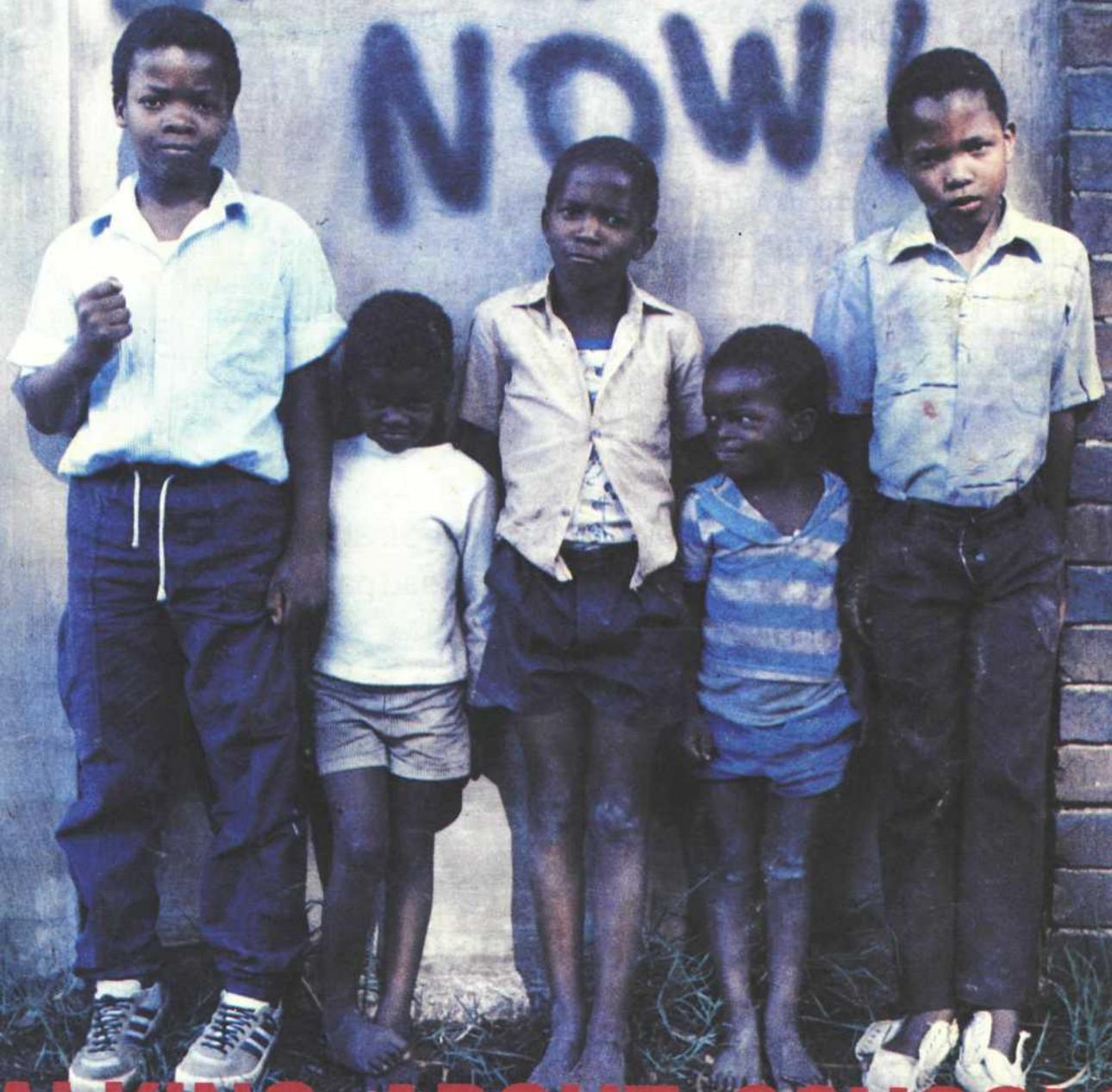


Learn and Teach

NUMBER 8 1986

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PEOPLES
EDUCATION
NOW!



