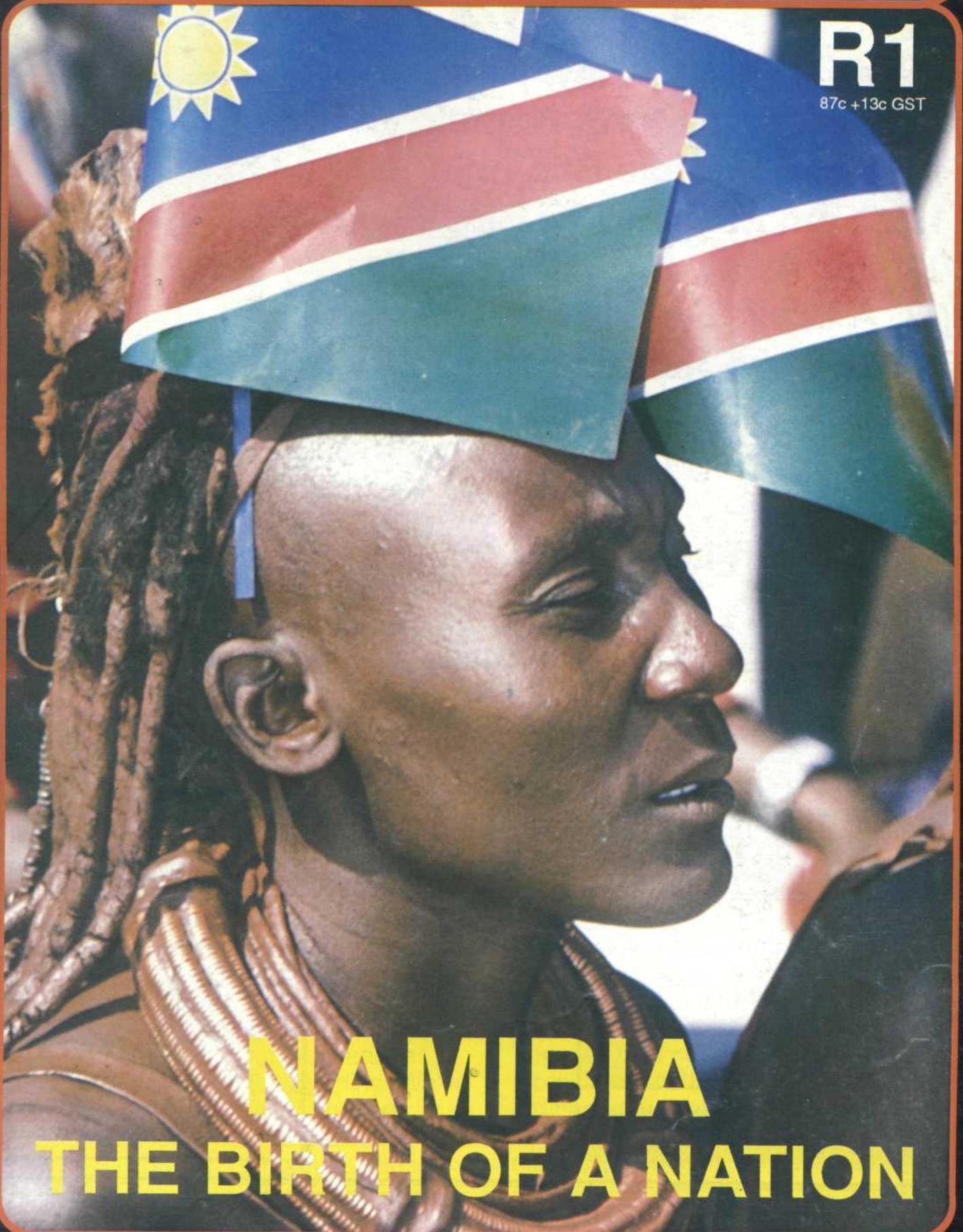


Learn and Teach

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NAMIBIA

THE BIRTH OF A NATION

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THE BIRTH OF A NATION



The who's who of world leaders gather at Windhoek Stadium to celebrate Namibia's independence. On the stand from left to right are Dr Javier Perez de Cuellar (UN Secretary General), Dr Sam Nujoma, Namibia's first President and FW de Klerk, State President of South Africa

IT is three minutes before midnight on the 20th March 1990 and the Windhoek stadium is packed. About 30 000 people have come to be part of this historic moment: the independence of Africa's last colony, Namibia.

For many of us, it's been a long day. We've been waiting in the stadium since 12 o' clock in the morning. We've sat through first the heat and the rain — but luckily we've got our SWAPO and ANC umbrellas with us!

All eyes are on the clock in the stadium. It seems to move as slowly as a snail. Then the long hand and the short hand of the clock meet, and for a short while seem to stand still. At last the long hand moves over to the right and.... the moment has come!

The wet, cool night grows into the morning of another day. But this is no ordinary day. This day — 21 March 1990 — marks the birthday of a new nation, the Republic of Namibia.



President Nujoma — smiling from ear to ear — with his comrade, Nelson Mandela

ALL THE WORLD'S LEADERS

The who's who of the world's leaders are here for the celebrations — from Yasser Arafat of the Palestinian Liberation Organisation (PLO) to James Baker, the United States Secretary of State; Egypt's President Hosni Mubarak who is also the president of the Organisation of African Unity (OAU); Kenneth Kaunda, president of Zambia and of the Frontline States; and the presidents of Angola, India, Congo, Mozambique, Tanzania, Uganda, Sudan, Sahara Republic, Mali, Nigeria, Kenya, Mauritius, Ghana, and Afghanistan. President F.W. de Klerk is also here.

Other leading figures include the Soviet Union's Eduard Shevardnadze, Hans Dietereich Genscher of West Germany, Javier Perez de Cuellar,

General Secretary of the United Nations and our own Nelson Mandela, deputy-president of the ANC.

Learn and Teach is sitting with some of our South African leaders such as Archie Gumede of the UDF, Joe Slovo of the SACP, Frank Chikane of the SACC, and Archbishops Hurley and Napier of the Catholic Church. We chat as we watch the nation getting ready for its big day. Archbishop Hurley says with a glow in his eyes: "It is wonderful, unbelievable. I did not believe it would happen." We feel that he is speaking for all of us.

"SOLEMN BUT FULL OF JOY"

The Presidential Guard marches in style onto the field, its ranks made up of soldiers from SWAPO's liberation army, PLAN, and ex-SWAPOL members.

They look very smart in their new uniform — navy blue trousers and jackets, green berets, white gloves and belts. They cross the field and line up to wait for the first president of Namibia, Sam Nujoma, to inspect them.

Suddenly, there is the sound of sirens and blue lights flashing. The motorcade bringing Nujoma has arrived! As he gets out of the car, the crowd roars. Hundreds of photographers from all corners of the world rush over to see who can get the best picture of the Namibian president.

The Master of Ceremonies tries to bring some order. He announces that it is now time for the speeches. The crowd settles down to wait for the UN's Perez de Cuellar to speak.

He tells the people that "the moment is solemn and full of joy and hope, because a new state is about to be

born and about to take its rightful place in the community of nations". To shouts and cheers, he invites Namibia to be the 160th member of the United Nations.

President F.W. de Klerk speaks next. He says that he has come as "an advocate of peace" and an "African". He tells the crowd: "We are tired of violence. We now hope for a new period of peace for the whole region of southern Africa. We want to live side by side with Namibia as good neighbours." At the end of his speech, he addresses the Namibian people in Afrikaans. The crowd clap loudly.

A few people we speak to say they are a bit disappointed with De Klerk's speech. They hoped he would say that South Africa would give Walvis Bay back to Namibia. But nothing is said. We wonder if there will be real peace between the two countries if Walvis Bay is not returned.

The Presidential Guard marches in style before the huge crowd



FREE AT LAST!

Now comes the moment of greatest joy for the whole crowd — the lowering of the South African flag. As the band plays 'Die Stem', the blue, orange and white flag is taken down. There is wild applause and shouts of "Down! Down!" An old white man is seen crying, his face in his hands. Why is he crying? Is it for the passing of the old South West Africa or the birth of a new Namibia? We will never know.

Suddenly, there is a glow of light. A young Namibian athlete runs into the stadium, the torch of freedom held proudly in his hand. Namibia is free at last!

It's time now for the hoisting of the Namibian flag. To the beautiful sounds of Nkosi Sikel i'Afrika the flag is slowly raised. The people clap hands in joy. Many stare at their new flag with a lump in their throats and think of the long and difficult road they have travelled to reach this day of freedom.

The flag is made of four colours. A pamphlet we are given explains what each colour means. In the top left corner is the colour blue, which stands for the clear Namibian sky, the Atlantic ocean and water and rain. Painted on the blue is a golden sun, which stands for life and energy and is the colour of the Namib desert.

A thin white strip of line separates the blue from the red. The colour red stands for the Namibian people, for their heroism and their determination to build a new future. White is the colour of peace and unity. Lastly, there is the colour green, the colour of Namibia's plants and trees.

"A NEW STAR RISING"

Perez de Cuellar stands up. It is his honour tonight to swear in Sam Shafiishuma Nujoma as president of the Republic of Namibia. For Nujoma — who started his working life on the railways — tonight is the victorious end of a long struggle and 26 years of exile.

Nujoma puts his hand on Namibia's brand new constitution and promises to serve the people of Namibia to the best of his ability and to protect the country and people and all its wealth.

The crowd becomes quiet as it waits for President Nujoma to speak. Smiling from ear to ear, he tells his people: "This is the day we have been waiting for over a century. Thousands of people have lost their lives in the struggle and left their homes to live in exile. Today we are filled with joy and our ideals have come true.

"A new star is rising in the African continent", he says to loud applause and cheers. He thanks the world and everybody who supported the struggle for an independent Namibia. He also remembers Namibia's great fallen heroes such as Chief Samuel Maharero, Chief Hosea Kutako, and Chief Hendrik Witbooi.

Talking about South Africa's part in the peace process that brought independence to Namibia he says: "President de Klerk is a statesman and a realist. That is why he gave up control over Namibia. We hope that this spirit of negotiation will lead to a solution in South Africa."

He goes on to speak about national reconciliation. "SWAPO won an absolute majority in the November



The South African flag goes down for the last time

elections," he says, "but we are prepared to govern with other people. Today we are masters of our own destiny. For this we need unity and national identity. We need unity of purpose and action. The constitution will protect all the people in our society."

Then the skies light up. Fireworks of every shape and colour explode in the sky.

President Nujoma asks Hage Geingob to come and take the oath of office for the Prime Ministership. Hage joined Swapo in 1962. In 1987, he was awarded SWAPO's highest honour, the Omgulumbashe Medal for Bravery and Long Service.

HOPE AND HARDSHIP

It is long past two o' clock and the ceremony is now over. Like thousands of other people, we are too excited to even think about going to sleep. Instead, we watch the sun come up and join in the celebrations in Katutura township.

Early in the morning, a huge procession called the Grand March leaves Katutura and Khomasdaal townships. Brass bands, drum majorettes and brightly coloured floats lead the way as the march winds its way towards the centre of Windhoek and finally to the stadium. One float, sponsored by OK Bazaars, carries the message: "Namibia is OK!"

Later that day, everybody piles into the stadium again. President Nujoma is going to address the people about what lies in store for the new nation. He says that unemployment and under-employment is a big problem that the country has inherited from the South Africans. The huge international debt is another big problem.

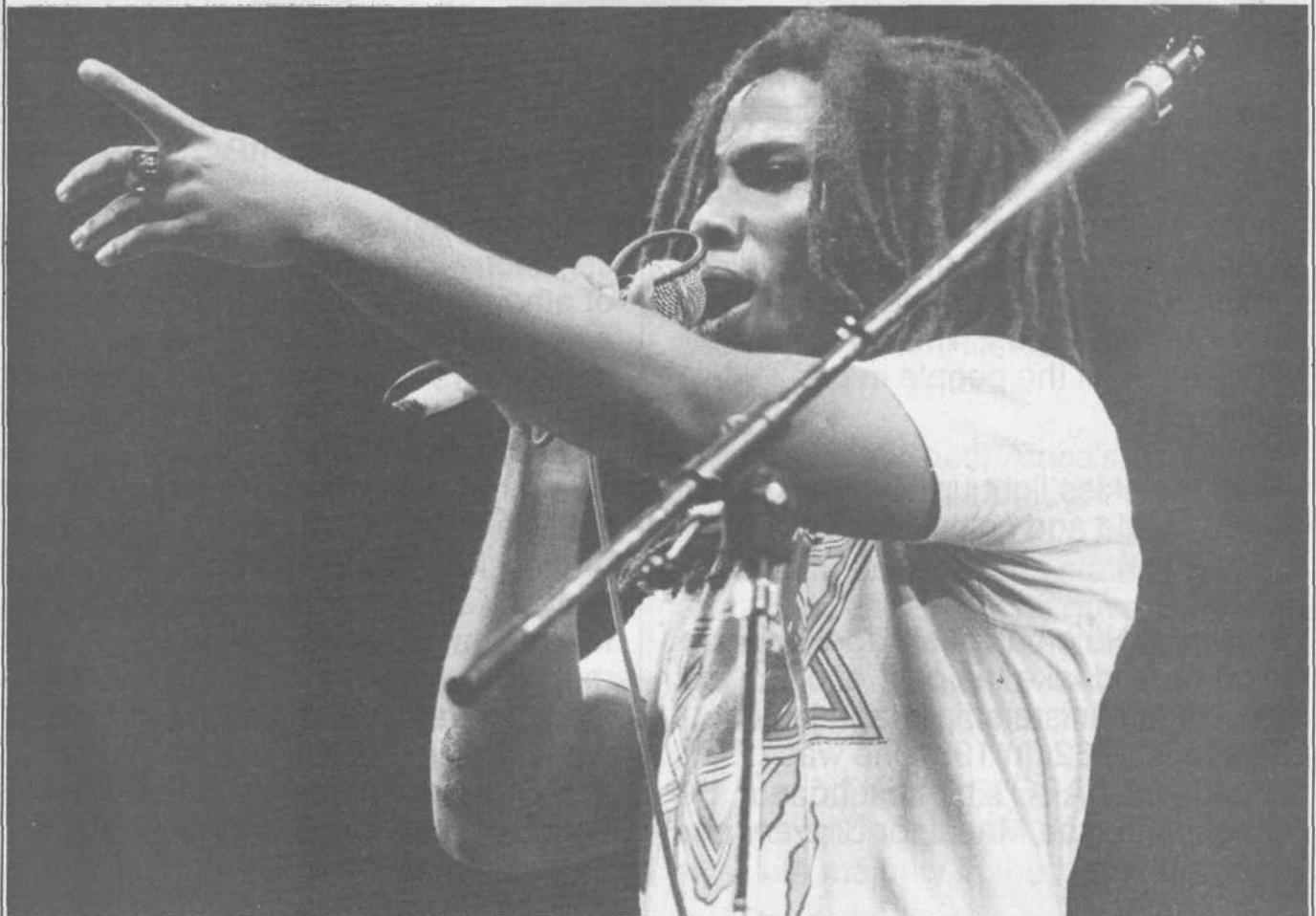
Hosni Mubarak, president of the OAU speaks next. He calls for African countries to unite and help each other overcome disease, drought, poverty, wars and so on. He praises efforts to bring about world peace. He asks the superpowers like the USA and the USSR and Europe to do all they can to help the poor countries of the world. He reminds them: "The world is one world and we must share and live together".

"Political independence," he tells the people "is very important but it will not have much meaning if there is no economic and social development."

We ask people in the stadium how they feel about independence. Everybody says that they are very happy that the "Boers" are going home. "Ons het baie, baie lank gesukkel terwyl die witmense het lekker lewe geet. (We struggled for a long time while the white people had good lives)," says a taxi driver. He says he knows that the new country will face much hardship but that he does not mind because all Namibians will be trying to solve the problems together.

We leave the stadium late in the afternoon, happy and tired. Before us, we have the long journey back to

Reggae artist, Ziggy Marley, one of the many stars who came to celebrate independence with the Namibian people





Young Namibians paint the walls with pictures of their hopes and dreams for a new Namibia

Johannesburg. Plenty of time to talk and think. About the heroic struggle of the Namibian people, about all the people who laid down their lives in the struggle for liberation, about the hope and joy that the Namibian people are feeling.

We know that the time ahead is going to be difficult. It will take a long while before the new Namibia can put to right all the wrong that the South African government did to the people. But we are hopeful that the strong spirit of reconciliation will lead to a bright and wonderful future for our neighbours.

As we cross the border into South Africa, we turn and wave goodbye to this beautiful land and its people. From the bottom of our hearts, we wish them luck and success.

NEW WORDS

a solemn moment — a serious moment

an advocate of peace — someone who is trying to bring peace

constitution — the laws of a country

reconciliation — when people forget the bad things of the past and come together

international debt — money that a country has borrowed from other countries and has to pay back



Family members leaving Cowley House for Robben Island prison to see their loved ones

HOME AWAY FROM HOME

The Story of Cowley House

For a long time, relatives of political prisoners on Robben Island prison had nowhere to stay when they went to visit their loved ones. Then in 1978, the Western Province Council of Churches (WPCC) offered to put up the relatives in a big old house called Cowley House ...

NUMBER 126 Chapel Road in Woodstock, Cape Town, is the address of an old house called Cowley House. It is at this house that the families of political prisoners stay on their way to see their loved ones.

The house was built in 1898 as a home for some Anglican priests who had come out from Britain to serve the people. These priests were called the Fathers of the Order of St. John the Evangelist. But because they were living in Cowley House, they soon came to be known as the Cowley Fathers.

When the priests left South Africa in 1978, the Western Province Council of Churches (WPCC) took over the house. The WPCC opened the doors of Cowley House to the families of political prisoners.

NO PLACE TO SLEEP

David Viti, who used to work for the WPCC, tells the story of how Cowley House came to be. "From 1963, the government began sending thousands of political prisoners to Robben Island. The families of those in prison would come to Cape Town to visit their loved ones in jail. They came from all over the country. Some even came from as far away as Namibia," he says.

Often the visitors had no relatives in Cape Town and so they had no place to sleep. They also had very little money. They would get off the train at Cape Town station and sleep in the waiting-rooms at the station. The next day, they would walk five kilometres to the docks to catch the prisons boat to the Island.

If they arrived late and missed the

boat, then they missed the visiting time and the whole trip was a waste. This is because prison visits are only at a certain time, in the morning or in the afternoon.

