there any situations where the NSC would support sporting contact with other countries?*

Krish Naidoo: The only exception is when we encourage people to go to other countries for training only. But those sports people must come back and share their skills with others. This is part of our 1990 programme of action.

Learn and Teach: *What is the NSC's opinion of SACU's township cricket coaching clinics? Do you see this as a sincere attempt to promote non-racial sport, or just an attempt to fool the world community?*

Krish Naidoo: I have said that

development is part of our programme. But our people have problems with SACU's programme because they were not properly consulted by SACU. We learnt that they only consulted the DET, an apartheid structure that our people do not support.

In townships like Atteridgeville in Pretoria, people are organising against SACU's cricket programme. The NSC is also planning to replace SACU's programmes with our democratic ones.

Learn and Teach: *Under what conditions will the sports boycott be lifted?*

Krish Naidoo: For the sports boycott to be lifted, the South African sports people have to get their house in order. They have to be united and fight against apartheid. All of them — black and white — have the serious task of getting together and solving the problems of sponsorships and apartheid in sports.

We are quite confident that within two years we will have addressed these problems. We hope to see our sports people marching hand in hand with the masses of our people towards a non-racial democratic country. Then we shall be saying that conditions are ripe for the sports boycott to be lifted!

NEW WORDS

objectives — aims

mercenaries — people who are only interested in money

an attempt — when you make an attempt to do something, you try to do it

make a mockery of something — make something look stupid

address a problem — discuss a problem and try to solve it

LETTERS

Dear Learn and Teach,
I read Learn and Teach and find it very easy to understand. I think it is very important for people to read it and understand the struggle. I think that to understand the struggle you have to feel the oppression on your shoulders and consult people and books. I think this people's magazine teaches us how to pick up the spear and fight this merciless and unjust apartheid regime. I hope this magazine can give the people all the information they can get.
Comrade Sicelo
UMTATA

Dear Learn and Teach,
What wonderful satisfaction it was to get my regular copy of your magazine. I have been getting them for the past two years. I would like to pass on my sincere thanks to my favourite magazine and would like to wish everyone at Learn and Teach and its readers the best of luck and a prosperous year.
Andries N.P
MADIBOGO

Dear Learn and Teach,
In the name of the Freedom Charter I greet all the ANC leaders who are trying to play a progressive role in changing South Africa. There is one thing I know: apartheid was not created by God. The forces of apartheid forced our leaders to leave their country. In our thoughts and our actions, we take forward their work and commitment. Let's not let our leaders die in vain. Welcome home all our leaders.
N.P.
Lady Frere

Dear Learn and Teach,
I want to tell you that here in Venda people die like chickens. Vhavenda people kill people and take some parts from their bodies. If you go and complain to the doctor, he will tell you that it is a dog

who took the part or something like that. But I am a Christian so when I look at a doctor I feel that the doctors are working for money and the people who have no money are suffering. We are dying like flies in milk. Our President is Ravele. He is sleeping. Help us to solve this problem.
Worried
VENDA

Thank you for your letter. It is very difficult to know how you can fight against ritual murders. Perhaps you should speak to the Northern Transvaal Council of Churches. They are investigating ritual murders. Their address is:-
Northern Transvaal Council of Churches
Van der Stel Building
20b Vorster Street
Pietersburg
0699
Tel: (01521) 3872

Dear Learn and Teach,
We greet you in the name of God and ask him to bless you and us and our nation. Please help us to meet with Mr Murphy Morobe and the leaders of the MDM. Please pass our letter on to them. We, in prison are being treated badly. We cry to the nation. Please help us to contact a lawyer. How many people must still die in prison before we get help?
G.M.
PRISON

Thank you for your letter. We have spoken to Lawyers for Human Rights. They will send a lawyer to help you. But if anyone else has a similar problem they can write to Lawyers for Human Rights at this address:-
Lawyers for Human Rights
713 Van Erkom Building
Pretorius Street
Pretoria
0002