TALKING ABOUT SCHOOLS

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Dear Readers,

We are very sorry. There was a big mistake in the last magazine. Pages 12 & 13 were the wrong way around. You must read page thirteen before page twelve. Please forgive us.



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Dear Readers

The State of Emergency is still with us. So we still cannot write what we want to write. And we still have to be very careful about what pictures we put in the magazine.

Whatever you read in this magazine, and all other magazines, is only part of the story. Whatever you hear on the radio or see on TV is only part of the truth.

But we go on and we tell you as much as we can. And we say that the State of Emergency must end.

The Editor





TALKING ABOUT EDUCATION

There have been many problems in the schools all over South Africa this year. Some schools opened for a couple of days. Some schools were open for a couple of months. At some schools students wrote exams but at other schools they did not.

Students refused to go to school until their demands were met. The students said they wanted Students' Representative Councils (SRC's) and they wanted COSAS to be unbanned. They wanted the State of Emergency to be lifted and they wanted the troops out of the townships.

The Department of Education and Training (the D.E.T.) closed seventy schools because students were boycotting.

Learn and Teach spoke to people about the school problem. We asked

people how they think the school problems can come to an end.

STUDENTS TALK

Archie Siwisa, a member of the Transvaal Students Congress (TRASCO) said:

"When the new school year started we wanted to go back to school. But then the DET came with many new rules. They said that students must carry identity cards at school. The students did not like these rules and that is why we boycotted classes.

"We did not tell any students to boycott exams. We told students that they must decide if they are ready to write exams. We do not agree with people who stone and hit other students. We said students must decide together if they are going to write or not. But if they decide that they are not going to write, then all of them must not write.

“We would like to go back to school next year. But it is very difficult to say what is going happen. We do not know what the government is going to do. We told the DET that we will go back to school if they meet our demands. Our demands are:

- * All students who are in detention must be released.
- * the DET must meet and talk to the NECC.
- * the DET must give the schools to the NECC, so that the NECC can give us People’s Education.

A 16 year old pupil at Daliwonga High School in Soweto said:

“We did not write the exams because some schools were closed. It is not fair if we wrote when students at other schools could not write. Besides, we did not study enough this year. So if we wrote exams, what would we write about?”

“I do not know what will happen next year. I think that students will go on with their boycott if they do not get a better education. I think that they are doing a good thing by fighting for a better education.

“Bantu Education is bad. It teaches us useless things. I want to learn and know things and Bantu Education does not do this. We want ‘People’s Education’. ‘People’s Education’ is education for everyone. People of all colours must learn the same thing.”

Vusi, a Form Three student, said:

“Well, it is very difficult to say what is going to happen next year. But I think most students are bored with staying home now. So maybe next year they will go back to school.

“As for me, I will do what other pupils do. If they go back to school, I will also

Children in class — but will they be there next year?



go back. If they do not go back, I will also stay at home. We must think of our children. They must not get Bantu Education like us. They must get 'People's Education'. I am not sure what 'People's Education' is — but it will be better than Bantu Education."

David, a Form Four student, said:

"I think the 'comrades' are wrong. We worked very hard this year and then at the end of the year, we could not write our exams. If the 'comrades' are not ready for exams, let them suffer. We want to write our exams.

"And I do not think that next year things will change. I think students will not write their exams again. That is why next year I am going to study with adults at the night school so that I can write my matric."

PARENTS TALK

Mrs Mbatha:

"I know that our children want better education. But I think sometimes they are wrong. You find them stoning buses and burning cars which bring food to the township. How will that help them get a better education?

"The children are wrong to chase the pupils who want to write their exams. Black people are fighting with each other. I do not think violence is right.

"I think that pupils must support each other. If they boycott, then they must all boycott because they all want a better education. 'An injury to one, is an injury to all.' "

Mr Mkhwanazi said:

"I think half a loaf of bread is better

than nothing. What is going to happen if we get freedom and we know nothing? We will be fifty years behind the times. Besides, where are these children going to find work if they have no schooling?"