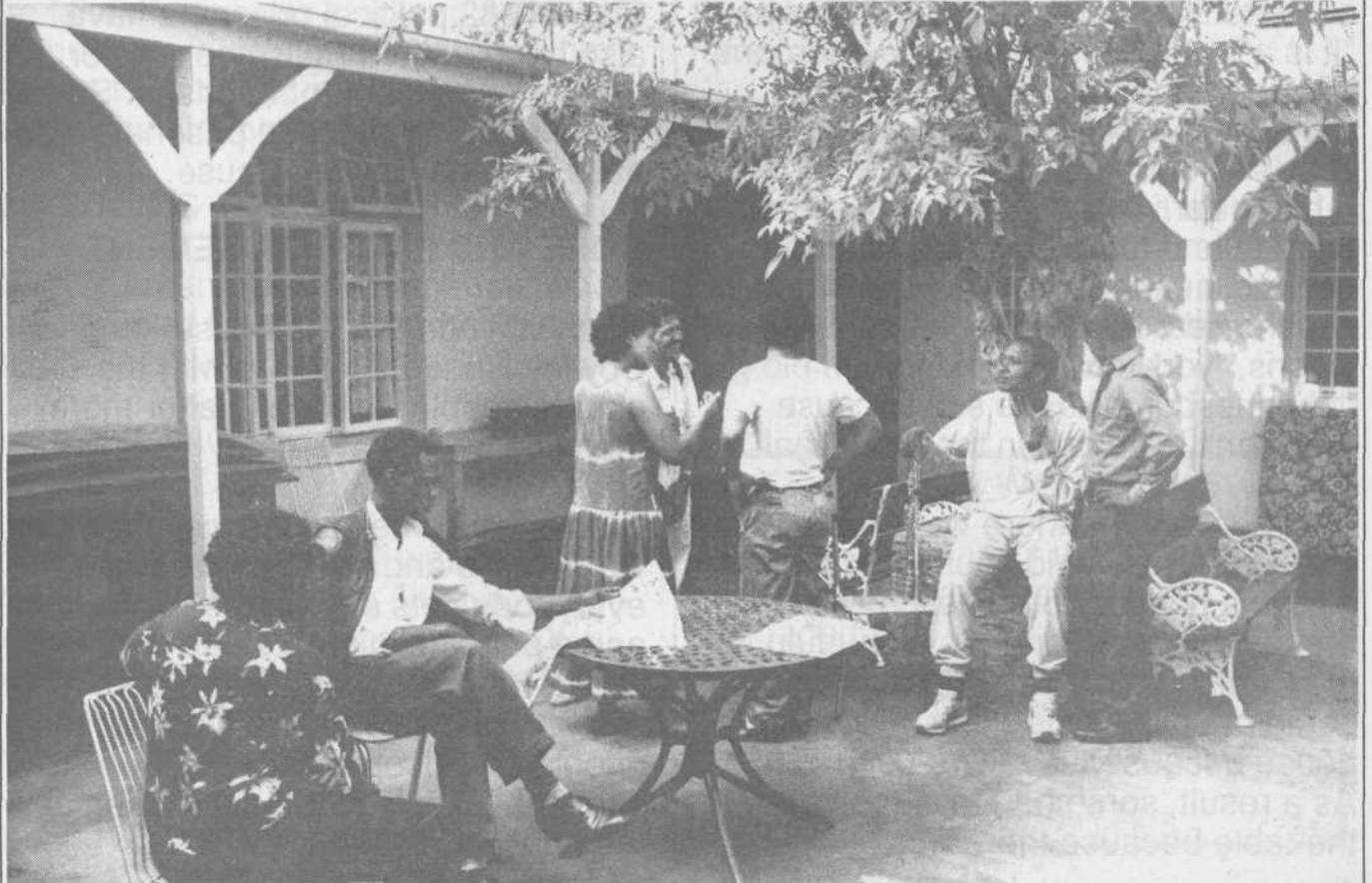
When they came back from the Island, there was still the problem of a place to stay. Sometimes they would sleep in the waiting-rooms. It was very dangerous and anything could happen to these people — but this did not stop them from going to visit their fathers, sons and brothers.

This all changed in 1974, when David joined the WPCC.

OPEN HOUSE

One of the first things that David did was to offer his own home to relatives of prisoners on Robben Island. "Every weekend, about four or five people

The Cowley House courtyard — a quiet place to relax and talk





Gladys Tengani prepares a meal for the guests

no other space.

"In 1978 the late Mrs. Moira Henderson was the chairperson of the Dependant's Conference, an organisation that helps the families of political prisoners with subsistence grants. She asked the Anglican Church if they could let us use Cowley House. By this time, the Cowley Fathers had already returned to England. The church gave us the house that same year."

Even after they left South Africa, the Cowley Fathers continued to give support, and still do. The house is funded by donors and some foreign embassies. Relatives who can afford to give donations also contribute to the running of the house.

came to sleep at my house," he says. "It is a small house, with one bedroom, a kitchen and a verandah which I turned into a diningroom.

"I had a car which I used for transporting them to and from the station and the docks. Sometimes I would take them to see the sea. By the way," David laughs, "you know people from Johannesburg like the sea because they don't have one in the Transvaal!"

As time went on, there were more and more visitors. David could not fit them all in his house. So he asked two friends, Mr. Stasi and Mr. Mshudulu, if they would help. "They agreed. But some people insisted on staying at my house because they were used to it. As a result, some had to sleep under the table because there was

Since 1982 political prisoners have also been sent to Pollsmoor, Victor Verster or Helderstroom prison. Some of the relatives of these prisoners also pass through Cowley House.

HOPE AND ENCOURAGEMENT

Gladys Tengani is the house-keeper of Cowley House. Together with the staff of nine people, she looks after more than fifty people at a time.

Gladys welcomes all the visitors with a warm smile and makes sure that everybody gets a good meal, blankets and a peaceful night's sleep in one of the 12 rooms in the house. There are two big rooms where as many as ten people can sleep. Learn and Teach spoke to Gladys in the big kitchen at the house.

"The opening of Cowley House went a long way towards making visits to the prisons much easier," says Gladys. "For the first time, families of political prisoners could get together and talk about their struggles and problems.

"In this way they could encourage and support each other. Family members soon realise that they are not alone in their hours of darkness."

Gladys showed us around the rest of the house. In the evenings, guests gather in the sitting room to watch TV and chat and relax. On sunny days, they meet in the shade of the lovely courtyard. And for those guests who want to pray, there is a chapel next to the main house where religious services are held regularly.

Gladys works closely with the staff of the WPCC. The staff meet visitors at the railway station and the bus-terminus and take them to Cowley House. If visitors are going to Pollsmoor, they are taken to the bus stop and collected on their return. When it is time for the visitors to return home, they are given a lift to the station or the buses.

A WEDDING TO REMEMBER

Gladys remembers all the people who have passed through Cowley House. But there is one event that will forever stay in her mind — the wedding of Irene and ANC leader Wilton Mkwayi in October 1987.

"The wedding ceremony was held at Pollsmoor Prison," says Gladys. "Afterwards, we held a big party here. Of course, Wilton could not be there — but it was a great party all the same." Wilton was released with six other ANC leaders in October 1989 after serving 26 years in prison.

Sadly, Irene did not live long enough to share the joys of married life — she passed away in December 1988.

This was not the only wedding to be celebrated at Cowley House. Adolphina Banda also held her wedding party at the house after she married Zebulon at Pollsmoor prison. Zebulon is on Robben Island where he is serving 12 years for ANC activities. And last year, another party was held to celebrate the marriage of John and Sylvia Thabo. John, who is on Robben Island, is serving a twenty year sentence for ANC activities.

Gladys has met the wives and children of many South African political prisoners. She has words of praise for the courage and dignity of these families. She has also met some of the released prisoners who have stayed at Cowley House on their way home. "Now I am looking forward to meeting all the others," she says. "And I want them to know that when they come out, there will always be a place for them here."

The opening of Cowley House did much to help the families of political prisoners. We are sure that it also gives those inside the prison cells much comfort to know that their loved ones are safe and well-cared for in the big, old house.

NEW WORDS

docks — the part of the harbour where ships are loaded and unloaded

subsistence grants — a small amount of money just enough to live on



Moses Kotane, Secretary General of the SACP until his death in 1978

FROM HUMBLE BEGINNINGS TO A GREAT LEADER

In 1929, a young bakery worker called Moses Kotane joined the Communist Party of South Africa. He rose to become the Party's Secretary General as well as a member of the ANC's National Executive Committee. Learn and Teach visited his widow, Ma Rebecca Kotane, to learn more about the life of one of our greatest leaders.

ONE Thursday morning, in 1944, Rebecca Sebitlo, a domestic worker in Berea, Johannesburg, decided to spend her day off visiting her elder sister, Miriam, who lived in Western Native Township.

She put on her smartest outfit — "a yellow headscarf, a Ju-jet dress, one of the best dresses of that time, with pencil heels to match" — and a few hours later she knocked at the door of her sister and her husband, a chap by the name of Gawa Radebe.

Not too long after she arrived, one of Gawa's friend's — "a handsome young gentleman, in a suit and clean" — came to visit. He was introduced to Rebecca as Moses Mauane Kotane, a member of the Communist Party of South Africa (CPSA). The rest, as they say, is history.

Today Ma Rebecca Kotane is 78 years old. Learn and Teach visited her in Diepkloof, Soweto, where she lives. She gave us a warm welcome and agreed to speak to us about her late husband, who held the position of Secretary General of the Communist Party for almost 40 years.

SON OF TAMPOSTAD

"Moshe (Moses in Tswana) was born on 9 August 1905 at Tampostad,

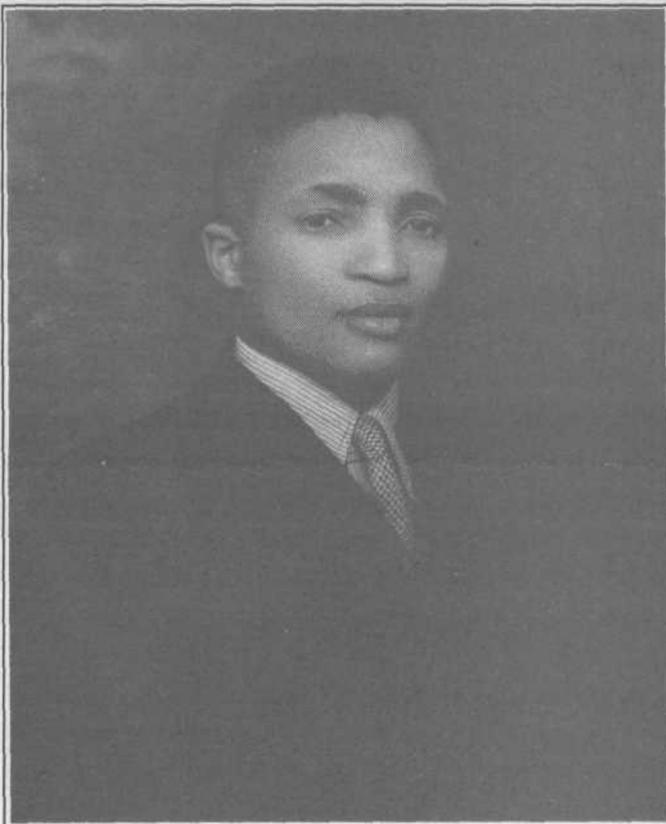


Ma-Rebecca, Moses Kotane's wife

near Rustenburg," says Ma-Kotane. "He started schooling at a late age and only went up to standard four. In 1922, when he was 17, he left school and went to work in Krugersdorp.

"Moshe worked as a photographer's assistant, domestic servant, miner and a bakery worker. He became interested in politics and joined the ANC in 1928."

That same year, while working at the bakery, he joined the African Bakers' Union — a union founded by the Communist Party of South Africa (CPSA). This union was affiliated to the Federation of Non-European Trade Unions (FNETU).



A young and handsome Moses Kotane

Moses Kotane was soon committed to the workers' struggle. He became attracted to the ideas that the CPSA stood for and joined the party in 1929.

A COMMITTED COMMUNIST

The Party ran an adult school in Ferreirastown, Johannesburg. Kotane joined this school and attended classes in order to improve his education.

He became a great reader during this time. Soon, he started to write articles about the workers' struggle. In 1931 he left his job at the bakery and worked full-time for Umsebenzi — the Party's newspaper.

As years went on he came to be respected by other members of the Party and those of the ANC. He rose quickly through the ranks of the Party and was elected onto the Politburo of the Party. In addition, he was elected president of FNETU.

Kotane visited the Soviet Union in the 1930's. He stayed in Moscow for a year while studying at the Lenin School.

In 1935, because of an ideological difference with Lazar Bach, the then chairperson of the Party, he was removed from the Politburo. He was, however, later put back in his position.

In 1939 he was elected Secretary General of the CPSA — the most senior position in the party. In that year he moved to the Party headquarters in Cape Town. Kotane was to hold this position for nearly forty years of the Party's different stages of being lawful, unlawful, and of being exiled.

AN "AFRICAN COMMUNIST"

Throughout all these years Kotane continued to be a loyal member of the ANC. He was committed to the ANC's goal of national liberation. At the same time he was committed to the Party's goal of socialism. His loyalty to one organisation was never at the expense of the other organisation.

Kotane firmly believed that the African majority — as the most oppressed and exploited group — had to take the lead in the struggle. His famous words, "I am an African before I am a Communist" continue to ring in the ears of many activists even today.

In 1943 the ANC President, Dr AB Xuma, invited Kotane to serve on the Atlantic Charter committee. This committee drew up the demands — known as the Africans' Claims — the ANC made to the government in 1944.

In 1946 Kotane was elected onto the ANC National Executive where he served until he was banned in 1952.

In 1949 he served on the committee which drew up the ANC's Programme of Action which was to turn the ANC from a "gentlemen's club" into a militant mass based organisation.

WORK AND LOVE

Kotane's job as Secretary General of the Party kept him busy. He travelled to many parts of the country and overseas. But he always left himself some time for seeing friends and relatives. For example, when he was in Johannesburg he spent time — and sometimes slept — at the house of Gawa Radebe, who was also a Party member. It was during one of these visits that he met the woman who was to become his wife.

Ma-Kotane remembers clearly what happened on this day. It was an important event in her life. "I was sitting and chatting to my sister when Moshe came in," says Ma-Kotane. "I looked at this gentleman and he was really handsome. Later, I heard him saying to Gawa: 'I like your sister-in-law. She is beautiful'."

Rebecca and Moses had a few minutes' chat. They agreed to see each other. "So from this day Moses visited me at work whenever he was in Johannesburg. We ended up marrying in 1945. I left my job and went to stay with Moshe in District Six in Cape Town. We had four sons," says Ma-Kotane.

A LOVING HUSBAND

The marriage was a happy one but there were many difficult times. Ma-Kotane tells us how she often missed her husband. "Moshe travelled a lot and we missed him at home. Sometimes he was detained by the police.

"In 1946 many communists, including Moshe and JB Marks, were put on trial for organising the big miners' strike. They were charged with sedition. The case lasted two years and at the end all the accused were found not guilty."

Ma-Kotane says that even though Moses was a committed and busy activist, he was also a loving husband and father. "When he was home he would play with the children. Besides that, he helped me in the house, for example, with the washing of dishes. Sometimes he fetched water from the tap at the corner of the street."

Moses Kotane also found a little time to relax: "We also went out to visit some of the people who were in the Party with my husband. Among them was the late Braam Fischer.

Talking to Ma-Kotane, it is clear that she loved her husband deeply and supported him in all that he did: "In the beginning I used to ask myself about my husband's travels and why I married him. But I soon got used to staying with the children when he was not at home. And gradually I came to understand what his work was. I also accepted that he did not only belong to me, but also to the people."

COMMUNISM BANNED

In the meantime, the National Party won the elections in 1948. Soon after, in 1949, a law was introduced in parliament which was to be used to ban communism in South Africa. Realising that the organisation would be banned, Kotane and his comrades decided to disband the Party in the same year.

The government finally passed the law, the Suppression of Communism Act in 1950. That same year the Party was



The Kotanes on their wedding day

ALUTA CONTINUA

This was a difficult time for Moses and his comrades, but for them, the struggle continued. The Communist Party started again in 1953 under a new name, the South African Communist Party (SACP). This time the Party did not work in the open — it worked underground.

In 1952 Kotane defied his banning order to take part in the Defiance Campaign. He led a group of people in the defiance of unjust laws. He was charged after this and given a suspended sentence.

In April 1955 Kotane, together with Maulvi Cachalia of the South African Indian Congress (SAIC), represented South Africa at a conference of 29 Asian and African nations in Bandung, Indonesia. The

banned — but it had already disbanded. After this Moses Kotane left Cape Town with his family. They settled in a two-roomed house in Alexandra.

Kotane was one of the very first people to be banned under the Suppression of Communism law. As a result, he could not work so he opened a furniture business in Alexandra. He was a carpenter, making furniture and selling it to the people in the township.

On weekends, when he was not busy, he liked watching soccer. His favourite team was the Alexandra Gunners of which he was an official. He used to leave the house in the morning, carrying a lunch box. And he would spend the whole day at the Alexandra Stadium.

conference spoke about world peace, and the struggle for liberation and independence of Third World nations. Kotane spoke about the struggle in South Africa and he impressed many delegates.

THE LONG TREASON TRIAL

In 1955 the Congress of the People was held at Kliptown and the Freedom Charter was drawn up. Ma-Kotane was there and she remembers the time well: "This was one of the biggest political gatherings that I ever attended. I believe this was a great milestone in the history of our struggle.

"The government looked at the Freedom Charter and they did not like it. They saw 'die rooi gevaar' —

'the red menace' in it. So they started to accuse the ANC and other organisations of furthering the aims of communism."

On 5 December 1956, 156 leaders from the Congress Alliance were arrested. Among them were Moses Kotane, Nelson Mandela, Walter Sisulu, Helen Joseph, Albert Luthuli, Dr. Yusuf Dadoo, Alex la Guma, Reggie September, Joe Slovo and Ruth First. They were charged with treason.

The main evidence against the accused was the Freedom Charter which the state saw as a 'communist document'. Charges against Kotane and others were dropped in November 1958. When the case finished in March 1961 — nearly five years later — all the remaining accused were discharged.

LEAVING SOUTH AFRICA

In 1960 the ANC and the PAC were banned and a State of Emergency was declared. Kotane was detained for four months and released without being charged. In late 1962 he was placed under 24 hour house arrest.

That same year, 1962, he attended a secret congress of the SACP where a programme "The Road to South African Freedom" was drawn up. In early 1963 Kotane left the country and went into exile in Tanzania where he became treasurer-general of the ANC.

Ma-Kotane remembers the day her husband left. "On that day the police checked him at the usual time, midday. Soon after they had left, Moshe also left. Thirty minutes later, the police came back to ask him to sign something. He was gone."

Ma-Kotane was never to see her husband again.

LIFE WITHOUT MOSES

"Since that day the police visited us regularly — and they harassed us. They wanted to know where Moshe was. But I did not know. The only link between us and him were the letters he wrote to me."

Ma-Kotane never kept the letters from her husband. She destroyed them after reading them in case the police found them.