LETTERS

Dear Learn and Teach,
Greetings to all your readers. Thank you for a magazine that teaches us so much. I am a man of 38. I work for the municipality in Theunissen. I had an accident at work. When I returned to work, they refused to pay me for my accident. So I decided to ask Learn and Teach for help. I want books about working laws, notice pay, maternity pay and so on, I want to know what trade union I can join. Help me because I want to take action against my cruel boss.
A.M.
THEUNISSEIN

Thank you for your letter. If you want to join a union, write to:-
South African Municipal Workers Union
4th floor
Queens Court
Cnr. Bree & Klein Streets
Johannesburg
2001
Tel: (011) 29-6579 or 29-6691

If you want to buy books about working conditions, you can write to
Work Information Group and ask them what they have and how much the books cost. Their address is:-
Work Information Group
P.O. Box 5244
Johannesburg
2000

Dear Learn and Teach,
I am writing to tell you a story which one of my comrades told me. On 26 September 1985 at a certain village near East London, the youth gathered to protest against their removal from their village and their incorporation into the Ciskei. The headman called the police. When the police came, they told the youth to disperse and fired teargas at them. People ran in all directions. Some people ran onto a nearby farm. There a boy was shot dead. The police said that the bullet came from the farmer's gun. So people began to boycott the farmer's shop. The farmer spoke to the people and said he

did not mean to hurt anyone. Then he slaughtered an ox and asked the villagers to forgive him. Comrades, don't you think that the farmer should be punished if he is guilty?
A. R.
VIRGINIA

Thank you for your letter. We told your story to a lawyer. He said that the family of the boy who was killed must speak to a lawyers if they want to lay a charge against the farmer. The boy's family can go to one of these advice offices in East London.
Advice Community Development Centre
315 Carmel House
7 Gladstone Street
East London
5201
Tel: (431) 26030
Open: 8.30am — 1.00pm

Afesis Advice Centre
3 Zephyr Street
Pefferville
5209
Tel: (0431) 433831
Open: 9.00am — 4.00pm

Dear Learn and Teach,
I am appealing for unity among the students at the Sekhukhune College of Education. The students are split because of their political beliefs. They spend their time criticising each other's organisations like Azapo, the ANC, UDF, SACP, PAC and others. On commemoration days, for example September 12, Steve Biko Day, a certain organisation claims that day as their day. We are divided by whites into races and bantufans but now blacks are dividing themselves.
M.S.M.
APEL

Dear Learn and Teach,
I am a Mangaung youth and a male student nurse. My big question is this: how can nurses take part in the struggle?

I LETTERS I

It's high time that people know that nurses also want a people's government. It is also time for nurses to take part in the struggle so that when victory comes, and it will come very soon, nurses must have something to be proud of. I ask all comrades to help to teach nurses about the struggle.

M.T. M.
ROCKLANDS

Thank you for your letter. The National Education, Health and Allied Workers union has started a nurses' project to organise nurses. If you want to find out more about it you can write or visit them at:-

National Education, Health and Allied Workers Union

***P. Prophet Building
23 St Georges Street
Bloemfontein, 9301
Tel:(051) 47-1613***

Dear Learn and Teach,
I am not a resident of Soweto but there is something in Soweto that worries me a lot. At the Zennex garage there is a cross-road. Every day people are knocked down there but the state does nothing about it. At least they could build a bridge to help people cross the road. I think there are many unnecessary robots in white suburbs. I think that the reason that there is not a robot at Chiawelo is because there are no whites. Dear Learn and Teach, what can be done about this problem?

A.T. Mauda
MATANGARI

We spoke to the Soweto Traffic Department about your letter. They say they are busy making the Old Potchefstroom Road better. That is why there are no robots. But once they are finished working there will be a robot at the Zennex garage. They do not build bridges for people to cross roads because they say nobody uses them.

Dear Learn and Teach,
I am eighteen years old. I was once in love with a girl. The day after we fell in love, this girl went away for three weeks. We had intercourse once after she came back and then we had a fight. Eight months later she came to my house with her parents. She said I had made her pregnant. But her friends told me that she had had another boyfriend while she was away for those three weeks. The thing that hurts me is that I do not think it is my child but my parents are supporting the child. What can I do?