Mrs Buthelezi said:

"I think that parents must help their children to get good education. But most parents just get up, go to work and then come home to sleep. And all the time their children are having many problems.

"Some of their problems are the same problems we workers have. For example, we as workers, have a group of shop stewards who talk to the bosses when we have problems. But workers who are not members of a union have no-one to talk for them.

"Our children also have no-one to talk for them. They had COSAS but it was banned. But even before COSAS was banned, the Department of Education and Training did not want to listen to them.

"The government must listen to the children. The troops must come out of the townships. I know that I cannot work with someone pointing a gun at me. So how can our children learn with soldiers in their schools?

"I think that our children are right when they fight for better education. Just look at us. Look how we are suffering."

Mrs Malaza said:

"I think that it is wrong to let our children start street committees. We, as

older people, must come together. We have lived with one another for a long time. We must talk as parents and then after that, we must call our children to our meetings.

“But when you go to meetings, you find that they are called by children. And you find that old people just keep quiet. The children are the ones who talk and choose members. No, it is wrong. Our children must not do everything on their own, no.

“You find children calling a stayaway — not the workers. What we parents must do, is to go to the meetings. Our children need control — and support.

“And if we do this, then we can choose education for our own children. Our children cannot learn what they want to learn because they are too young to know. I think that COSATU must support the children. COSATU supports many things but it does not do anything about the education of the children.”

Mr Mokoena said:

“I think our children are right when they say they want education that will help them in life. At the moment you find people with matric looking for work as cleaners. And people of other races with matric do better jobs.

“The education I want for my children is one that will teach him or her to be a better person. At school, children must learn about what they will do later. For example, if my son wants to be a welder, he must learn that at school. If my other child wants to

become a lawyer, then she must study law at school.

“This will make it easier for our children to go on with their studies. But I still say we as parents must say what we want our children to learn.”

ORGANISATIONS TALK

The Rev. Molefe Tsele of the National Education Crisis Committee (NECC) said “We do not know what is going to happen next year. But we have started working on ‘People’s Education’. We have written books for English and History so that the students can use them next year. We hope to write books for the other subjects soon.

“We think that children must go back to school next year. And the government must open the schools that they closed. Closing the schools will not change education.

School children watching a car burn in Soweto, 1976.



“Our message to parents is: Stand up. Talk to other parents about your children’s schooling. Do not let other people talk for your children.”

Lybon Mabasa spoke for AZAPO and AZASM:

“We think the best education system must make the struggle stronger. That is why we think that education can be used to help the struggle. And that is why we do not agree with people who say: ‘Liberation now, education later’.

“We think that students must go back to school. But we do not know if they will go back.



But maybe one person who is right is old Mrs Mtetwa. She says: “People are confused. They do not know what to do. As a parent, I am one of those who are confused. And my children are confused too.”

WHAT ABOUT YOU?

What do you think of what is happening in the schools? Do you think you can help with the education problem? Do you think the students must carry on boycotting until they get a better education? Or do you think that Bantu Education is better than boycotting? Do you agree with what other people say? Please write to us and tell us what you think. We will print your letters in the next magazine. ●

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FREE THE CHILDREN

Christmas is just around the corner. For most people, Christmas is a time for fun and rest. It is a time for families to be together. But for many young children in South Africa, this Christmas will just be another day in jail.

The government may not care too much about the children of this country — but some people still do. The Black Sash, Detainees' Parents Support Committee (DPSC) and many other organisations are trying to get children out of jail before Christmas.

The DPSC says that over 8000 children have been detained since the start of the State of Emergency in June this year. They say that more than 250 children are detained every week. Some of these children are only 10 or 11 years old.

“No-one really knows how many children are in jail. No-one knows who these children are. Or where they are. No-one knows how many children are detained each day. No-one knows how many are released every day. No-one knows how long each child has been in jail,” says the Black Sash.

“We DO know that children are in jail. We DO know that parents are often not told that their children have been detained or where they are held. We DO know that the government does not print lists of all the children in jail.”