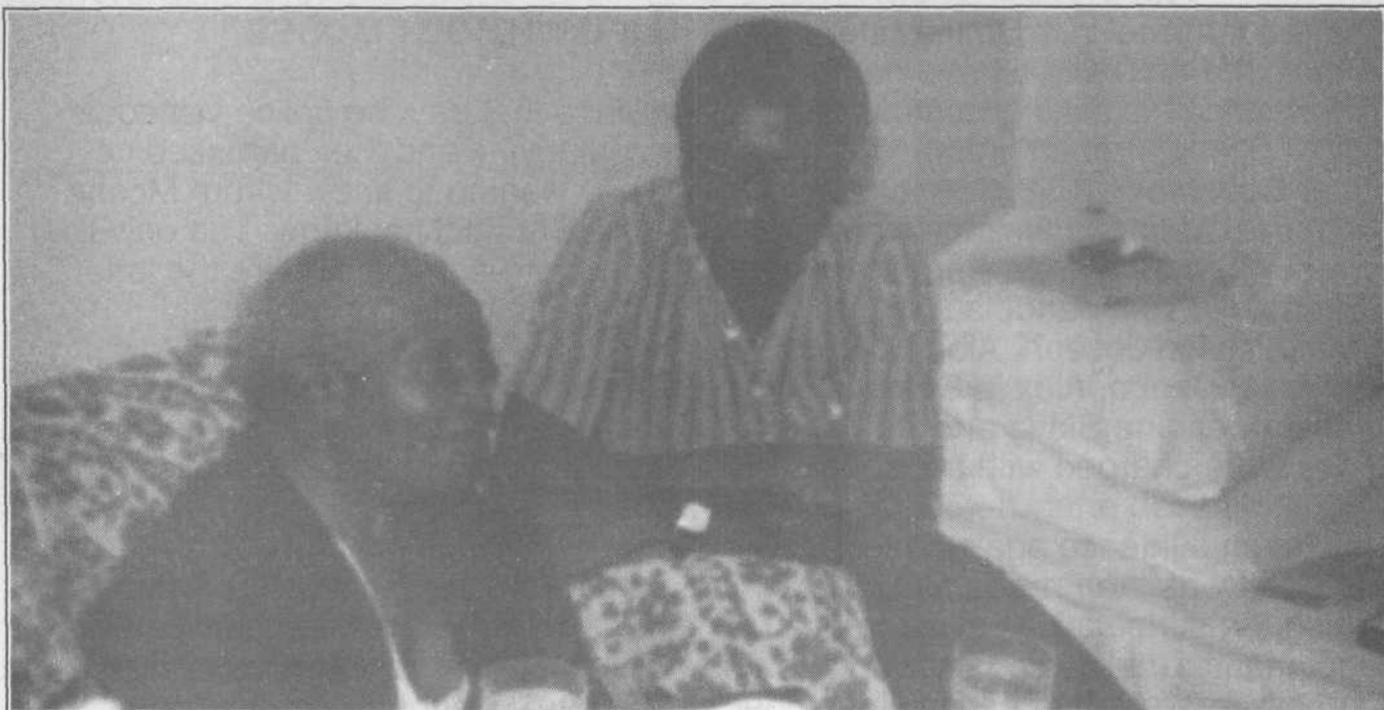
After her husband left, Ma-Kotane had to find a way of making a living. She found a job as a domestic worker. "I did not earn a lot but I had no choice. We struggled for many years — sometimes sleeping without eating enough. I then got sick and I had to stop working. Luckily, the children were big enough to start working and they looked after me."

PAINFUL EXILE

Moses Kotane lived in Tanzania for seven years. In April 1969 he was re-elected onto the ANC National Executive Committee. Later that year he suffered a stroke. He was sent to a hospital in the Soviet Union. He did not recover completely.

On his 70th birthday on 9 August 1975, the ANC gave Kotane its highest honour, the Isithwalandwe Award. Isithwalandwe means the wearer of the feather of a very rare bird. In traditional African society it was awarded only to the bravest warriors.

Kotane was honoured "in recognition of his outstanding contribution and role in the South African revolution and for his long, tireless, consistent and principled record as a fighter for the birthright of Africans."



Moses and his son, Samuel, in Moscow shortly before his death

SLEEP WELL KOTANE!

Ma-Kotane never stopped loving her husband — nor did she give up hope of seeing him again. His letters gave her courage and strength for many years. As the children grew up, they came to understand why their father left the country. Two of her sons also went into exile, but she remained.

One morning, on 22 May 1978, Ma-Kotane was sitting in her small kitchen listening to the news on the radio. This is how she heard about the death of her husband. "I still remember the exact words: 'Moses Kotane, Secretary General of the South African Communist Party passed away in Moscow yesterday after a long illness.'"

Ma-Kotane mourned for her husband. She could not be at the graveside to see her loved one laid to rest in the Heroes' Acre at the Novodevichy Cemetery, in Moscow. Kotane is buried alongside his comrade, JB Marks, who passed away in 1972, and Nikita

Kruschev, the former President of the Soviet Union.

Soon, many people — like Moses Kotane — who left the country because of apartheid, will be coming back home. There will be tears and joy as husbands, wives, sons and daughters meet for the first time after many years.

But not so for Ma-Kotane and many others. In the months ahead, we should not forget about those who have lost their loved ones. They need our care and support. It is perhaps in this way that we can best honour the memory of our fallen comrades.

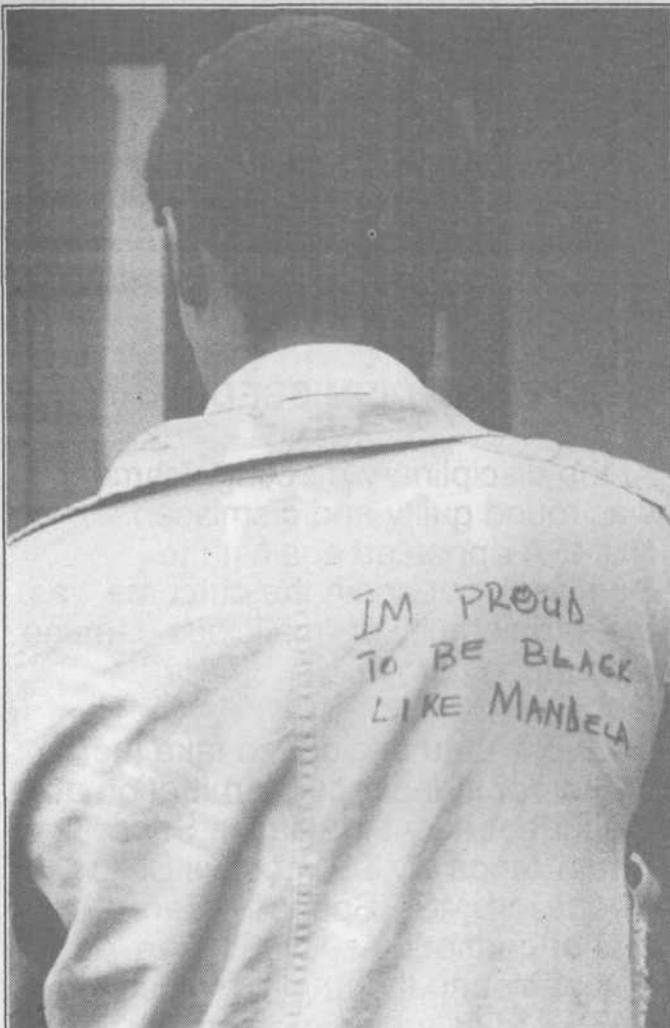
NEW WORDS

politburo — the top leadership of a Communist Party

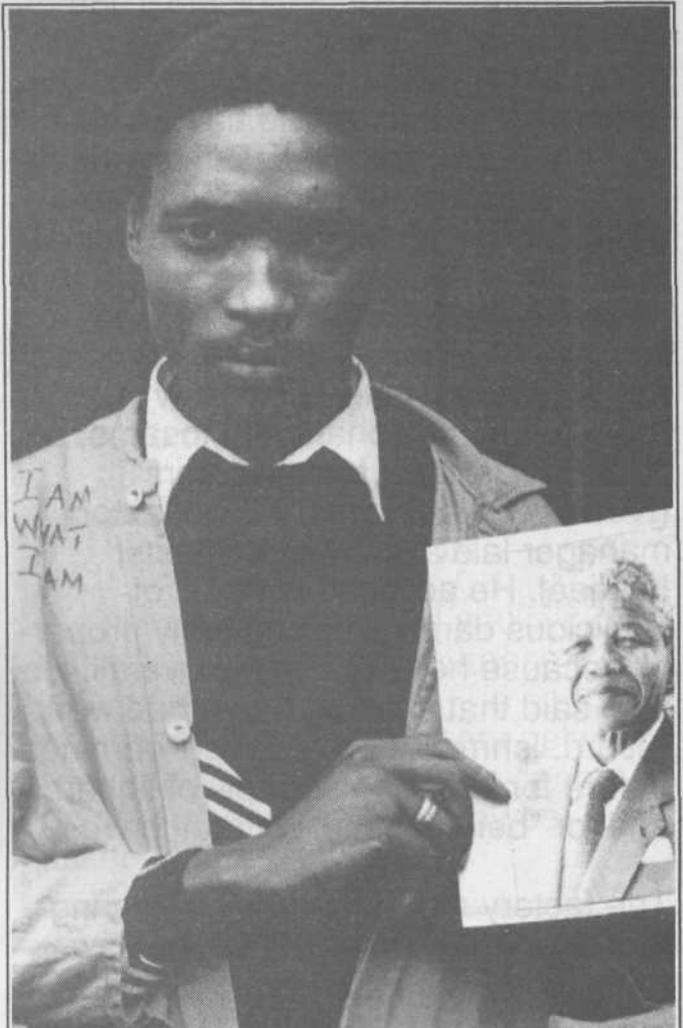
a menace — a danger or threat to something or someone. Also, when you call somebody a menace, you could mean they are simply a nuisance

consistent — to remain the same, and not to chop and change

principled — if somebody is principled, it means they stand by their principles and beliefs through thick and thin



The writing on the overall that started all the trouble



Ishmael holding the picture of the leader he loves ...

"PROUD TO BE BLACK LIKE MANDELA"

Worker Ishmael Ramothibe paid tribute to Nelson Mandela... and got fired! But his union, the National Union of Metalworkers (NUMSA) fought back ...

EVERYDAY — well, almost, every day — for six years, Ishmael Ramothibe went to work, skافتin (lunchbox) in one hand and the Sowetan newspaper in the other. Before he got down to work, he used to talk to his friends or sometimes just think. Nothing serious. A little bit about politics, about his favourite soccer team, about his

child and so on ...

One day, his thoughts took him far away, about a thousand kilometres away to the Victor Verster Prison in Paarl, to a man who may one day be president of this country, Nelson Rolihlahla Mandela, Africa's most famous son of the soil.

"My thoughts moved very fast," says Ishmael, "and in five seconds flat, I had my overall down to my waist. I turned it around and on the back, on the right hand shoulder, I wrote these words: I AM PROUD TO BE BLACK LIKE MANDELA."

A few days later, on 3 October 1989, Ishmael was called to the offices of his bosses at Amalgamated Plastics Industries in Springs. He had no idea why he had been called. But he soon discovered that he was going to be disciplined at a disciplinary hearing.

"POLITICAL WORDS"

At the hearing, Ishmael was represented by Johannes Mosamo, a National Union of Metalworkers (NUMSA) shopsteward. "The factory manager laid a complaint against Ishmael. He accused Ishmael of 'malicious damage to company property' because he wrote on his overall. He also said that Ishmael had a bad work record. Ishmael had received warnings before for 'smelling strongly of liquor' and for "being absent without leave."

The factory manager told the hearing that on 29 September 1989, he saw the words I AM PROUD TO BE BLACK LIKE MANDELA written on Ishmael's overall. He said writing on company overalls was against the company rules.

The chairman of the hearing said that the words on the overall were "political". He asked Ishmael how he would feel if one of the whites wrote the words: 'I am proud to be white like Barend Strydom?'"

Ishmael told the hearing that he did not mean to hurt anybody. He did not know of the rule that you are not allowed to write on overalls.

"I also told them that many people had written UP THE SPURS on their overalls in praise of the company soccer club," says Ishmael. "Others had written the names of singers or their clock numbers. We write our clock

numbers on our overalls so that when they come back from the dry-cleaners, we know which is ours."

Ishmael showed the hearing his own overall. On the pocket, a little bit faded but still there, was written his clock-number, 751. And above it were the words I AM WHAT I AM.

GUILTY AND DISMISSED!

At the disciplinary meeting, Ishmael was found guilty and dismissed. NUMSA appealed against the dismissal, but again the outcome was the same: guilty of "malicious damage to company property".

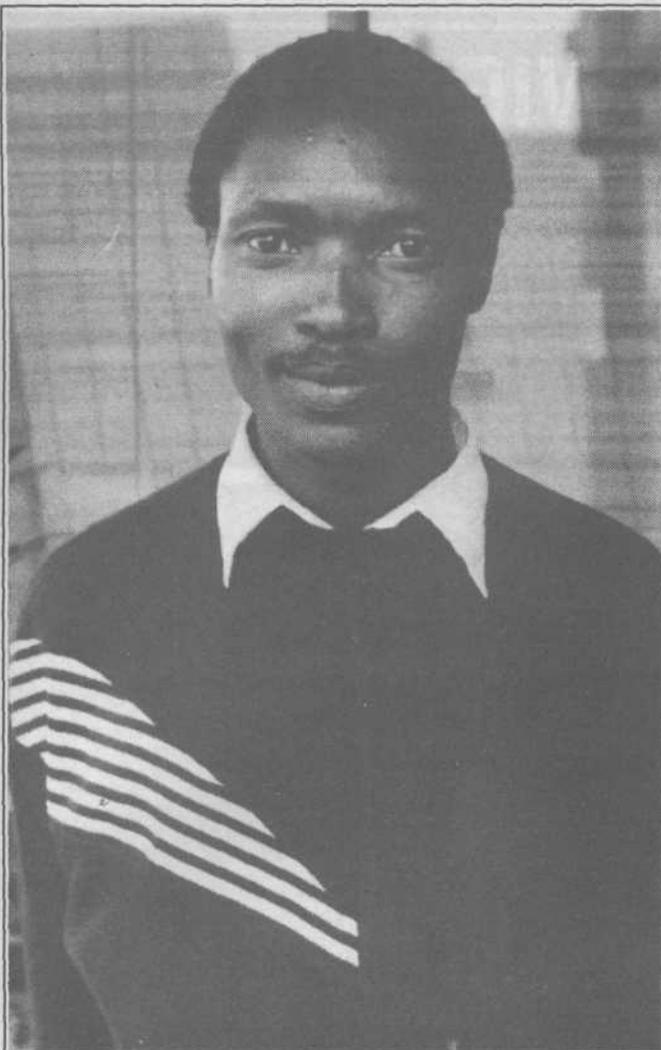
"NUMSA then decided to take the matter for independent arbitration at the Independent Mediation Services of South Africa (IMSSA)," says Sello Peege, NUMSA Springs organiser. If a matter cannot be settled by the company and the union, they can ask IMSSA to solve the problem for them.

Sello explained that in arbitration, the union and the company have to agree on who the arbitrator will be. They both agreed on an experienced lawyer by the name of Raymond Tucker, who is known to be very fair.

SWEET, SWEET VICTORY

The case was heard at the offices of IMSSA on 14 February 1990. "After a few days, we got the good news," says Peege. "Ishmael won the case. He was given his job back and all the wages he did not get while he was dismissed."

In his judgement, Tucker told the company: "The only reason why you took this action was because the writing on the back of his overall was 'political'." He also said that it was not



Ishmael Ramothibe : "Now I know there is no easy walk to freedom.."

fair to use Ishmael's bad record because it was not too bad for a long period of service like six years.

Victory is always sweet for the winners and bitter for the losers.

Peege smiles happily: "The company must be feeling very stupid now. You see, they dismissed someone for praising a people's leader. And now Mandela is on TV every night.

"That is why today when we judge whether a company is good or bad, we do not look at what they say and do for national politics — but what they do for their workers."

Today, Ishmael is back on the job, working hard. Sometimes he talks to his friends, and sometimes he just thinks about his child, his friends, his holiday and his own Rivonia Trial. He was out of work for four and a half months, but he is still proud to be black and he loves Mandela more than ever.

Wasn't it Mandela who said these famous words: "There is no easy walk to freedom..."?"

NEW WORDS

malicious damage — if you damage something on purpose

arbitrator — if an argument between two people or organisations cannot be solved, an arbitrator may be asked to judge the facts.

DEAR READERS

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FAR AWAY, BUT WIDE AWAKE



The village of Komaggas — hot, dry and dusty

The tiny village of Komaggas in Namaqualand is fighting to stop the giant Eskom from building a nuclear power station on its doorstep...

"TELL the people of South Africa that the people of Komaggas and the whole of Namaqualand need their help."

These are the words of Charles Bezuidenhout, resident of Komaggas, National Union of Mineworkers (NUM) member and chairperson of the Komaggas Civic Association.

"For a long time now, the people of South Africa have forgotten us. Please tell them, especially those in the towns,

that their brothers and sisters in the rural areas are aware of everything that is happening in South Africa. And like them, we are deep in the struggle for a peaceful and democratic South Africa."

The tiny village of Komaggas lies in the heart of Namaqualand, 115 kilometres from the southern border of Namibia and about 450 kilometres north of Cape Town. It is 70 kilometres from the nearest big town, Springbok.

Komaggas is home to about 4500 people whose ancestors have lived in the area for over 300 hundred years on land that was given to them by the British.

Like most of Namaqualand, Komaggas is hot and dry. The land is like desert.

A strong wind blows through the village all day long.

There are no tar roads, no electricity and no piped water.

Donkeys are still used to fetch water.

There is little work in the area, and most of those who are lucky enough to be employed work on the big diamond

and copper mines owned by De Beers. About 80% of the workers are members of the NUM.

The community is controlled by the so-called 'coloured' House of Representatives and is managed by the Komaggas Management Board (Local Authority). Residents say that the Management Board is useless. Last year in July, the people set up a Civic Association, an organisation that represents the community.

Recently, the Board made plans to lease the land to a farmer. This will leave the people with very little land to farm, land that is important to them because there are few jobs in the area.

There are no government schools so the local churches have built two schools. Both are primary schools — there are no high schools.

To an outsider, this tiny little village, so far from the big towns, looks half asleep.



The long and lonely road to Komaggas looks like a desert

But when Learn and Teach went to visit the people, we found that they were definitely not asleep. In fact, they were wide awake and ready for action. And right now, this small community is fighting against the giant

ESKOM

company that wants to build a nuclear power station 50 kilometres from their village.

SNAPPING INTO ACTION

The people of Komaggas first heard about ESKOM's plans to build a nuclear power station on their doorstep in November last year. Charles remembers: "We read in the newspaper that ESKOM was doing a survey in Namaqualand. The survey was to see if they could find a good place to build a nuclear power station. The newspaper also said that ESKOM was going to give us electricity and provide jobs."



Donkeys are used to bring water to the residents of Komaggas

When the community heard about ESKOM's plans, they snapped into action. They knew little about nuclear power — but they knew it was dangerous. They were also angry that ESKOM never consulted them at all. "To this day, we have not heard one word from ESKOM themselves," says Charles.

The Komaggas Civic Association works very closely with the local Standing for the Truth Committee, (STCC) a committee that was formed by the churches to oppose apartheid. The Civic Association asked the STCC to organise a meeting against the power station.