CSP
HEIDELBURG

***Thank you for your letter. If you are not sure if the child is yours, you can have a blood test to prove that you are not the father. When the baby is at least six months old, you and the baby must go for the test at the Paternity Section of the South African Blood Transfusion Services. If the mother will not let you take the child for the test, you must get a court order. The test costs R375. Here is the address and phone number-
South African Blood Transfusion Services
64 Klein St
Hillbrow, 2001
Tel: (011) 724-1401***

Dear Learn and Teach,
I saw some advertisements in the "Imvo Zabantsundu" newspaper. The advertisements promise to help people buy butcheries, restaurants, combis, cars, tractors, supermarkets etc. and even to lend money from R1 000 to R75 000. But before they can help you, you must pay R30 or R80 or R100. You do not get your money back if they cannot help you. When I wrote to find out more, I wrote to three different places. But when their letters came back, they were all the same letter except that they had different addresses. These are the names of the companies I wrote to:

LETTERS

- * RELIABLE BEST SERVICE
- * ACE CONSULTANTS AND COORDINATORS
- * CONTINENTAL CONSULTANTS AND CO-ORDINATORS

Do you think these companies will help me?

D.T.M.
GEORGE

Thank you for your letter. We phoned Ace Consultants and spoke to the boss, Mr Dlamini. He said he knew nothing of Continental Consultants or Reliable Best Service. When we asked him why the letters were all the same, he said that other companies have copied their letters. When we asked him why you could see where they had crossed out Reliable Best Service on their letter, he said that he had used Reliable's letter. But now he was in business on his own. We then phoned Continental Consultants and guess who the boss was... Mr Dlamini again!

If you want to borrow money, it is always better to ask the bank yourself. If you want to start a small business, get advice from places that specialise in small businesses. Here are two addresses for you.

Small Business Development Corporation
P.O. Box 7780
Johannesburg, 2000
Tel: (011) 643-7351

Get Ahead
P.O. Box 3776
Pretoria, 0001
Tel:(012) 342-2186

Dear Learn and Teach,
I want to correspond with readers of Learn and Teach, especially youth and students from the following countries: Zimbabwe, Namibia, Zaire, Uganda, Swaziland, Malawi. My name and address are:-
M.A. Mayimva

P.O. Box 488
P.O. Umkaas
4170

Dear Learn and Teach,
I am looking for my sister, Ellenah Ngwamathe Motomane. I have not seen her since I was young. My parents said she lived in Maputo. My mother's name is Welheminah Raisibe Maluleka. Her older daughters are Christinah Ngwamabatlo and Enneth. If anyone knows anything about my sister, please write to:-

W.K. Lindi
United Church
P.O. Box 795
Hammanskraal
0400

Dear Learn and Teach,
Please publish my poem on June 16th.
I just can't forget you, brothers and sisters

When you rose up in 1976
When you stood and and fought
against Afrikaans
These cowards came and opened fire
on you
But you never surrendered
You fought until you defeated them
And now we learn our subjects in
English
It is all because of you
It's you who fought for us
How can I forget you?
I just can't forget you,
Not even for a single day.
Ralph Mabunda
ACORNHOEK

Dear Readers,

Do you have a problem that you would like us to help you with? Any thoughts or ideas you would like to share with other readers? Then write to us. Our address is:

Learn and Teach Publications
P.O. Box 556
Johannesburg
2000

SLOPPY

IN BOILING WATER (PART 2)

Beware the devil in the bottle!
©Mogerosi Motshumi / '90

SLOPPY IS IN HOSPITAL. HE IS RECOVERING FROM BURNS TO HIS FACE, NECK & ARM.

Sloppy! Is it you? What happened, you poor darling?

Gulp! Liz, Ol' Speedfire was overheating!

...I tried to remove the radiator cap, and there was this sudden rush of boiling water...

Sob! Everything'll be alright, dear!

Bye for now!

SLOPPY'S FRIENDS AND CO-WORKERS ALSO COME TO SEE HIM.

Shame, Sloppy!

I'll go buy him some orange juice

Smiff

GET WELL SOON

Buy him lots of juice! Good for him, y' know! But now it's time for his bath!