A “Free the Children” meeting was called by the Black Sash and other organisations in Johannesburg in early December. At the meeting Sheena Duncan of the Black Sash said: “At

this time of the year, you hear many advertisements on the radio reminding people to think about their pets when going on holiday. But nothing is said about children in jail.”

A parent said: “We are worried about our children. We do not know if they get enough food. We do not know if they are treated well. I am worried about my daughter. She is 13 years old.

“One young girl who was detained with my daughter was released from Diepkloof prison just outside Soweto last week. The policemen just told her that she was free to go home. They did not give her any money to get home. But she had a few cents on her and she took a bus to Baragwanath Hospital. From there she started walking home to Kagiso — about 30 kilometres away.

“But it was now already half past 7 in the evening. She had to sleep at a garage because it was too late to get home. The police take the children from our homes — but don't even bring them back when they are finished.”

The Rev Peter Storey asked all people to join in the struggle to free the children. He said we must see this as a struggle to be won in the near future. And when we have won this struggle, we must fight of all detainees to be free.

He told the meeting that a country is judged by how it treats its weak people — like its old people, sick people and the children. What more can we say?

FREE THE CHILDREN NOW!



LIFE ON THE FARMS

Mr Jongilanga and his family live and work on a farm in the Eastern Transvaal. The story of their lives is terrible. But their story is not different from the story of thousands of farm workers in South Africa.

Mr Jongilanga told us this : “The story of our life is that we were born on the farms. We work here on the farm. And we will die on the farms. Our lives are very heavy.

“We work for six months for a place to stay. In those six months we get ten rand a month and thirty bags of mealies. For the second six months we get twenty rand a month and nothing else.”

MONEY FOR TOBACCO ONLY

“That money buys you tobacco to smoke — and maybe one candle. Long before the end of the month, your money is finished and you have to borrow money. At the end of the month, you pay what you owe. The next month you are very bankrupt and you have nothing in your pocket.

“We cannot leave this place because we are caught by debts. When your child gets sick, you borrow money from the farmer to take your child to the doctor. You borrow money until you owe too much. Then you must pay the farmer before you can leave, but you can never pay all the money that you owe.

“Here we work for something that is

not there. We have no leave, not even at the end of the year. There is no bonus. And you cannot leave and work outside, at another place, not even when you have finished your six months for a place to stay.”

NO PAY FOR SUNDAY WORK

“We work from half past seven to five o'clock. On Saturdays we knock off at one o'clock. Sometimes we work on Sundays too. But we get no extra pay for that.



Mr Jongilanga and his family.

“My wife does the washing at the farmer’s house on Mondays, Tuesdays and Fridays. The farmer pays her one rand for that. But she cannot refuse because we live on the farm.”



A farmer watches over his workers.

FIFTY CENTS FOR CHILDREN

“Even the children work on the farm. By 2 o’clock the children must be in the fields. If they work the whole day, they get fifty cents. And if they work after school, they only get twenty five cents.

“Many of the children run away from the farms because there is no future for them. In the towns they get more money. People who have no children in town really suffer. If we had no children in Johannesburg, we would be dead.”

NO UNITY

“No union has tried to help us. The farmers do not want unions here. If you try to have a meeting here on the farm, some people will say, “What are you doing? You are making big trouble.” And then they go straight to the farmer and tell him what you are saying.

“Those people are impimpis. But how can we try to make things better on the farm if there is no unity?”

THE RIGHTS OF FARM WORKERS

Learn and Teach spoke to a lawyer. We wanted to know what rights farm workers have. The lawyer said there are very few laws to protect farm workers.

The law does not say how much farm workers must get paid. The law says nothing about holidays, leave or sick leave. It says nothing about sick pay and hours of work. The law does not even give farm workers public holidays.

Farm workers do not have many rights. But they do have some rights:

- * They have rights under common law. Common law is the law from long ago. It comes from the old teachers and books — and it

comes from old customs.