The meeting was held on 7 December. Among those invited were the NUM, the Namaqualand Council of Churches and the Namaqua Nuus — an Afrikaans newspaper that gives a voice to the grievances of the people of Namaqualand.

Two other organisations, Koeberg Alert and Earthlife Africa, were also asked to come and speak. Koeberg Alert is an anti-nuclear organisation. Earthlife Africa is an organisation that is concerned about the future of our environment.

A NUCLEAR ZONE

At the meeting, Peter Lucky and Caroline Coetzee of Earthlife Africa and Dave Fink and Mike Kantey of Koeberg Alert spoke about the dangers of nuclear power.

They pointed out that Komaggas was not the only place where nuclear power was being planned in Namaqualand. Already, there is a nuclear waste storage plant at Vaalputs 60 kilometres from Springbok.

Since November 1986, nuclear waste has been transported from Koeberg

nuclear power station through Namaqualand to Vaalputs. Each week, three or four trucks drive the waste right through the little towns and villages. None of the communities was ever consulted by the government about the transport of waste through their towns.

Nor were they consulted when a private company made plans to import waste and burn it in a nuclear waste incinerator at Peacock Bay, between Alexander Bay and Port Nolloth.

The speakers said that it seemed like the whole of Namaqualand is being made into a nuclear zone. The people agreed that the problem of nuclear power belonged not only to Komaggas — but to all the people of Namaqualand.

TRAPS AND EMPTY PROMISES

When they had finished talking, a young worker stood up. "I used to work at Koeberg power station as a security worker," he told the meeting. "But I was dismissed because they said the radiation level in my body was too high. Now I don't know if I will ever be able to have children."

After this, the people at the meeting agreed that they did not want nuclear power. One by one, they stood up to oppose the plans. "Dis soos n' slagter wat le vir die nageslag" (It's like a trap lying there for future generations) said one old pensioner, oom Mantie.

"But what about ESKOM's promise to give us electricity and jobs?" asked another. "The electricity is just an empty promise," answered someone else. "Don't you remember when ESKOM put up a power line to Kleinsee over Komaggas land in the

1970s, and still Komaggas did not get electricity?"

"We need the jobs," said someone else. "But how many of us will they employ and how many jobs will go to experts? And anyway, must we risk the health and safety of ourselves and our children for a job?" Oom Oulak agreed. "Must we prepare our own gallows?" he asked.

Another person suggested that maybe ESKOM planned to sell the electricity — at very high prices — to Namibia.

There is still another reason why the people of Komaggas don't want the nuclear power station. "They are using our land to put up this power station," says Charles. "Land that belongs to us."

Everybody agreed that they had to fight back. Antjie Bekka Diergaardt insisted: "We must act now. We cannot allow the government to sweet talk us with promises."

And tannie Hannah Maarman summed up the feeling of the meeting when she said: "Ons sal veg. En ek is nie bang om te staan want ek staan vir my land. (We will fight. And I am not afraid of standing up, because I am standing for my land)."

UNITED FOR VICTORY

The meeting ended with ideas and decisions about how to organise the campaign and carry it forward.

It was agreed to hold a march on December 16 to protest against nuclear power. The people would also demonstrate against the Tricameral Parliament and against the rape of their land.



Smiling faces now — but what lies in store for these children?



Ou tannie Hannah Maarman: "I'm not afraid to fight for my land."

The march was a success and was supported by over 500 people.

The meeting also decided to start a petition to send to the government. They hope to collect thousands of signatures. They asked newspapers and magazines like *Learn and Teach* to tell their story to South Africa and the world.

And they agreed to stand together against these threats. "Before this meeting," says Charles, "not many people from the community knew about the dangers of nuclear power.

"Now we are united — the youth, the pensioners, the workers, the students. This way, and with the help of all those who love freedom and want to build a better future for our children, we can be sure that victory will be ours!"

*** You can read about nuclear energy and its dangers on the next page**

If you would like to write and give your support to the people of Komaggas, write to the:

Komaggas Civic Association
c/o Charles Bezuidenhout
Hoofstraat
Komaggas, 8242

About Nuclear Energy

Nuclear energy can be used to make electricity. In South Africa, there is only one nuclear power station — at Koeberg in the Cape. Usually in South Africa, electricity is made from coal. This produces a lot of ash and smoke. Many of South Africa's coal power stations are in the Transvaal Highveld and there is a serious pollution problem in this area.

Nuclear power uses uranium to make heat and this produces electricity. It is much more efficient and cleaner than coal power. But it is also more dangerous. The waste produced by nuclear power can remain radioactive and dangerous for many thousands of years.

Most countries that make nuclear waste will not dump it in their own countries because they know it is too dangerous. There are also laws to stop them from doing this.

In South Africa, there are no laws to stop the dumping of nuclear waste. The South African government has not signed the Basle Convention — an agreement that says that if you make waste, you must get rid of it yourself. The ANC has signed the Convention.

The dangers of a nuclear explosion are well known. If there is an accident at a nuclear power station,

nuclear radiation can escape into the air. This can contaminate — or poison — water, the earth and even the air.

If a person eats or drinks something that is contaminated — or even breathes it — he or she will probably get cancer and die. The most common cancer is leukemia.

In 1986, there was a nuclear accident at Chernobyl in the Soviet Union. Thirty people working in the factory died straightaway and thousands were poisoned. Many millions more will die painful deaths in years to come. 118 000 people had to leave their homes because they were in danger of being contaminated. Cattle, goats and even fish in the sea died or had to be killed.

Radioactivity can harm even unborn babies. Some children born to parents who came into contact with radioactivity were born with arms and legs missing. Some were also born with cancer. There is another danger caused by radioactivity — that of not ever being able to have children.

NEW WORDS

environment — the environment is every thing around us — the trees, the water and so on

incinerator — a nuclear waste incinerator burns waste

pollution — dirt in the air or water

efficient — something that is efficient works fast and well

A BRAVE SON OF THE VAAL



The family of Robben Island prisoner and MK soldier, David Moisi

Since October last year some political prisoners have been released from jail. But many more have been left behind. David Moisi is one of the over three hundred prisoners still on Robben Island...

WHEN a son was born to Emily and Zacharia Moisi on 18 April 1956, their lives were filled with great joy. Ntate and Ma-Moisi were happy that they now had a son to look after them when they grew old.

The nurses at the Kroonstad Hospital named the little boy "Tshehla" — because he was light in complexion. The Moisis named their little son David Motshwane Moisi, after two of their parents. But the name of Tshehla stuck!

Today, thirty four years later, the Moisis' dream for their only son has not come true. David is not there to look after them as they had hoped. He is in jail on Robben Island where

he is serving a life sentence for ANC activities. This is the story of how he got there.

THE EARLY YEARS

In 1973 "Speech" — as David is known by his friends in his hometown, Sebokeng, near Vereeniging — started his secondary education at Tshepo-Themba High School in Residensia, near Sebokeng. His favourite subjects were mathematics and physical science. At the end of 1975 he passed his Junior Certificate examinations.

David wanted to continue studying science up to matric level. But Tshepo-Themba did not offer the subject at that time. So, at the beginning of 1976 he went to study at Orlando High, in Soweto. His life would never be the same again!

In that year on June 16, thousands of Soweto students took to the streets in protest against the use of Afrikaans as a teaching language. David was one of them. He threw himself into the struggle, taking part in demonstrations, marches and stayaways. He, and others, experienced at first hand the brutality of the police sent in to crush the uprising. It was the beginning of active political life for him.

Soon there were demonstrations and marches in Sebokeng. David was there. On one day in particular, 18 August 1976, police confronted a peaceful march in Sebokeng. They ordered the marchers to disperse. When the people did not disperse the

police opened fire. The marchers ran away but not everybody reached safety.

David was running next to a friend when a shot was fired in their direction. He was so scared that he threw himself on the ground. When he lifted his head seconds later, he saw his friend a few metres away, lying in a pool of blood, dead.

THE YOUTH MOBILISE

David never forgot this day. It made him more determined than ever to involve himself in the struggle. In early 1977 he joined the South African Students Movement (SASM) — an organisation which represented black high school students. (This organisation, together with 17 others, was banned by the government in October of the same year).

A few months later, in May, David and his other comrades started a SASM branch in the Vaal. He became the branch's first chairperson. Soon he was involved in other struggles in the township. In June the Orange Vaal Administration Board increased house rentals for all the townships under its control — including Sebokeng. There was a lot of dissatisfaction but the parents did not know what to do.

But not so the youth. The rent increase affected their lives and the children saw how their parents were struggling to make ends meet and to pay for their fees. A group of youths met in the veld outside the township and discussed the rent increases. They decided to mobilise more

youths to come to their meeting. They decided that they would march to the Administration Board offices.

On 30 June David and other youths led the march through Sebokeng township against the high rents. But before they could reach the Administration Board office, the police arrived and dispersed them with teargas and buck shot.

A SOLDIER FOR FREEDOM

It was not long before the police came for David and some of his comrades who had organised the march. They were detained and later charged for organising and attending an illegal gathering. They were found guilty and given a suspended sentence. After this, the police visited David often and asked him endless questions about his involvement in politics. Once he was detained for fourteen days and released without being charged.

All this time, David's political understanding was deepening. He could not forget how his friend was killed by the "Boers". Gradually, he became attracted to the idea of becoming a soldier for freedom in the struggle against apartheid.

Finally, David left the country in January 1978 and joined the ANC's military wing, Umkhonto we Sizwe (MK). He was trained in the skills of war and sabotage in Angola and was later sent to East Germany for advanced training.



Ma Emily Moisi — "I will always stand by my son"

"PLEASE, DON'T WORRY"

We visited Ntate and Ma-Moisi at their simple house in Sebokeng where they live with their two daughters, Mosele and Makgokgodi.

Ntate Moisi is on pension and runs a "spaza" shop from his house. Before starting the shop, he worked at Vanderbijl Park's Metal Box firm for 15 years. Ma-Moisi still works hard as a domestic worker in Vereeniging.

"Sometime before 1978", Ma-Moisi tells us, "David said to me 'One day I am going to leave this country. You should not worry but you must know that wherever I am, I will be alive.'

I did not ask him many questions because he had told me that he was tired of being harassed by the police. I sympathised with him because the

police were really troubling him."

LEAVING THE COUNTRY

"One day when I came back from work, he told me that he would soon be leaving," says Ma-Moisi. "I asked him to take some clothes and money but he refused, saying we should rather spend that money on our own living expenses. Not long after that, he left."

Ntate Moisi takes over the story:

"When I came back from work David was not at home. It did not bother me because he was a young man who had his own things to do during the day. But when he did not come back in the evening I became worried. The following day I started looking for him. I went as far as Kroonstad but I could not find him."

Ma-Moisi explains: "I was afraid to tell my husband that David had told me he was leaving. It was only much later, when he had given up looking for him, that I reminded him that David once said he wanted to leave the country."

"Sometime after he had left, the police came and asked us where he was," continues Ntate Moisi. "We said we don't know. Truly we did not know where he was. They harassed us for many years. Sometimes they would arrive in the middle of the night, surround the house and knock very loudly. They would tell us that they had heard that David was around."

BAD NEWS

"For years we heard no news of

David's whereabouts. We hoped that one day he would write to us and let us know that he was okay, but he never wrote. And then, one day in late 1980, news came, but it was not the news we wanted," says Ntate Moisi

"I was called to the Security Police offices at Vereeniging police station," Ntate Moisi tells us. "There I was asked by some white policemen whether I knew David. I said 'Yes, of course, he is my child'. They then produced a reference book. The picture was David's but the names and the surname were not. I told them that, even so, he was my son.

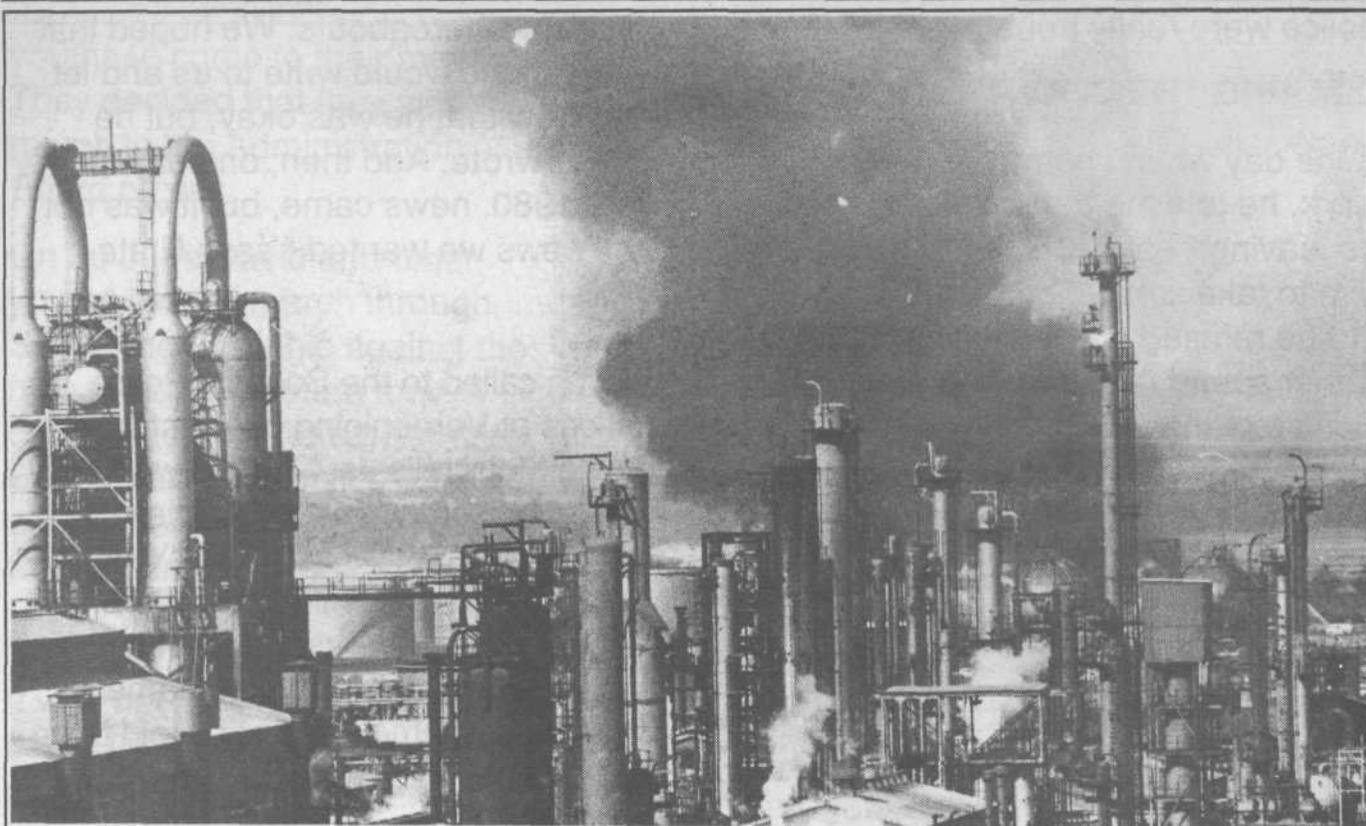
"They told me that they had arrested him. I asked them where he was and why he was arrested. They refused to tell me. They said they would collect us the day they brought him to court.

"The police did not keep their word. We were not told when David appeared in court. Instead, we heard it from a family friend who had seen it in the newspapers."

SENTENCED TO DEATH

In May 1981 David, Anthony Bobby Tsotsobe, from Soweto, and Johannes Mandla Shabangu, from Mhluzi township in Middleburg, Transvaal, appeared in court in Pretoria. They were charged with treason.

According to the charge sheet, in the early hours of 2 June 1980, David and three of his comrades cut a fence at Sasol Two in Secunda, Eastern



SASOL burns in June 1980 — one of MK's most spectacular attacks

Transvaal, and crept onto the property with limpet mines. The resulting explosion caused damage of R3-million to Sasol property. (On the same morning ANC soldiers successfully placed limpet mines at the Sasol plant in Sasolburg.) David was arrested in October 1980 after entering South Africa for the second time on another ANC mission.

Tsotsobe was accused of bombing the Dube railway line and the West Rand Administration Board offices in Soweto. He was also charged of having attacked the Booyens police station in Johannesburg. Shabangu was charged for trying to kill a black police constable in Malelane in the Eastern Transvaal.

After the first court hearing, the Moisis managed to visit David in Pretoria Central Prison. "The fact that we saw

him behind bars after so many years didn't matter to us. What was important to us was that he was alive and all the time we had been thinking he may be dead," says Ntate Moisi.

The trial lasted 20 days. David and his two comrades were found guilty of treason on Tuesday, 18 August — exactly four years after his friend was killed. The following afternoon Judge Theron sentenced them to death.

THE UNBEARABLE PAIN

Ma-Moisi was in court that day and she wept for her son. Ntate Moisi was not present. He thought that sentence would only be passed on the Thursday.

"I heard about the sentence on the radio," Ntate Moisi remembers. "I was at home with our daughters. When we heard the news, they started

crying. I couldn't console them and I too cried.

"Family and friends also heard the news on the radio. They came to comfort us. They knew David and they knew that he was a good boy — not someone who did bad things to others, and they sympathised with us.

"We visited the boys on Death Row for many months. We could not afford to see them as often as we wanted to. But we tried to see them whenever we could. During that time they were joined by Thelle Mogoerane from Vosloorus, Marcus Motaung and Jerry Mosololi, both from Soweto. They also were ANC soldiers sentenced to death.

"They all remained on Death Row from 1981 to June 1983. During that time the six of them appealed but they were unsuccessful. The lawyers then petitioned the State President. In June the sentences of David, Bobby and Mandla were changed to life. But Mogoerane, Mosololi and Motaung were hanged.

"Although our son was saved we were disturbed to hear that the other boys' lives were not saved," Ntate Moisi told us with a heavy voice. "On the day they were hanged, I came back from work because I couldn't bear the pain."

David has been on Robben Island since 1983. In December 1989 the Vaal Youth Congress elected him its honorary president — a fitting honour for one of the brave sons of the Vaal.

PROUD PARENTS

We asked Ntate Moisi how he feels about his son not being around to help them. "I have come to understand that my son became a freedom fighter because of his opposition to apartheid. David and many others made sacrifices for the benefit of all of us," Ntate Moisi replied.

"We are therefore proud of what he did. As a child he would often say that he wanted to learn how to pray for people who were sick or suffering. Perhaps it was the same wish to care for others that led him to fight for their rights."

Ntate Moisi said he never thought that his son would be released during his lifetime. "According to my understanding, a life sentence means 'diliga jele' — 'you will only be released when the prison walls are destroyed'. But when the other leaders were released in October last year, I started to have hope that soon David would join us. After all, they all belong to the same organisation.

"My hopes were crushed when Mr De Klerk said some of the prisoners won't be released. I understand that my son is among that group. What disturbs me is that my son belonged to the ANC. It is unbanned now but my son and others have not been released — and in fact so far the government has released only a few people.