Okay, sister!

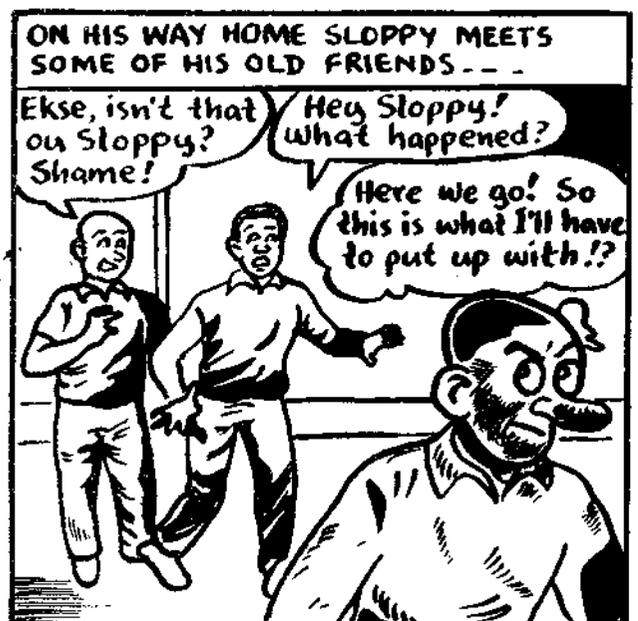
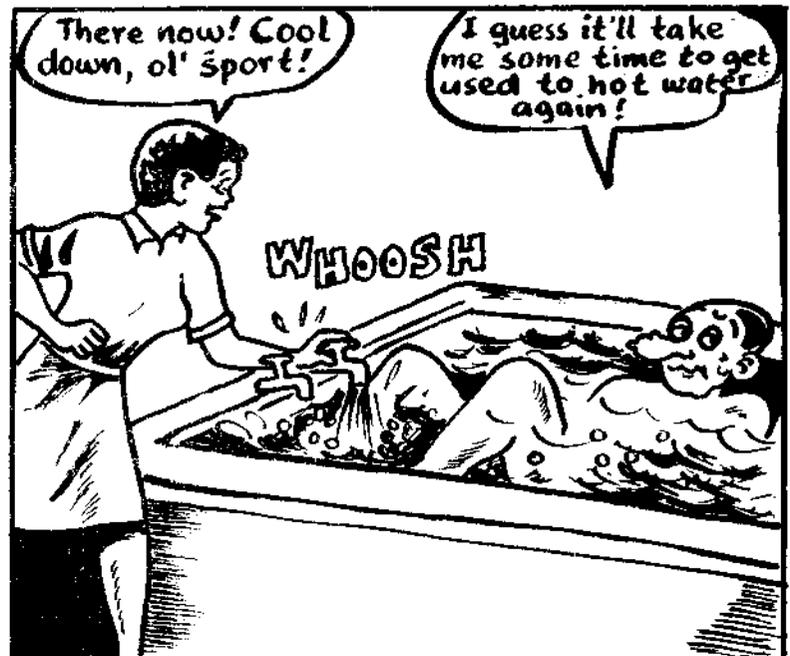
Gulp! Bath time! Pain time! My skin's still raw from yesterday's scrubbing