- * Farm workers also have rights when they make a contract or agreement with the farmer.
- * Farmworkers can get money from the Workmen's Compensation Fund when they get hurt at work.
- * Farmworkers can also get a pension from the government when they are too old to work.

RIGHTS UNDER COMMON LAW

WAGES

The farmer can pay you whatever he likes. But he cannot take money off your wages if you break something or lose something, like a cow. If the farmer wants to take money off your wages, he must prove in court how much you owe him.

A farmer cannot force you to work for him if you owe him money. And he cannot force you to buy from his shop and then take this money from your wages.

An old farmworker with his son.



NOTICE

The law says the farmer can fire you when he wants to. But he must warn you first. If he pays you every week, he must tell you a week before you must leave. If he pays you every month, he must give you a month's notice.

If the farmer wants you to leave straight away, he must give you notice pay. If the farmer pays you every week, he must give you a week's wages. If he pays you every month, he must give you a month's wages.

If you are living on the farm and the farmer says you must leave, he must give you notice. He must give you at least one month's notice.

The farmer must tell the Commissioner in your area if he wants you to leave his farm. And you must tell the Commissioner your story. If you have nowhere to go, you can ask the Commissioner to help you to find a place to live and to work.

HOUSING

If the farmer agreed to give you a house, he must give you a good house. It must not make you and your family sick. There must be a toilet near the house. And there must be water close by.

Your house must not be near where the farmer keeps his animals. And it must not be near rubbish or drains. These things can make you sick.

BEATINGS

No farmer can beat his workers. If the



Inside a farmworker's house.

farmer hits you, you can take him to court. If the farmer hurts you, you can sue him for money because of your injuries. But you will need a lawyer to do these things.

A farmer cannot swear at you or your family. If he does this, he is breaking the law.

RIGHTS UNDER CONTRACT

MAKING A CONTRACT

In 'common law' you can also make an agreement or contract with the farmer. An agreement will protect you more. The farmer must do what he agrees to do. You must also do what you have agreed with the farmer.

Here we tell you how a contract should be made. We know that this does not happen on many farms. But if you can, try to make an agreement or contract with the farmer that you work for.

It is best if you write down the contract you make with the farmer. You and the farmer must both sign the written contract. If you cannot write, ask someone to help you. Try to get two other people to sign the contract as witnesses.

And then you must keep the contract. But even if you do not have a written contract and you and the farmer only agree by talking, it is still a contract.

THE CONTRACT BETWEEN THE FARMER AND THE FARM WORKER

When you start to work for a farmer, you and the farmer should make an agreement or contract. The farmer must tell you what he will give you for the work that you do on the farm.

The farmer must tell you how much money he will pay you. He must tell you if there is a house for you. He must tell you if he will give you food and crops as part of your payment. He

must tell you what kind of work you must do. He must tell you how many hours you must work.

The farmer should make a separate agreement with every son you have who is older than fifteen years and who works on the farm.

The farmer cannot force you to move to another farm with him unless you agree to move. And the farmer cannot make you work for another farmer. You should make a new contract with each farmer.

If the farmer does not give you what he has promised, the farmer is breaking the contract. If the farmer breaks the contract, he must pay you for the work you have done. If the farmer refuses to pay you, you must find a lawyer to help you get your money.

A farmworker carries a heavy load.



CONTRACT WORKERS FROM THE HOMELANDS

If you sign a contract in the homelands to work on the farms, be sure that you know and understand what your contract says. Ask the clerk at the Labour Office to read the contract to you before you sign it.

MONEY FROM THE GOVERNMENT

PENSIONS

When you turn sixty years old if you are a woman, or sixty five if you are a man, you can get a pension. You must ask for your pension at the Commissioner's office in the closest town.

WORKMEN'S COMPENSATION

The Workmen's Compensation Fund is money to help workers who have accidents at work. Farm workers can get money from this Fund. If you have an accident at work, and you hurt yourself, the farmer must write to the Workmen's Compensation Commissioner in Pretoria.