"I thought that De Klerk was trying to correct things by releasing political prisoners. But he is not doing

enough. He should release all our children, friends and relatives. I am saying to De Klerk that if he wants to negotiate, let him release those people who are still inside so that we can see that he is serious," Ntate Moisi concluded.

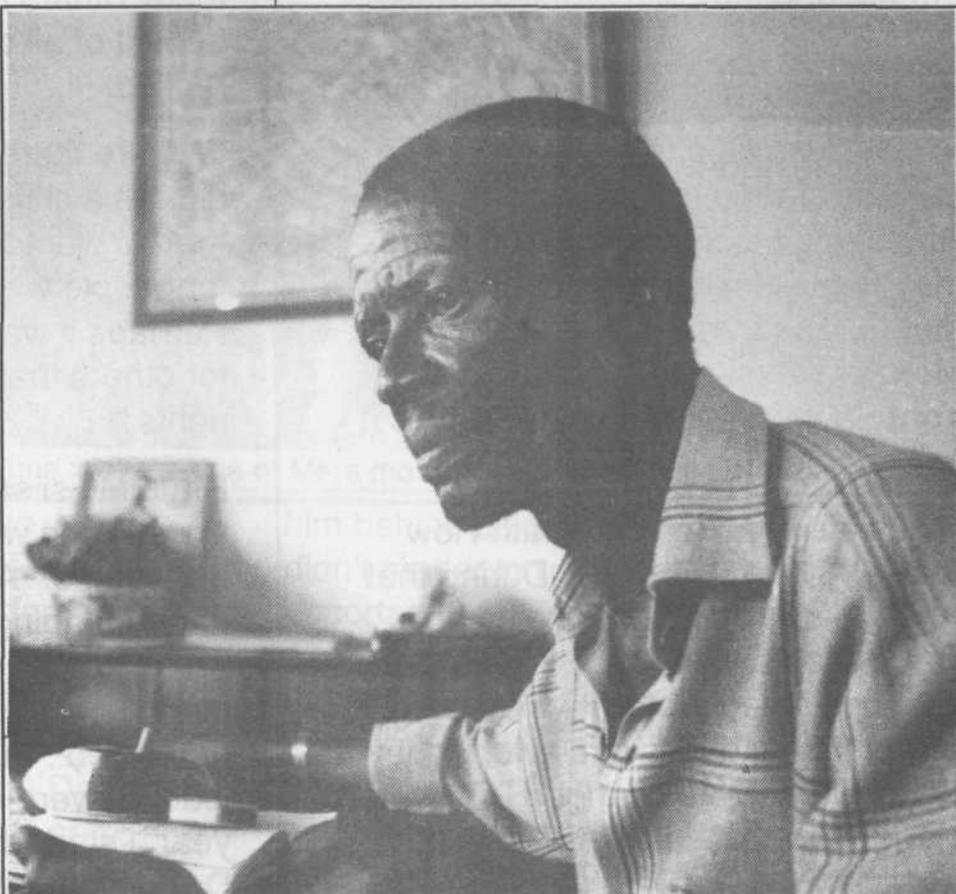
THE STRUGGLE CONTINUES

We left Sebokeng impressed by the courage of Ntate and Ma-Moisi. Like millions of other people in this country, they do not have an easy life. They struggle to make ends meet. Their only son is not around to help them as they enter old age, as they had wished when he was born.

But the Moisis are not bitter. Instead they stand by their son, proud of the sacrifice and contribution he has made to the struggle. They believe that one day apartheid will go forever and there will be no more reasons for sons and daughters to leave their homes to learn the skills of war and sabotage in far away countries.

Perhaps, the State President and his government will soon see the wisdom of releasing David Moisi and all the other political prisoners. But we cannot wait until the government makes up its mind.

As we fought for the release of Comrades Walter Sisulu, Nelson Mandela and others who were released recently, we must struggle on. We must not rest until every single comrade is back home where they belong, with their people and their loved ones.



Ntate Zacharia Moisi — "I understand why my son became a freedom fighter"

NEW WORDS

brutality — cruelty and violence

sabotage — damaging or destroying enemy property

honorary president — an organisation may honour a person for his or her good work with a special position, for example, honorary president

LEST WE FORGET THEM!

There are many political prisoners in South Africa. We cannot give you all the names here. Below are the names of those who have been hanged by the government and those sentenced to life since 1977.

ANC SOLDIERS HANGED

Solomon Mahlangu — *found guilty of murder in 1977. Hanged in 1979.*

Thelle Mogoerane

Marcus Motaung

Jerry Mosolodi — *charged for attacking two police stations in Soweto where four policemen died. Also established bases inside the country. Found guilty of treason. Hanged in 1983.*

Benjamin Moloise — *found guilty of killing a Pretoria security policeman in 1983. Hanged in 1985.*

Andrew Zondo — *found guilty of placing bombs in Durban. Seven people killed. Hanged in 1988.*

POLITICAL PRISONERS SERVING LIFE SENTENCE

In brackets are their ages when they were sentenced.

Matthews Meyiwa (52)

Zakhele Mdlalose (51)

John Nene (32)

Anthony Xaba (42) — *ANC members from Natal sentenced to life imprisonment in 1977 for ANC membership and for recruiting people to go for military training. All had previously served prison terms between 1964 and 1974 for ANC activities.*

Naphtali Manana (24)

Johnson Lubisi (24)

Petrus Mashego (20) — *ANC soldiers sentenced to death in 1980 for treason. Sentence commuted to life in 1982.*

Anthony Tsotsobe (25)

Johannes Mahlangu (26)

David Moisi (25) — *ANC soldiers sentenced to death in August 1981. Sentence commuted to life in 1983.*

Lizo Ngqungwana (27) — *MK commander in the Western Cape region. He was sentenced in 1987.*

Linda Hlope (26)

Daniel Mbokwane (22)

Sannah Twala (23) — *activists from Duduza. All sentenced in 1987 for the killing of a suspected police informer at a funeral in Duduza, Nigel, in 1985.*

Dieter Gerhard — *a former South African navy base officer sentenced in 1983 for spying for the Soviet Union.*

"TEACHERS ARE HUMANS TOO!"

An interview with Curtis Nkondo, President of the National Education Union of South Africa (NEUSA)



Curtis Nkondo

SINCE the beginning of March, our schools have been standing empty. There are no students. And there are no teachers. All around the country, teachers have downed their chalks and gone on strike.

Most of the striking teachers are members of the National Education Union of South Africa (NEUSA). Learn and Teach spoke to Curtis Nkondo, president of NEUSA, about the strike. Nkondo was the principal at Lamula High School in Soweto until he resigned in 1977 in protest against Bantu Education.

Learn and Teach: Can you tell us how and when NEUSA started?

Nkondo: In 1980, a group of educators decided to form a new teachers' organisation, which they called NEUSA. They wanted an organisation that would be open to all. In the beginning, most of the teachers who joined NEUSA were white but over the years many black teachers joined.

Learn and Teach: How is NEUSA structured nationally?

Nkondo: NEUSA has branches — or locals, to use union language — and three representatives from each local make up the region.

Teachers can join NEUSA as individuals or as locals. Each local gets a copy of NEUSA's constitution and each teacher pays a subscription fee of R10 a year.

Learn and Teach: What is the strength of NEUSA's membership?

Nkondo: We can't give figures at the moment but the support we have had in marches can give some idea. For example, when teachers from Soweto and Alex came together to march there were more than 10 000. In Pretoria, teachers from Mamelodi and Atteridgeville and other nearby townships also numbered over 10 000.



Part of the 6000 teachers who gathered at Regina Mundi in Soweto to discuss the strike

We have a presence in all the regions, except the Western Cape where we have a working relationship with the Western Cape Teachers Union (WECTU) and the Democratic Teachers Union (DTU).

Learn and Teach: What is the difference between NEUSA and other teachers organisations like the Transvaal Union of African Teachers (TUATA) and the African Teachers Association of South Africa (ATASA)?

Nkondo: The main difference is that these teachers' organisations are not non-racial, that is to say, only African teachers can join. One of the most important principles of NEUSA is that it is non-racial. We do not agree with these organisations on this principle. But last year's Unity Talks between teachers did create some unity. Many TUATA teachers are now

joining NEUSA and ATASA teachers have also joined the strike.

Learn and Teach: What is NEUSA's relationship with other progressive organisations?

Nkondo: We are an affiliate of the UDF. We have daily contact with other political organisations such as the Congress of South African Students (COSAS), South African National Students' Congress (SANSCO), National Union of South African Students (NUSAS), the National Education Co-ordinating Committee (NECC), and COSATU.

Learn and Teach: Is NEUSA a trade union or an organisation?

Nkondo: We are a union, although we are not a trade union. By union we mean that

we are united. During the Teachers Unity Talks, COSATU suggested that all the teachers unions form one union. But it should be a non-racial union. NEUSA has no objection to forming such a union.

Learn and Teach: Can you tell us about the problems faced by teachers in the classroom?

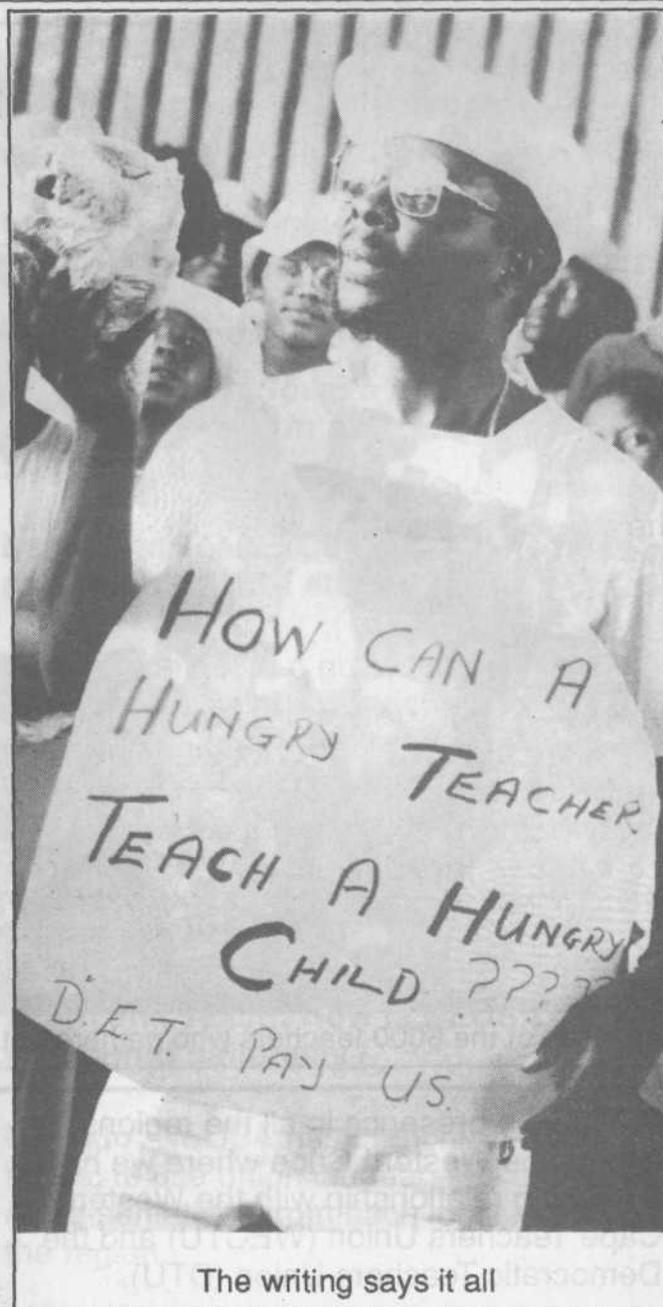
Nkondo: There are so many problems it is difficult to cover them all. Teachers have full timetables and too much work. Their classes are overcrowded with as many as 60 students in one class. There is very little equipment and sometimes none at all. For example, few schools have photocopying machines, laboratories or libraries. Many schools don't have electricity and there is a shortage of tables and chairs. The textbooks from the DET arrive late and so students have to share. It is almost impossible to teach in such a situation. These are just a few of the problems.

Learn and Teach: What are the demands of the teachers?

Nkondo: The DET wants to retrench teachers who they say are unqualified or underqualified. The majority of teachers have only Standard 8. But at the same time, there is a shortage of teachers and much overcrowding in the schools. So we are demanding an end to the retrenchment of teachers and the immediate employment of more teachers.

Another demand is about the freezing of jobs. When a teacher is retrenched, the DET is not giving the job to another teacher. This means that the workload of teachers is even greater. At the moment, most teachers are working 42 to 45 periods of 35 minutes a week. So we are demanding an end to the freezing of posts.

We are demanding a minimum salary of R1200. We also want equal salaries for men and women — they do the same



The writing says it all

training and the same work, so why should a woman be paid less?

Female teachers also want three months paid maternity leave. At the moment, if a woman falls pregnant she has to go on unpaid leave and it is not always certain that she will get her job back. Also, that married women should have the right to apply for housing loans. At the moment only men can do this, even if the woman is the breadwinner.

Another demand is that inspectors change their attitudes. At the moment, they are bossy and they harass the teachers.

We demand that the DET recognise SRC's and Parents-Teachers-Students Associations (PTSA). We do not want the DET's Management Committees. The people should have a say in making decisions and the running of schools. But the government must continue funding the schools.

We are demanding that the doors of Learning and Culture be open to all. We want non-racial schools for the people. There are 42 white schools in Johannesburg alone and 210 schools in the country that are not being used or are being used for other things. One school in Malvern, Johannesburg, is being used as parking for the Post Office!

Other demands are for the building of new schools, the repair of schools that have been vandalized, the training of teachers at any college, study leave, proper laboratories, libraries and sports facilities.

Finally, we want an education system free of racialism and sexism.

Learn and Teach: How many teachers are on strike?

Nkondo: It is difficult to say at the moment. Since Soweto and Alex teachers went on strike, more areas have joined. Teachers in the Eastern Cape and the East Rand have also gone on strike.

Learn and Teach: What will happen if the DET does not meet the demands?

Nkondo: We have been holding talks with the Minister of Education and Development Aid, Stoffel van der Merwe and we are thinking about going back to school at the beginning of the new term. But this does not mean that we are ending our demands. If the Minister does not meet our demands, we will take further steps.

Students march in solidarity with the striking teachers to the Booyens DET offices in Johannesburg



Learn and Teach: At the beginning of the year, the NECC started a "Go-Back-To-School-and Learn" campaign and ANC leaders like Nelson Mandela and Walter Sisulu called on the children to go back to school. But the teachers have been on strike for more than a month. Was this the correct action to take?

Nkondo: Yes, it was. It was the only action we could take. In the past, we sent delegations and memorandums to the DET but they didn't listen to us. So the strike had to happen. Teachers are also human and these are grievances that have built up over 40 years.

Teachers and students know that no real learning can take place in the terrible conditions in the schools. When the MDM and Mandela called on the students to go back to school, they did not mean that they shouldn't challenge the situation in the schools.

Learn and Teach: What should students be doing while the teachers are on strike?

Nkondo: In some areas, the students organised their own classes. The older ones are teaching the younger ones. This is what they should be doing.

Learn and Teach: Have the students and the parents supported the strike?

Nkondo: Yes, very much so. For example, the students are the marshals at the marches. More than 50 000 Soweto and Alex students organised their own march in support of us. And the parents are calling meetings to discuss how to support the striking teachers.

Learn and Teach: Can principals and inspectors join NEUSA?

Nkondo: Anybody who believes in the same things can join NEUSA. Some principals have joined in the strike. Others want to join but they are afraid that they will be blacklisted by the DET. They do not want to lose their benefits. We say to them that they should join their brothers and sisters in the strike.

Learn and Teach: What is the way forward for teachers?

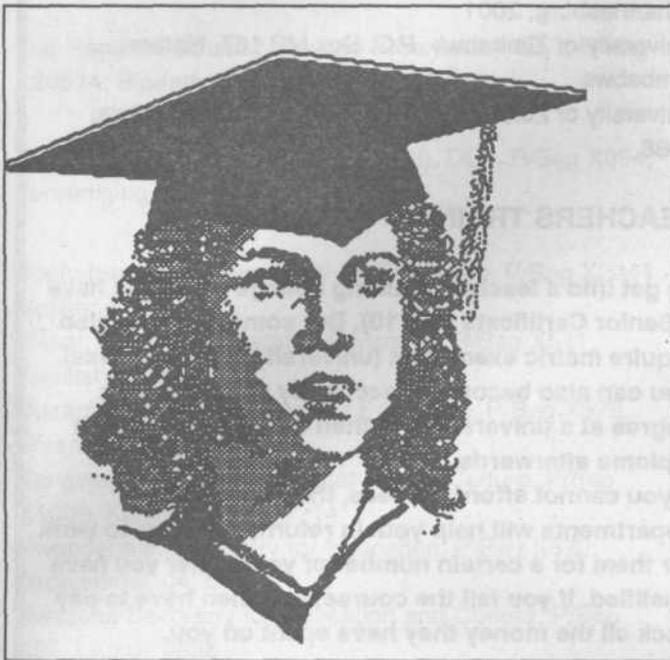
Nkondo: Teachers should continue in the struggle for a better education. Out of the strike, a very strong teachers organisation will emerge. Our task will be to educate and politicise each other and to work towards a people's education in a new South Africa.

STOP PRESS:

Just before the magazine went to the printers, the teachers decided to suspend the strike for three months and to go back to school when the new school term starts. If the DET does not meet most of the teachers' demands during that period, as Minister van der Merwe promised, then they will go on strike again.

To make up for the teaching weeks that were lost because of the strike, the teachers have agreed to teach throughout the June holidays. They, together with the parents, are calling on students to go back to school in the new term.

STUDYING AFTER SCHOOL



If you want to continue studying after you leave school, it is important that you start finding out about courses now. Even though it may seem a bit early to start finding out now, most applications — especially for bursaries — have to be in before August this year.

Learn and Teach has made a list of places where you can study after you leave school. The list includes Technikons, Universities, Teacher Training Colleges and Nursing Colleges.

It is often difficult to know what the best course to study is. All Technikons and Universities offer career counselling — that is, advice on what to study. Before you register for a course, write or go to the Career Counselling Unit so that they can help you decide what course is best for you. You can also ask them what bursaries they offer.

CAREER AND BURSARY INFORMATION

The following organisations help people with career counselling. They can also help you with information about bursaries.

Careers Centre, 8642 Ramolongwana St, Zone 6, Diepkloof 1804, Tel: (011) 938-1436 or 938-7884

Careers Information Centre, 36 Ecumenical Centre, 20 St Andrews St, Durban 4001, Tel: (031) 301-2097

Careers Research and Information Centre, Cnr Springbok and Klipfontein Rd, Athlone, 7760, Tel: (021) 61-1058

Education Information Centre, 601 Dunwell House, 35 Jorissen St, Braamfontein 2001, Tel: (011) 339-2476

Programme for Technological Careers (PROTEC), P.O. Box 52657, Saxonwold, 2132, Tel: (011) 788-7209 (PROTEC also have branches in Cape Town, Durban, Ermelo, Garankuwa, Mmabatho, Richards Bay and Sasolburg. If you wish to contact PROTEC in these areas, write to their head office for the addresses.)