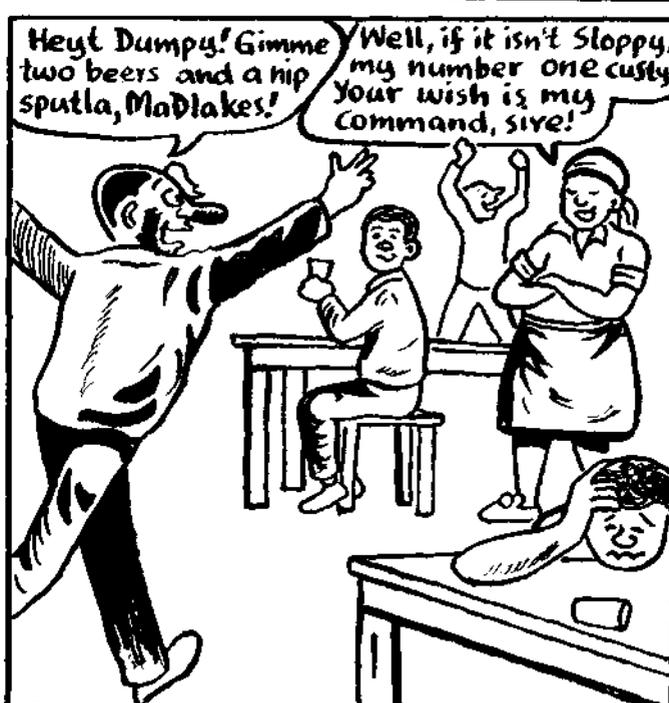
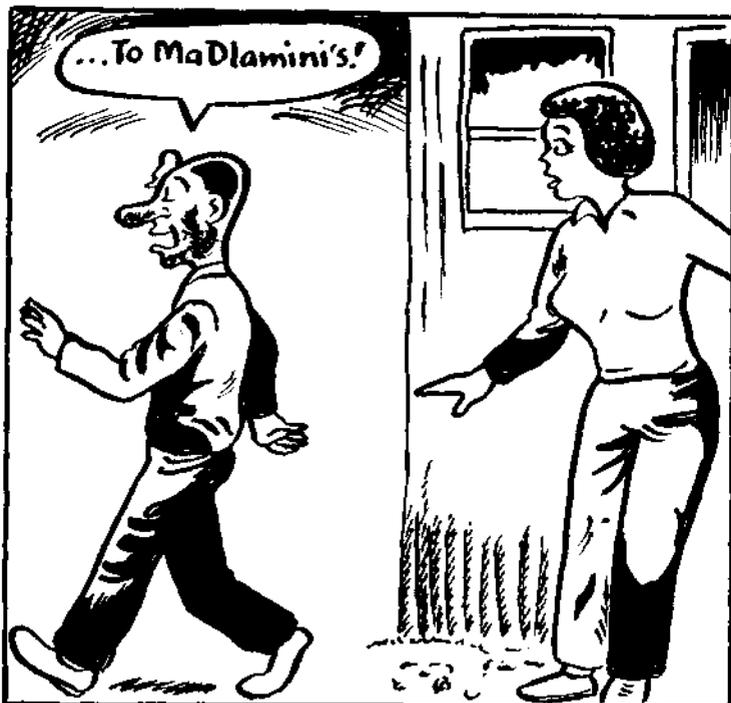
I don't know which hurts more, well-meaning nurses peeling the burnt skin from my aching body...

..Or well-wishing friends drowning me in pity!

THE NEXT MOMENT...

YARRGH





SLOPPY RETURNS TO WORK AFTER A WEEK'S "REST."

Sloppy! There'll be a "Welcome Home" rally on Saturday! Will you come and help give out some pamphlets and sell a few books?

Er... I'd rather stay indoors! Can't bear the sun's strong heat, you know!

Shame!



... And people who keep saying "shame" and stare at me like I'm some wild thing from Jupiter!

GRRR
GROWL
WOOF
WOOF



Maybe I should go for plastic surgery! Be my old self again! "Hello, Pretty Boy!" Hee Hee Hee!

... But meantime I'll work- and drink- of course- from home!

I've already phoned one of the guys at work to let him know what I'm working on!



A FEW DAYS LATER ... SLOPPY'S CO-WORKERS ARE HOLDING A MEETING.

I haven't seen Sloppy for some days now!

Oh! He's working from home!

But I know nothing about it! No! Something's got to be done!



SLOPPY GETS A LETTER FROM HIS EMPLOYERS...

Eh? What's this? ... And because of the above reasons, the staff decided that you be dismissed!

Sloppy, you are talking to yourself!?



Read this letter!

B-but you said they knew you were working from home! What are you going to do?

That's what I wanted to believe! As for what I intend to do, I'll just take a walk!



Ma'lakes! Give me two and a nip!



What's happening to Sloppy? Find out in the next magazine! LEARN AND TEACH