TECHNIKONS

To study at a technikon, you must have a Senior Certificate (Std 10), but you do not need matric exemption. Technikons offer Certificates and Diplomas. The length of study is between one and three years, depending on the course you choose. You can do a :-

- 1 year National Certificate
- 2 year National Higher Certificate
- 3 years National Diploma.

To find out more information about Technikons, write to:

Cape Technikon, P.O. Box 652, Cape Town, 8000

M.L. Sultan Technikon, P.O. Box 1334, Durban, 4000

Mangosuthu Technikon, P.O. Box 12363, Jacobs, 4026

Natal Technikon, P.O. Box 953, Durban, 4000

Northern Transvaal Technikon, P/Bag X24, Soshanguve, 0152

Orange Free State Technikon, P/Bag X20539, Bloemfontein, 9300

Witwatersrand Technikon, P.O. Box 3293, Johannesburg, 2000

Peninsula Technikon, P/Bag X3, Kasselsvlei, 7533

Port Elizabeth Technikon, P/Bag X6011, Port Elizabeth, 6000

Pretoria Technikon, 420 Church St, Pretoria, 0002

M. Setlogelo Technikon, P/Bag X1022, Ga-Rankuwa, 0208

R.S.A. Technikon, P/Bag X17, Braamfontein, 2017

Vaal Technikon, P/Bag X021, Vanderbijl Park, 1099

Edendale Technikon, P/Bag, Edendale, 4505

STUDYING AFTER SCHOOL

UNIVERSITIES

If you want to go to university, you must pass matric with exemption. But each university requires different marks. If you want to go to university, write to the university you have chosen and ask for their entrance requirements.

Universities offer degrees. A degree is usually three years but can take longer depending on what you choose to study. Universities also offer career counselling and some bursaries. For more information, write to :

University of Bophuthatswana, P/Bag X2046, Mafikeng
University of Botswana, P/Bag 0022, Gaborone, Botswana
University of Cape Town, P/Bag, Rondebosch, 7700
University of Durban-Westville, P/Bag X54001, Durban, 4000
University of Fort Hare, P/Bag X1314, Alice, 5700
Medical University of South Africa (MEDUNSA), P.O. Medunsa, 0204
National University of Lesotho, P.O. Roma 180, Lesotho
University of Natal (Durban), King George V Avenue, Durban, 4001
University of Natal (Medical School), 719 Umbilo Rd, Durban, 4001
University of Natal (Pietermaritzburg), P.O. Box 375, Pietermaritzburg, 3201
University of the North, P/Bag X1106, Sovenga, 0727
University of the North (Qwa-qwa branch), P/Bag X13, Phuthaditjhaba, 9866
University of the Orange Free State, P.O. Box 339, Bloemfontein, 9300
University of Port Elizabeth, P.O. Box 1600, Port Elizabeth, 6000
Potchefstroom University of Christian Higher Education, Potchefstroom, 2520
Rand Afrikaans University, P.O. Box 524, Johannesburg, 2000
Rhodes University, P.O. Box 94, Grahamstown, 6140
University of Pretoria, Brooklyn, Pretoria, 0002
University of South Africa, P.O. Box 392, Pretoria, 0001
University of Swaziland, P/Bag 4, Kwaluseni, Swaziland
University of Stellenbosch, P/Bag, Stellenbosch, 7600
University of Transkei, P/Bag X5092, Umtata, Transkei
Vista University, P/Bag X634, Pretoria, 0001
Vista University (Bloemfontein campus), P/Bag X380, Bloemfontein, 9300
Vista University (Mamelodi Campus), P/Bag X03, Mamelodi, 0101
Vista University (Port Elizabeth campus), P/Bag X613, Port Elizabeth, 6000

Vista University (Sebokeng campus), P/Bag X04, Sebokeng, 1982
Vista University (Soweto Campus), P/Bag X03, Tshiawelo, 1818
University of Venda, P/Bag X2220, Sibasa, Venda
University of the Western Cape, P/Bag X17, Bellville, 7530
University of the Witwatersrand, 1 Jan Smuts Ave, Johannesburg, 2001
University of Zimbabwe, P.O. Box MP 167, Harare, Zimbabwe
University of Zululand, P/Bag X1001, Kwadlangezwa, 3886

TEACHERS TRAINING COLLEGES

To get into a teachers training college you must have a Senior Certificate (Std 10). But some colleges also require matric exemption (university entrance pass). You can also become a teacher by studying for a degree at a university and then doing an education diploma afterwards.

If you cannot afford the fees, the education departments will help you. In return, you have to work for them for a certain number of years after you have qualified. If you fail the course, you then have to pay back all the money they have spent on you.

There are four different courses you can do at a Teacher Training College:-

Pre-primary school teaching
Primary school teaching
High/Secondary school teaching
Specialisation

There are so many teacher training colleges that we cannot give you all the addresses. Here are the addresses of the Education Departments. As we all know, education and Education Departments in South Africa are divided along racial lines. We don't agree with these divisions — we share the people's wish for one non-racial education system. But we have given the addresses of the different departments in the way that the government has divided them.

Department of Education and Training
Head Office:
The Secretary, DET, P/Bag X212, Pretoria, 0001

The Regional Director (Cape), DET, P/Bag X3903, North End, Port Elizabeth, 4000

The Regional Director (Highveld), DET, P/Bag X063, Springs, 1560

STUDYING AFTER SCHOOL

The Regional Director (Johannesburg), DET, P/Bag X01, Booyens, Johannesburg, 2016

The Regional Director (Natal), DET, P/Bag X9026, Pietermaritzburg, 3200

The Regional Director (Northern Transvaal), DET, P/Bag X100, Pretoria, 0001

The Regional Director (Orange Free State), DET, P/Bag X20514, Bloemfontein, 9300

The Regional Director (Orange Vaal), DET, P/Bag X054, Vereeniging, 1930

Bophuthatswana: Secretary for Education, P/Bag X2044, Mafikeng, 8670

Ciskei: Director-General of Education, P/Bag X511, Zwelitsha, 5608

Gazankulu: The Secretary for Education, P/Bag X578, Giyani, 0826

Kangwane: Director of Education and Culture, P/Bag X1009, Kanyamazane, 1214

Kwandebele: Secretary for Education, P/Bag X670, Groblersdal, 0470

Kwazulu: Secretary for Education and Culture, P/Bag X04, Ulundi, 3838

Lebowa: Secretary for Education, P/Bag X03, Chuniespoort, 0745

Qwa-qwa: Secretary for Education, P/Bag X817, Witsieshoek, 9870

Transkei: Director of Education, P/Bag X5003, Umtata, Transkei

Venda: Secretary for Education, P/Bag X2250, Sibasa, 0970

"White" Education Departments

The Director of Education, P.O. Box X13, Cape Town, 8000

The Director of Education, P/Bag X9044, Pietermaritzburg, 3200

The Director of Education, P.O. Box 521, Bloemfontein, 9300

The Director of Education, P/Bag X76, Pretoria, 0001

"Coloured" Education Departments

Department of Education and Culture

The Director-General, P/Bag X9008, Cape Town, 8000

"Indian" Education Department

Department of Education and Training
P/Bag X92, Pretoria, 0001

NURSING TRAINING COLLEGES

For the Nursing Diploma, you need a Senior Certificate (Std 10) For the enrolled nursing certificates, you need a Junior Certificate (Std 8).

You do not need a bursary to study nursing at a nursing training college as you learn on the job and get paid.

The qualifications offered are:

4 year Nursing Diploma

3 year enrolled nurses certificate

1 year enrolled nursing assistant certificate

You can train for an enrolled nursing certificate at any provincial hospital. But if you want to do the Nursing Diploma, you must apply to one of the following nursing colleges:

Addington Hospital, P.O. Box 977, Durban 4000

A.J. Orenstein Hospital, P.O. Box 7128, Blyvooruitsig, 2504

Aliwal Hospital, P/Bag 1004, Aliwal North, 5530

Baragwanath Nursing College, Bertsham, 2013

Benedictine Hospital, P/Bag 507, Nongoma, 3950

Bethesda Hospital, P/Bag 602, Ubombo, 3970

B.G. Alexander Nursing College, P/Bag X43, Johannesburg, 2000

Boitumelo Hospital, P/Bag, Kroonstad, 9500

Brewelskloof Hospital, P/Bag 3044, Worcester 6850

Charles Johnson Memorial Hospital, Nqutu, 3135

Charlotte Searle Nursing College, P/Bag, Korsten 6014

Church of Scotland Hospital, P/Bag 502, Tugela Ferry, 3504

Conradie Hospital, Howard Place 7450

Coronation College of Nursing, P/Bag, Newclare 2112

Cradock Hospital, Cradock, 5880

Donald Fraser Hospital, Vhufili, Venda

Lentegeu Hospital, Mitchell's Plain 7785W.F. Knobel

Hospital, P/Bag 65, Lonsdale 0710

E.R.P.M. Hospital, P.O. Box 11054, East Rand 1462

Edendale Hospital, P/Bag 9020, Pietermaritzburg 3200

Elim Hospital, P.O. Box 12, Elim Hospital, 0960

Elizabeth Ross Hospital, P/Bag, Witsieshoek, 9870

Emmaus Hospital, P/Bag 16, Winterton, 3340

Entabeni Hospital, P.O. Box 2230, Durban, 4000

Ermelo Hospital, P/Bag 9005, Ermelo, 2350

Ernest Oppenheimer Hospital, P.O. Box 87, Welkom, 9460

STUDYING AFTER SCHOOL



Fort Beaufort Hospital, P/Bag 226, Fort Beaufort, 5720
 Frere Hospital, P/Bag 9047, East London, 5200
 Frontier Hospital, P/Bag 7063, Queenstown, 5320
 Ga-Rankuwa Hospital, P/Bag X422, Pretoria, 0001
 George Masebe Hospital, P/Bag 2201, Suswe, 0612
 George Stegman Hospital, P/Bag X91046, Saulspoort
 Gold Fields Of S.A., Group Training Centre, P/Bag,
 Carletonville, 2500
 Grey Hospital, P/Bag 7443, King-Williams Town, 5600
 Grootte Schuur Hospital, Observatory, 7935
 Groothoek Hospital, P.O. Box 1, Groothoek Hospitaal,
 0628
 Harmony Mine Hospital, P.O. Box 1, Glen Harmony 9435
 Hlabisa Hospital, P/Bag 5001, Hlabisa, 3937
 H.C. Boshoff Hospital P/Bag 107, Maandagshoek, 1152
 Iscor Med. Service Training School, P.O. Box 19, Pretoria,
 0001
 Jane Furse Hospital, Jane Furse 1085
 Jubilee Hospital, P/Bag, X449, Hammanskraal
 Kgapane Hospital, P/Bag 742, Duiwelskloof, 0835
 Kimberley Hospital, P/Bag 5021, Kimberley, 8300
 King Edward V111 Hospital, P/Bag, Congella, 4013
 Lebone Nursing College, P/Bag X396, Pretoria, 0001

Letaba Hospital, P/Bag 1430, Letaba, 0870
 Livingstone Hospital, P/Bag Korsten, 6014
 Lorraine Mine Hospital, P.O. Box 161, Allanridge, 9490
 Madadeni Hospital, P/Bag, Newcastle, 2940
 Malamulele Hospital, P/Bag 1245, Malamulele, 0982
 Manguzi Mission Hospital, P/Bag 301, Kwangwanase,
 3973
 Mapulaneng Hospital, P/Bag X9305, Bushbuckridge,
 1280
 Matlala Hospital, Tsimanyane, 0453
 McCord Zulu Hospital, 28 McCord Road, Durban, 4001
 Mokopane Hospital, P/Bag 2466, Potgietersrus, 0600
 Montebello Hospital, P/Bag 506 Dalton, 3470
 Moroka Hospital, P/Bag X707, Selosesha
 Mseleni Hospital, P/Bag 523, Mkuze, 3965
 Natsalspruit Nursing College, P/Bag, Alrode, 1451
 National Hospital, P/Bag 20660, Bloemfontein, 9300
 Nkandla Hospital, P/Bag 102, Nkandla, 3855
 Nkhensani Hospital, P/Bag 581, Giyani 0826
 Northdale Hospital, P/Bag 9006, Pietermaritzburg, 3200
 Osindisweni Mission Hospital, P/Bag, Verulam, 4340
 Ponomi Hospital, P/Bag 20581, Bloemfontein, 9300
 Philadelphia Hospital, Box 1, Dennenilton, 1030
 Piet Retief Hospital, P/Bag 9, Piet Retief 2380
 R.K. Khan Hospital, P/Bag X004, Chatsworth, 4030
 Rustenburg Platinum Hospital, Box 1, Bleskop
 S.G. Lourens College of Nursing, P/Bag X169, Pretoria,
 0001
 Shifa Hospital, 488 Randles Rd, Sydenham, 4091
 Shongwe Hospital, P/Bag X301, Shongwe Mission, 1331
 Siloam Hospital, P/Bag 2432, Loius Trichardt, 0920
 Somerset Hospital, P/Bag, Green Point, 8051
 St Andrew's Hospital, P/Bag 1010, Harding, 4680
 St Anne's Hospital, P.O. Box 223044, Isipingo Rail, 4110
 St Mary's Hospital, P/Bag 808, Melmoth, 3835
 St Mary's Hospital, Marianhill, 3601
 St Rita's Hospital, Lebowa Government, P/Bag X1303,
 Glen Cowie, 1061
 St Vincent's Hospital, P/Bag 1612, Warmbaths, 0480
 Stellenbosch Hospital, P/Bag 5027, Stellenbosch, 7600
 Stikland Hospital, P/Bag 13, Bellville, 7535
 Taung Community Hospital, P/Bag X535, Taung
 Themba Hospital, P/Bag X1002, Kabokweni, 1245
 Thusong Hospital, P/Bag X6, Itsoseng
 Tintswalo Hospital, P/Bag X407, Acornhoek 1360
 Tshilidzini Hospital, Shayandima 0931
 Tshwaragano Community Hospital, P/Bag 925, Kuruman,
 8460
 Tygerberg Hospital, P/Bag, Tygerberg 7505
 Western Deep Levels Hospital, P.O. Box 8001, Western
 Levels, 2501
 West Transvaal Nursing College, P/Bag, Klerksdorp, 2570
 Wilhelm Stahl Hospital, P/Bag 518, Middelburg, 5900
 Woodstock Hospital, P/Bag 7, Woodstock, 7915

PREPARING OURSELVES FOR FREEDOM



A discussion paper by Comrade Albie Sachs — PART 2

Albie Sachs is a member of the ANC's Department of Legal and Constitutional Affairs in Lusaka. This is Part Two of an article which he presented to an ANC conference on culture in a new South Africa. Part One of the article appeared in Learn and Teach No 2, 1990.

In Part One comrade Albie explained the danger of saying that culture is a weapon of struggle. He said that saying this doesn't mean anything, and, in fact it is wrong and may even be harmful.

In this second part of the article, comrade Albie's says that the Constitutional Guidelines should not be applied to culture.

What?! you might say, a member of the Department of Legal and Constitutional Affairs saying that the Guidelines should not be applied to culture. Exactly. Comrade Albie argues that it

should be the other way round — that culture must make a contribution to the Guidelines.

Comrade Albie talks about the importance of the Constitutional Guidelines for cultural work now and in a future post-apartheid South Africa.

We have changed comrade Albie's words in some cases to make the article easier to read. We hope that we have kept the spirit of his thoughts alive.

CULTURE AND THE GUIDELINES

CULTURE must make a contribution to the Guidelines. ANC members and the people of South Africa as a whole must discuss the Guidelines and come up with constructive and concrete ideas about the kind of government we want in a post-apartheid South Africa.

The Guidelines set out the ideas of the ANC's National Executive Committee (NEC). But these ideas

are not final. They are not a set of rules which must be learnt off by heart. We must not take what the Guidelines say about culture and follow them like slaves. Instead, we need to ask ourselves what the Guidelines say about culture and

then say whether we agree. We must make suggestions for improvement.

The NEC wants free and open discussion about the Guidelines because we want to build a free and open society.

Apartheid has closed our society, stifled its voice, prevented the people from speaking, and it is the historic task of our organisation to be the messengers of

freedom of conscience, debate and opinion. In my view, there are three aspects of the Guidelines that directly affect culture.

BUILDING NATIONAL UNITY

The first aspect is the question of building national unity and

encouraging the development of a common patriotism, at the same time fully recognising the many different languages and cultures in the country. Once we have settled the question of political rights in a democratic way, we can then look at

the question of languages and cultures in a new way. In other words, language, religion and so-called ways of life will no longer be confused with race and apartheid. Instead they will become part of the positive cultural values of the society.

We must be clear about the difference between unity and uniformity. We are strongly for national unity, for seeing our country as one whole — not just a common area

of land but also a common body of people. We want full equal rights for every South African, no matter the race, language, ethnic origin or religious beliefs. We believe in a single South Africa with a single Government and we work towards a common loyalty and a common

IMPORTANT POINTS FOR CULTURE FROM THE GUIDELINES

NATIONAL IDENTITY

(g) It shall be state policy to promote the growth of a single national identity and loyalty binding on all South Africans. At the same time, the state shall recognise the linguistic and cultural diversity of the people and provide facilities for free linguistic and cultural development.

BILL OF RIGHTS AND AFFIRMATIVE ACTION

(h) The Constitution shall include a Bill of Rights based on the Freedom Charter. Such a Bill of Rights shall guarantee the fundamental human rights of all citizens, irrespective of race, colour, sex or creed, and shall provide appropriate mechanisms for their protection and enforcement.

(i) The state and all social institutions shall be under constitutional duty to eradicate race discrimination in all its forms.

(j) The state and all social institutions shall be under a constitutional duty to eradicate speedily, the economic and social inequalities produced by racial discrimination.

(k) The advocacy or practice of racism, fascism, Nazism or the incitement of ethnic or regional exclusiveness shall be outlawed.

(l) Subject to clauses (i) and (k) above, the democratic state shall guarantee the basic rights and freedoms, such as freedom of association, thought, worship and the press. Furthermore, the state shall have the duty to protect the right to work and guarantee the right to education and social security.

(m) All parties which conform to the provisions (i) and (k) above shall have the legal right to exist and to take part in the political life of the country.

patriotism.

However, we do not call for everyone to be exactly the same as each other, so that they have no character of their own. South Africa is now said to be a two-language country. We think that it will be a many-language country. It will be a many-faith and a many-culture country as well.

The aim is not to make one single culture that everyone must fit into, but to recognise and take pride in the fact that our people have many varied cultures. In the past, the British colonial rulers tried to force everyone to become English gentlemen.

Apartheid, on the other hand, tried to make us believe that we had nothing in common with anyone else. It insisted that we were kept apart in our different groups. When we reject apartheid, we do not wish to return to the British Imperialist ways of forcing everyone to be the same.

OUR CULTURE, MY CULTURE

We do not wish to build a culture where everyone must forget the cultural heritage of their own communities. We will have Zulu South Africans, and Afrikaner South



Mongane Wally Serote — poetry for all

Africans and Indian South Africans and Jewish South Africans and Venda South Africans and Cape Moslem South Africans. (It doesn't matter what we call them — people will decide for themselves what they want to be called.) Each culture will be like the smaller rivers which flow into the big river of South African-ness and increase the strength and beauty of the river.

We all belong in some way to a particular community but this does not mean that we are locked into an 'own affairs' ghetto. Instead, the grandchildren of white immigrants

can join in the toyi-toyi — even if they are slightly out of step — and they can recite the poems of Wally Serote. And the grandchildren of Dinizulu can read with pride the writings of Olive Schreiner.

The dance, the food, the poetry, the dress, the songs and riddles and folk-tales, belong to each group, but they also belong to all of us. I remember the pride I felt as a South African when some years ago I saw the Zulu Macbeth in the World Theatre Season in London. At that time this was probably one of the most important theatres in the world. The British audience loved it — the powerful wedding and funeral dances of our people, acted by cooks and messengers and chauffeurs — and the experts and critics praised the actors. This was Zulu culture, but it was also our culture, my culture.

AFRIKAANS: A HIJACKED LANGUAGE!

Each culture has its strengths, but there is no culture which is worth more than another culture. We cannot say that because there are more Xhosa speakers than Tsonga, their culture is better, or because those who hold power today are Afrikaans-speakers, Afrikaans is



Olive Schreiner — writing for the grandchildren of Dinizulu

better or worse than any other language.

Every culture has its positive — or good — points and its negative — or bad — points. Sometimes the same cultural history is used in two completely opposite ways. We can see this for example in the way that the history of Shaka and Cetshwayo is used for two different purposes. On the one hand, the story of Shaka and Cetshwayo is told to inspire people to fight selflessly for the total liberation of all our people.



Shaka — a story of liberation or of tribal division?

On the other hand, the same story is told to build a tribal identity that excludes other South Africans and is an obstacle to the liberation of our country. What is good in a certain kind of society becomes an obstacle to change when the society itself has become changed.

For example, the way families were organised in pre-colonial days is out of keeping with the demands of modern life. African society, like all societies, develops and has the right to change itself. What we have lacked since colonial days is the right for the people to decide how they

want to live.

If we look at Afrikaans culture we can see very clearly how it has sometimes played a very positive role and sometimes a very negative role. At one time it was the popular language of the working people of the Western Cape. The Dutch colonials spoke badly of it, calling it kitchen Dutch, because it was spoken by slaves and indigenous peoples who taught it to their masters and mistresses. Later, Afrikaans was the language of resistance to British Imperialism.

The best MK story to appear in South Africa so far was written (in English) by a Boer, Denys Reitz. The story is called "On Commando". It is a beautiful story of the three years that Reitz spent as a guerilla fighting an armed struggle of

propaganda against the British occupying army.

Afrikaans literature grew out of suffering and patriotism. Many of the early Afrikaans writers chose to write about nature and the land because the British had taken away so many of their political rights and freedoms. These books about nature are some of the finest books written anywhere in the world on this subject, showing a deep love of nature and a concern for the land.

Later on, the Afrikaans language was hijacked by racists who wanted white

domination. The language came to be seen as the language of the baas. But there is no reason at all why Afrikaans should not once more become the language of liberty, but this time liberty for all, not just for a small minority trying to oppress the majority.

WHITE IS BEAUTIFUL

At this point I want to make another statement that might shock people: white is beautiful. In case anyone feels that the bomb has affected my head, I will repeat this statement, surely the first time it has been said at any ANC conference: white is beautiful.

Let me explain what I mean. I first heard these words from a Mozambican poet who had been a guerrilla during the war of liberation. His grandmother was African and his grandfather Portuguese. He was asked to give Frelimo's point of view on the statement: black is beautiful. He answered: black is beautiful, brown is beautiful, white is beautiful. I think his words are beautiful.

We can add that when white started saying that black was ugly it made itself ugly. If we take away its arrogance - or stubbornness - the culture of the white community can be rich and valuable. This does not mean that we need a White Consciousness Movement in South Africa.

In the light of our colonial history, white consciousness means oppression while black consciousness means resistance to

oppression. But it does make clear why whites join in the struggle to end apartheid.

Whites are not in the struggle to help blacks win their rights. Whites are fighting for their own rights, the rights to be free citizens of a free country, and to enjoy and take pride in the culture of the whole country. They are not liberators of others. Nor do they want to end up being a hated and hating minority.

They want to be ordinary citizens of an ordinary country, proud to be part of South Africa, proud to be part of Africa, proud to be part of the world. Only a few religious sects believe that you have to whip yourself in order to become liberated. For the rest of humankind, there is no successful struggle without a sense of pride and a strong belief in your own value.

FREEDOM TO SAY WHAT WE WANT...

The second point in the Guidelines which affects culture is the proposal for a Bill of Rights which guarantees freedom of expression and freedom to set up political organisations. South Africa today is weighed down with States of Emergency, banning orders, censorship and lies put out by the State to confuse and misinform us.

The only thing we will restrict in future is racist propaganda and ethnic superiority. Many countries in the world have laws to restrict these things. The people in the future South Africa that the Guidelines aim to create will be free to set up such

organisations as they please, to vote for whom they please, and to say what they want.

We should remember that there is a difference between leadership and control. We want ANC leadership. The central position of our organisation in South Africa has been won after a long and hard struggle. The dream of the founders of the organisation is slowly coming true.

Without doubt, the ANC will continue to be the main builder of national unity after apartheid has been destroyed and the foundations of democracy have been laid. But this does not mean that the ANC is the only voice in the anti-apartheid struggle or that it will be the only voice in post-apartheid South Africa.

LEADERSHIP, NOT CONTROL

We want to give leadership to the people, not to control them. This is important for our cultural work, not just in the future, but now. We think we are the best - and we are. That is why we are in the ANC. We work hard to persuade the people of our country that we are the best - and we are succeeding. But this does not mean that we must force our views down the throats of others.

No, true leadership does not dominate. Our leadership tries selflessly to build the widest possible unity of the oppressed people and encourages all forces for change. We show the people that we are fighting — not to impose a view onto them — but to give them the right to choose the kind of society they want and the

kind of government they want.

We are not afraid of the ballot box, of free and open discussion, or of opposition. One day we may even have our own Ian Smiths who will protest and complain about every change we make and keep looking back to the "good old days" of apartheid. But we will face these people at elections. In a free society, we have no doubt who will win. And if we ever lose the trust of the people, then we deserve to lose an election.

This has important lessons for our cultural work. We should lead by example, because our policies are the correct ones, not because we are many and our organisation has made a name for itself. We need to have a wide vision, not a narrow one. Our only limits must be: are you for or against apartheid!

In my opinion, we should be big enough to include that the anti-apartheid forces and individuals come in all shapes and sizes — especially if they are artists or cultural workers. This does not mean that artists are special people.

It simply means that artists have certain special ways of doing things, certain particular traditions. It would be foolish of us to set ourselves up as the new censors of art and literature, or to have our own internal states of emergency in areas where we are well organised.

Instead, let us write better poems and make better films and compose better music. Let people join us under our flag freely — not because they are

forced to join us. In the words of a war poet from Mozambique: "It is not enough that our cause be pure and just; justice and purity must exist inside ourselves."

OPENING THE DOORS OF CULTURE

Thirdly, and finally, the Guidelines join the guarantees of individual rights to

the need to take action which will remove the great inequalities that years of colonial and racist domination have created. Culture will have a role to play here too. The South Africa in which individuals and groups can operate freely will be a South Africa which will be going through great changes.

The new constitution will demand that the state, local authorities and public and private institutions take active steps to remove the huge inequalities between our people. This is the real meaning of the statement: The doors of learning and culture shall be opened.

We can foresee massive programmes of adult education and literacy, and wide use of the media (TV, radio, books, magazines etc) to give all our people access to the cultural riches of our country and of the world. The challenge to our cultural workers is obvious.



"We can foresee massive adult education and literacy programmes"

NEW WORDS

stifle — if you stifle the voice of someone, you silence their voice

uniformity — when everyone looks and thinks the same way

exclude — leave out

indigenous people — people who are from the country where they are now living, not people who have come from another country

Do you want to get the next eight magazines? Then send your name and address to: **Learn and Teach Publications, P.O. Box 556, Johannesburg, 2000.**

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Letters from our readers

Dear Learn and Teach,

I was born in 1965. Many years ago my father told me about a great hero. He said his name was Mr Nelson Mandela. I asked my father why we never heard Mr Mandela talk on the radio. All my father said was: "Don't worry, my child, perhaps he will soon come out of jail." So when Mr Mandela came out of jail in Paarl on 11 February 1990, I was there. I want to say to Mr Mandela, that 27 years in prison is too much. The people who kept Mr Mandela in prison have no hearts. But we are happy now because Mr Mandela is back at home. I will never forget that I saw him for myself.

Victor Mangena

STRAND

Thank you for your letter, Victor. Some of us at Learn and Teach were also there when Nelson Mandela was released. And for us too, it was an unforgettable moment!

Dear Learn and Teach,

Learn and Teach has been a source of information for me since I joined the Namibia Literacy Programme four years ago as a Materials Writer. During those early stages, we launched our campaign against skin lightening creams inside Namibia and to my delight, I found some articles in your magazine about the creams. Of late, I have seen that your publication is becoming very informative. One can only admire all your noble efforts in spreading the Namibian story to the world like you did with Issue number 4 1989. Wishing you all the best and congratulations on the release of your national hero Cde. N. Mandela.

Cde L. O. Sedi

WINDHOEK

Thank you for your letter, Cde. Sedi. We are happy that you have found our magazine helpful and informative. We want to wish the new state of Namibia every success!

Dear Learn and Teach,

Please print my letter in praise of the mother of the nation, Mama Albertina Sisulu. I kneel at your feet, thinking about the things you did and those you are still doing for the nation. I think of your husband. He was taken by the law for fighting for our rights while you were left alone with the children. This did not discourage you. Instead you fought to bring up your children and you fought for the nation too. I remember you leading the women to Parliament where you held talks with the President. Your bravery has always stayed in my thoughts.

N.H. Shabangu

KATLEHONG

Dear Learn and Teach,

I am 23 years old. I was born in Leeuwfontein near Zeerust. This village was part of South Africa but on 31 December 1988 it was incorporated into Bophuthatswana. When I finished school I was supposed to go and work. My problem is that I do not have an ID book. My parents were not educated so they did not get a birth certificate for me. Now I am only doing temporary work because I do not have an ID. When I went to Bop to apply for a birth certificate, they said I must go to Zeerust. At Zeerust they said I must go back to Bop. Please help me, Learn and Teach, because I must help my brothers who are still at school.

M. Sebina

JOHANNESBURG

Thank you for your letter. Your problem is a difficult one. You can get a South African ID book if you left Leeuwfontein after it became part of Bophuthatswana. Otherwise, you can only get a Bophuthatswana ID Book. But you need a birth certificate. To get a birth certificate, you must have some proof of your birth such as a baptismal certificate, a clinic card or a school certificate. If you do not have any of these, you must find two people who remember when you were born.

They must then make sworn statements at a police station, magistrates court or the Department of Home Affairs saying when you were born. Then you can apply for a late birth registration. It is quite difficult to organise all these things. If you want help, go to the Black Sash Advice Office. Their address is: Syfrets House/Khotso House (the name of the building is going to change soon) 25 Anderson St Johannesburg 2001 Tel: (011) 834-8361

Dear Learn and Teach,
My problem is that I had a savings account with the Perm. In 1987 I found that R800 was taken out of my account. I was very worried as I always left my book at the Perm offices. When I asked the Perm to find out what had happened to my money, the woman working there laughed and said: "Geld is nie vir kaffirs nie." Please, Learn and Teach, help me to get my money back.
N. Kumalo
DUDUZA

Thank you for your letter. I spoke to the Perm Head office about your problem. They are very sorry to hear that one of their tellers was so rude to you. They say they will help you to find your money but they cannot do anything unless they have your account number. So please, Mr Kumalo, send us your account number, the branch where you have your account and your full name and address. Then hopefully we will be able to find your money for you.

Dear Learn and Teach,
I salute all who are determined to fight for a just and democratic South Africa. I want you to know what happened in Phillipolis on the day de Klerk announced that Mandela was to be released. We were moving up and down the streets rejoicing. Then the SAP came. Without saying a word they sprayed teargas at us. They also arrested some comrades. I want the Minister of Law and Order to give his servants some lectures on what they must do and what they must not do.

The SAP must not do this again as it is disturbing our community.
Angry Resident
PHILLIPOLIS

Dear Learn and Teach,
I am a disabled male of 23 years. I passed my matric in 1985. After I finished school, I tried to further my studies but I was not successful. For the past years I have tried to find a job but without success. I do get a disability grant but it is not enough to live on. Please can you help me.
Stephen Hlatswayo
KATLEHONG

Thank you for your letter, Stephen. We have spoken to the Disabled People of South Africa about your problem. They say please will you contact them and they will try to help you. Their address is:- Disabled People of South Africa P.O. Box 39008 Booyens 2091

Dear Learn and Teach,
I want to share the pain that is deep in my heart. Our brothers were killed and their killers were never arrested. Now they are harassing people in Leandra again. Mabhoi tells us he is our leader but he never even finished Std 1 at school. He tells us that our township is now called Lebogang. But the people never voted for that name. We don't like it. We want our school to be called Ampie Mayisa High School, after Chief Mayisa who was killed because he resisted incorporation into KwaNdebele. We know that Mr Mayisa and Mr Nkabinde built that school. We want Mabhoi to know that we are sick and tired of him.
Viva Mpumelelo Youth Congress!
Long Live the A.N.C!
N.B.
LEANDRA

Dear Learn and Teach,
I want to say "Viva" to all your readers. I have a serious problem. I live in Bophuthatswana. It is said that we are independent and free.

But the only thing that is free in Bophuthatswana is fresh air. These questions and answers show what I think of Bophuthatswana.

What is Bophuthatswana? Nothing

What is the capital city? Nothing

What did Bophuthatswana wish to be?

Something

What is it up to now? Nothing

We want a new leader who will form a government of liberty. We want someone who is a tree of freedom, like Mr Nelson Mandela.

Freedom seeker

BOPHUTHATSWANA

Dear Learn and Teach,

I want to share my feelings with your readers. My complaint is that most young girls are not interested in political things. I experienced this when our leader, Nelson Mandela, was released from prison. I was with a girlfriend, listening to the radio. When they started talking about Mandela, she turned on some music. She disturbed me. So now I am making an appeal to young girls to take an interest in politics.

Johannes

SHILLIVANE

Thank you for your letter, Johannes. As you know, there are many women who have made a great contribution to the struggle, for example, Ma Albertina Sisulu. Perhaps you could try to involve your girlfriend by having discussions with her and gently encouraging her to take part.

Dear Learn and Teach,

I wish to air my feelings about the way the "boers" are treating us in our motherland. My main worry is education. Ever since I started attending music festivals, I have never seen a black sound or lighting engineer. I think our local artists are suffering.

Molope Thabakgone

Thank you for your letter, Molope. If you are interested in becoming a sound and lighting engineer, here are some addresses:

Video Lab

P.O. Box 6639

Johannesburg

2000

Tel: (011) 886-4141

(Marilyn Bogart)

SABC

P/Bag X1

Auckland Park

2006

Tel: (011)714-9111

Toron

P.O. Box 89667

Lyndhurst, 2106

Tel: (011) 786-2360

(Brett Manyon)

Technikon Pretoria

420 Church St

Pretoria

0002

Tel: (012) 28-3811

Dear Learn and Teach,

I want to thank you for your story, "Comrade Taxi Drivers". It shows that people are prepared to fight for human rights in every walk of life. I want to appeal to the taxi drivers' trade union to work in other places in South Africa. In Klerksdorp we have some of the problems mentioned by Learn and Teach because of unorganised taxi drivers. They do not understand what is going on in their country. As a result it is difficult to get taxi drivers to join community organisations. I think we must try to organise everyone, not just the people in Soweto. Let us not centralise things like this.

R. Rasmeni

KLERKSDORP

Dear Learn and Teach,

I want to know how much money is deducted from a person's salary? Is income tax deducted from overtime or basic pay? The Income Tax office wrote "onbekend" on my forms. If they do not know me there, why does my boss deduct income tax from my salary? They also wrote "Minimum Skaal: 4320 360 and "Maksimum" on my payslip. I earn R375 before overtime a month.

Professor

WESSELSBRON

Thank you for your letter, Professor. We spoke to the Receiver of Revenue and they said for your wage of R375 you should not pay any tax. But if your wage plus overtime comes to more than R505 a month (if you are single) or R745 a month (if you are married), then you start paying tax. You should speak to the Receiver of Revenue in Welkom about

your tax questions. Their phone number is (0171) 23281. Ask to speak to an Assessor for individuals. Take a copy of your tax form and ask them what "onbekend" and "minimum skaal" mean. If you send us a photocopy of your pay slip, and tell us if you are single or married and how many children you have, we can try to help you further.

Dear Learn and Teach,
I am writing this letter because I am worried about schooling in Namibia. Despite the new political developments in Namibia, students are still suffering. At our school, we were made to build houses for the teachers. In other schools people are still complaining about corporal punishment. I call on all students to unite with NANSO (Namibian National Students Organisation) so that we can stand together and fight against this treatment at school.

T. T.
KATIMA MULILO

Dear Learn and Teach,
I live in Dukathole township, in Aliwal North but I work in Johannesburg. In December 1988, I spoke to a Miss Coetzee at a company called Devon Construction about building a house. She told me I must send R750 as deposit. I took the money to Aliwal North in February and signed the contract. She told me my house would be finished by May. In May I went home. There was no house so I went to see Miss Coetzee. She told me that in three weeks there will be a house. By the end of July there was still no house. When I went to her office she was not there. I went everyday for a week but I never found Miss Coetzee. Then on Friday I got a call, saying she wanted to see me. She told me that my house would definitely be finished by December. But by December there was still no house. Now my wife is angry with me. Please, Learn and Teach, what can I do?

Bernard
DUKATHOLE

Thank you for your letter, Bernard. It seems that you have two problems. First you have paid R750 and Miss Coetzee has

disappeared. We spoke to the town clerk in Aliwal North. He told me that Miss Coetzee left money she had collected with a lawyer, Mr Olinger. When we phoned Mr Olinger, he said he did have some money which Miss Coetzee had collected for houses but he did not have your money. You must get a lawyer to help you to get your money back. Go and see the people at the Legal Resource Centre. Their address is:

**Legal Resource Centre
401 Elizabeth House
18 Pritchard St
Johannesburg
2001
Tel: (011) 836-9831**

If you want to build a house, it is better to speak to one of the big building societies. You must pay a deposit and they will lend you money to build a house. They will also give advice on how to do this.

Mr P. Kekana is looking for his father's brother. His name is Matsobane Abbiot Kekana. He left home in 1960/61. Mr Kekana thinks he is now living in Cape Town. Mr P. Kekana's address is:-

**E.O.H. (East Wing)
8 Trematon Place
Parktown
2193**

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 our readers? Then write to us. Our address is:

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

ENGLISH LESSON

Writing a C.V.

Sometimes, when you apply for a job, the company asks you to send a letter of application and a C.V.

In the last lesson, we looked at how to write a letter of application. In this lesson, we look at how to write a C.V.

Before we see how to do this, let's see what the word C.V. means.

C.V. is short for the Latin word Curriculum Vitae and this is what it means.

curriculum /kə'ɪkjə'ləm/, curriculums or curricula /kə'ɪkjə'lɪə/. A curriculum is 1 all the different courses of study that are taught in a school, college, or university. *eg Social studies have now been added to the curriculum.* 2 one particular course of study that is taught in a school, college, or university. *eg...our English curriculum.*

curriculum vitae /kə'ɪkjə'ləm vɪ'taɪ/. Your curriculum vitae is a brief written account of your personal details, your education, and the jobs you have had. You are often asked to send a curriculum vitae when you are applying for a job.

curried /kə'ɪd/. Curried food has been flavoured with hot spices. *eg...curried eggs.*

N COUNT
OFT + POSS

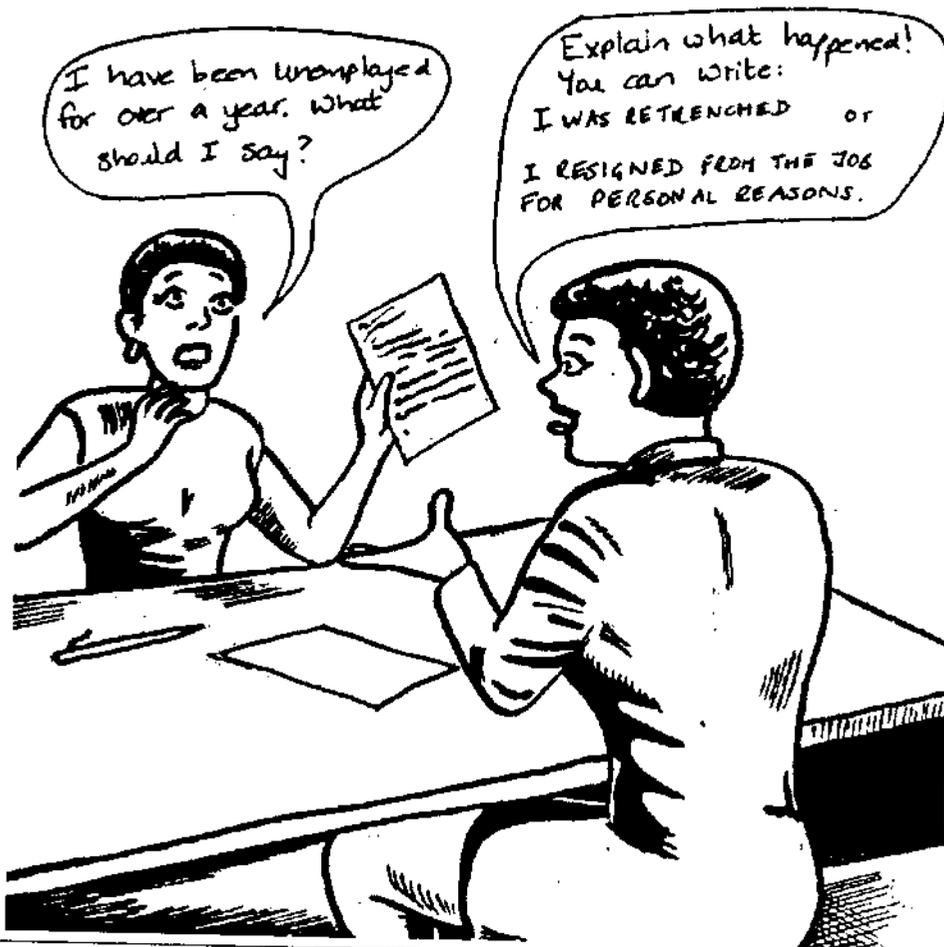
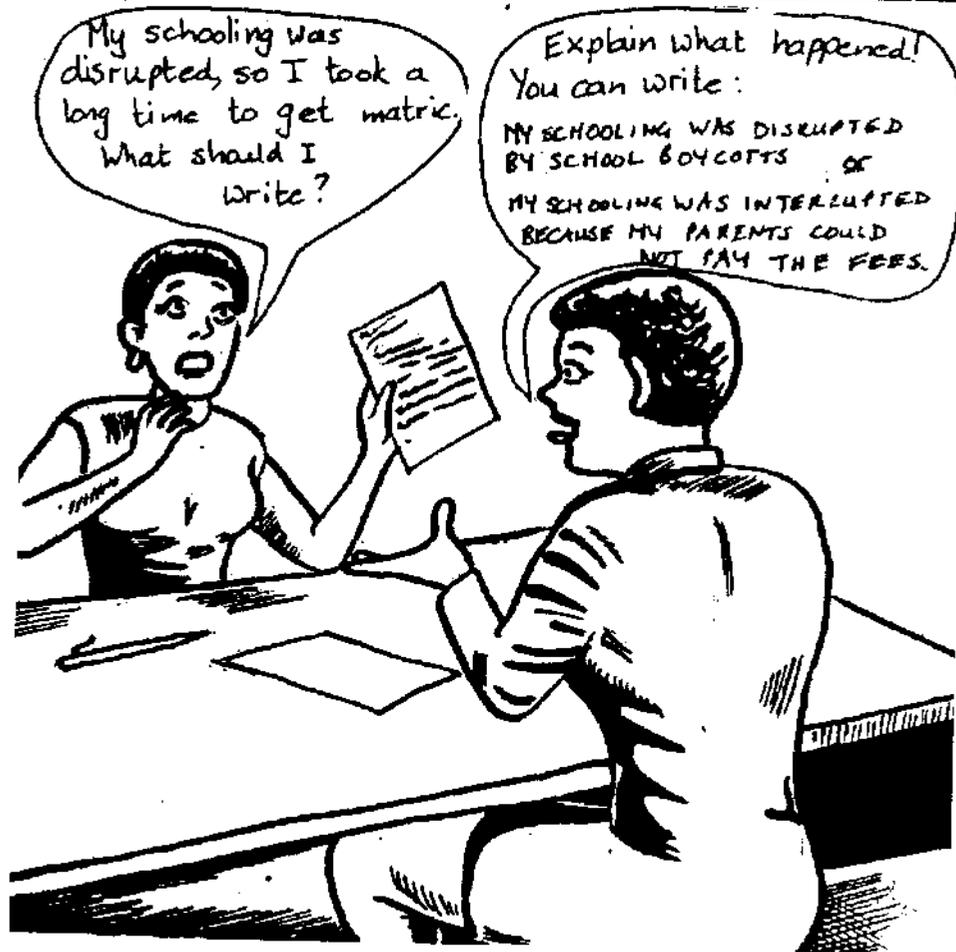
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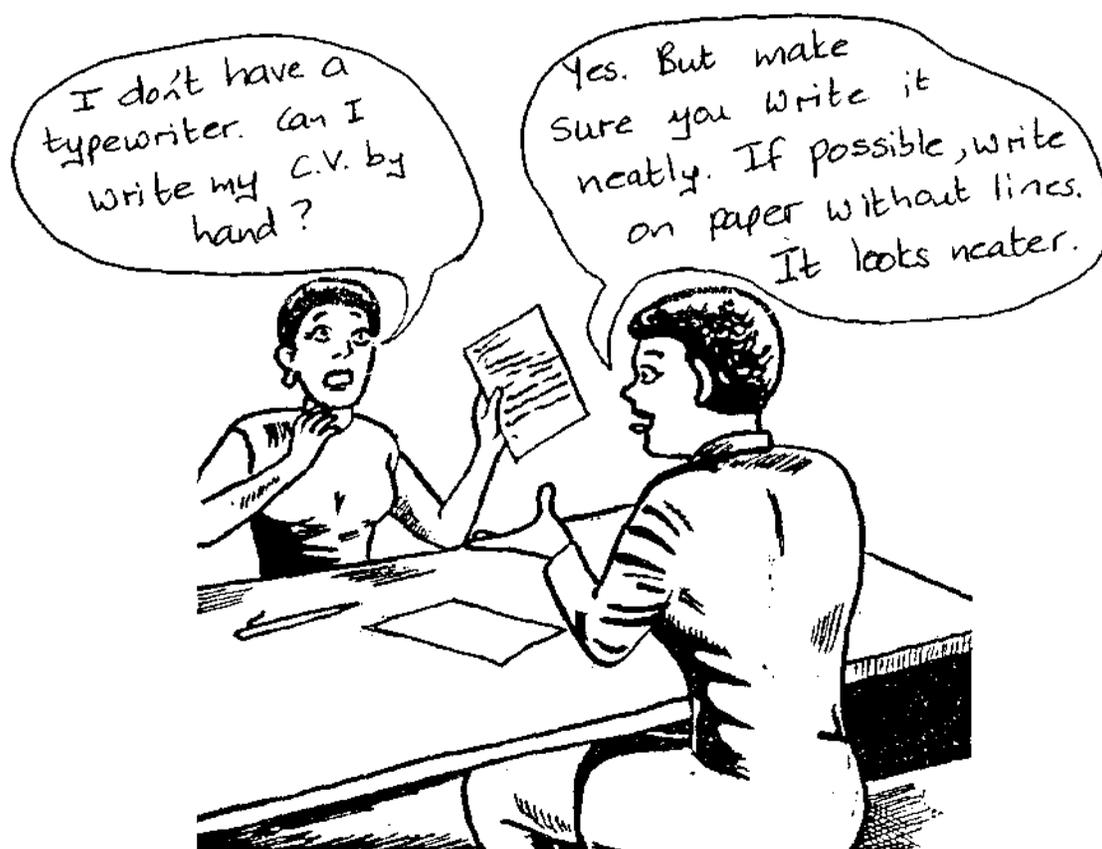


NAME	→	Your full name
ADDRESS	→	Your full address
TELEPHONE	→	Your telephone number(s)
DATE OF BIRTH	→	When you were born
PLACE OF BIRTH	→	Where you were born
EDUCATION	→	The dates and places where you went to school (from Higher Primary), or to a technikon or university
QUALIFICATIONS	→	What was the last standard you passed, and any other diplomas or certificates you have
EMPLOYMENT	→	The dates of your last jobs and what you were employed to do
INTERESTS AND ACTIVITIES	→	Your hobbies and membership of any organisations
PERSONAL	→	If you are married and have children
REFERENCES	→	The names and addresses of people the company can speak to about you

Lorraine Dube has applied for a job as a clerk. The company has asked her to send a letter of application and a C.V. Lorraine has already written the letter and is now going to write the C.V.

But she is having some problems.





NOTE: Always keep a photocopy of your C.V. for yourself. Read it before the interview because the company is sure to ask you questions about it.

Now let's look at a copy of Lorraine's C.V.

CURRICULUM VITAE

Lorraine Dube
75321 Orlando
1804
Soweto

Tel: (011) 936-5074

Date of Birth: 14 January 1965

Place of Birth: Magaliesberg

Education

1976 - 1978 Farm School, Magaliesberg

1979 - 1987 Orlando High, Soweto

My schooling was disrupted for two years because of student boycotts and for one year (1985) when my parents could not afford the fees.

Qualifications

Matric — English (D), Maths (E), History (D), Typing (C), Biology (F), Afrikaans (E)
1988 — Diploma in Office Administration, Going Places College, Johannesburg

Employment

Feb 1985 — Nov 1985 Thandabantu Supermarket, Orlando. Shelf packer

May 1988 — Jan 1989 Plastics Incorporated, Johannesburg. My duties included filing, checking clock cards, wages slips and some typing.

I was retrenched when the company closed in January 1989.

Interests and Activities

Reading, sewing, women's issues. I am a member of FEDTRAW.

Personal

Divorced with one child

References

Rev. P. Dladla, Box 59743, Johannesburg 2000. Tel: (011) 936 3587

Mrs. H. Wilson, Going Places College, Box 7876, Johannesburg 2000.
Tel: (011) 834 3243

Lorraine's C.V. is an example. Now, you can practise writing your own.

A TRIBUTE TO NELSON ROLIHLAHLA MANDELA

Learn and Teach reader, Thembeke Maxongo, sent us this beautiful Xhosa poem in praise of ANC leader Nelson Rolihlahla Mandela.

Ah! Dalibhungaa

Nkung 'ebayikhuz 'ngekahlabi. Ngweu' efaf' olude okwendulamthi. Mdak'omnya ma ongeva nala kaNokala. Into ebuso bucwengileyo ebanakalisa uxolo, uthando nokuhlakanipha. Yinkokheli yokwenyani enesidima nesithozela.

Andithethi mna into eyathenga ubukhosi eMabhulwini kub' ifun' ukusicinezela. Ndithetha uMadiba mna owakhethu' ukulwela amalungelo abantu abamnyama, kub' uyazingca ngebala lakhe. Waza wamela inyaniso wada wakhululwa. Into efunga ingajiki noba selekumnyama entla.

Ngunyana kabani oNokunyamezela ukunkqunq' ebuyelela ejele e-xel' izulu laseMtata ngenxa yenyano? La Mabhul' amkhoboza ecing' int' ak' akuba uzakude ajike. Aphatha kumqhattha athi azakumakhel' ipomakazi elitoli, kuba efuna ajike. UNgqolomsile lo uthambo lomqolo liqine okogogo, waxolel' ukuthothoza kub' efun' ~~uk~~ uMzantsendu ungacinizelwa kulo Mzantsi Afrika. Watshutshiswa etshutshiselwa uluntu elumnyama.

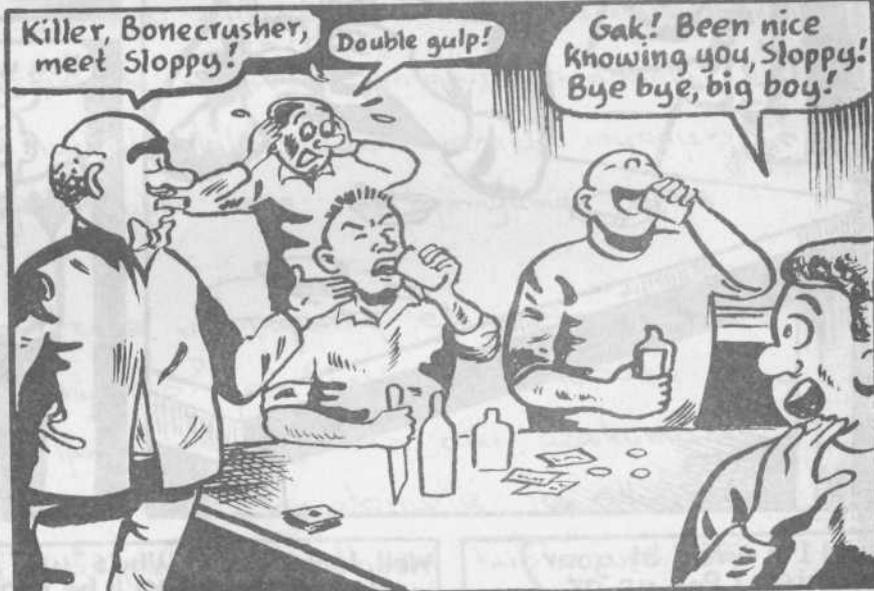
Ngubani enye inkokheli eyandyondya kwezimnyama yada yabuguga? Ngubani enye inkokheli ebhiyazelwe kulo lonke ihlabathi efana nawe? Ndithi mna nguSopitsho lo. Kungani ke thina ma-Afrika singabi nakho ukuvuka emva kokusenzela, unyana kaGadla. Mtshanandini kankosi uMhiraq ndithi kuwe ugqatsO ulufezile, kuba into ilele kuthi ngoku

Phambili ngedabi labantu phambili.

SLOPPY

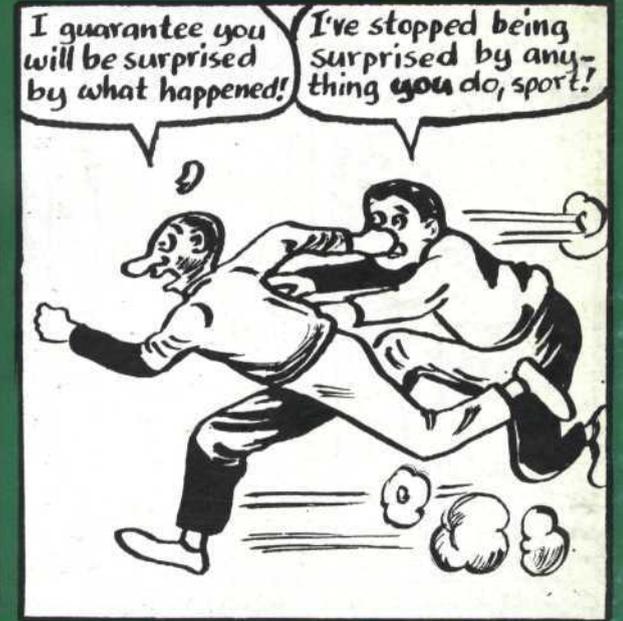
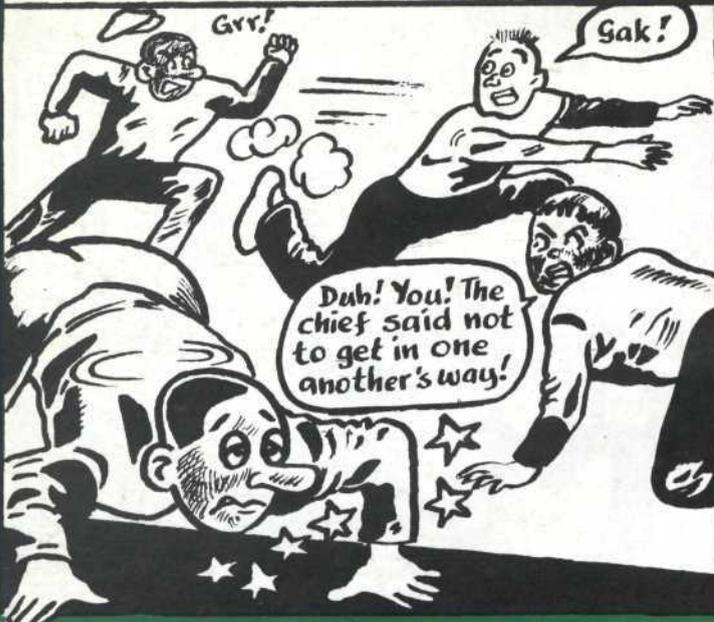
IN HOT WATER (PART 3)







IN THE CONFUSION FUMBLEFOOT COLLIDES WITH SLOPPY. ONE LOOK AT SLOPPY'S BLACK FACE AND FUMBLEFOOT THINKS SLOPPY IS ONE OF HIS FELLOW COPS.



LATER AT MADLAMINI'S, SLOPPY TELLS DUMPY HOW HE GOT MONEY AND ESCAPED FROM THE COPS...



THE END