The law says the farmer must do this. You must also see a doctor who must send his report on you to the Workmen's Compensation Commissioner.

Workmen's Compensation will pay you money if:

- you cannot work for more than three days because of your accident.
- you lose part of your body in an accident, like your finger or your arm.
- a worker is killed in an accident, then their family will get money.

The Commissioner will also give money to pay for the funeral of a worker who was killed in an accident.

- you get a sickness from the work that you do on the farm. But this is very difficult to prove.

The farmer must take you to hospital and he must pay for your treatment — even if you get treatment for two years after the accident. He will get this money back from the Workmen's Compensation Fund. He cannot take this money off your wages.

If you have had an accident, and you have no money because of the accident, you can ask the Commissioner to give you money until you get your Workmen's Compensation money.

If you get money from the Workmen's Compensation, then YOU must get that money, not the farmer.

FARM WORKERS AND PASSES

On July 1 this year, the government said that people did not have to carry passes anymore. Everyone — except people from Venda, Ciskei, Transkei and Bophuthatswana — must get a South African Identity Book.

People will no longer have to get stamps in these books to show where they work. This means that farm workers do not have to work on farms only. Now farm workers can look for work in town. But the big problem is finding a place to live.

FIGHTING FOR YOUR RIGHTS

We know that it is very difficult for



A mother and her child hard at work.

farmworkers to fight for their rights. But you are stronger if you know what your rights are. Speak to the other farm workers. And speak to the farmer. Maybe you can make things better for yourselves and your families.

But the government must make laws that protect farm workers. They must have laws to protect them, just like factory workers. Until the government does this, there will always be farmers who treat their workers badly.

HELP FOR FARM WORKERS

The Food and Allied Workers Union (FAWU) has started a Farm Workers Project. They want to help farm workers. And they want farm workers to join their union. You can talk to any branch of the Food and Allied Workers Union. But if you do not know where to

find them, you can write to their head office. Their address is:

Food and Allied Workers Union
355 Albert Rd
WOODSTOCK
7925
Tel:(021) 47-1034

Here are the addresses of other people who work with farm workers. If you need help, write to them, or go to their offices.

TRANSVAAL

The Black Sash
Khotso House
42 de Villiers St
JOHANNESBURG
2001

Orange Vaal General Workers Union
26 Leslie St
VEREENIGING
1933
(They also work with farm workers in the Free State)

The Black Sash
St Columba Church
29 Schoeman St
PRETORIA
0002

National Union of Forestry Workers
6 Cooper Building
40 Bester St
NELSPRUIT
1200

NATAL

AFRA
203 Loop St
PIETERMARITZBURG
3201

The Black Sash
Central Court
2 Gale St
DURBAN
4001

CAPE PROVINCE

The Black Sash
7 Long St
Mowbray
CAPE TOWN
7705

Eastern Cape Farm Workers Union
Court Chambers
623 Main St
PORT ELIZABETH
6001

The Black Sash
Trinity Church
Oxford St
EAST LONDON
5201

UNITY IN STRUGGLE

Early one Sunday morning last month, while most of you were still in dream — land, we crawled out of bed and made our way to Mathopestad, in the western Transvaal.

Women from many different places were meeting in Mathopestad. The women were meeting because they are all fighting a struggle that is one and the same. They are fighting this struggle with the help of TRAC — the Transvaal Rural Action Committee.

When we got to Mathopestad, we joined everybody for a meeting in the graveyard. The proud women of Mathopestad wanted to show their visitors the new fence around the graveyard. The fence was the first thing the women built after they won their struggle for Mathopestad to stay in South Africa — and not to become part of Bophuthatswana.

After the fence-opening meeting, the women of Mathopestad gave us a huge, wonderful, tasty lunch. After lunch, we licked our lips, took out our pens and paper, and spoke to some of the women who were gathered in Mathopestad.

Mama Lydia Kompe from TRAC told us: “We brought the women together to build unity. All the women have the same kind of problems. For example, the women from Brits and Huhudi are fighting against forced removal. The people of Matjakeneng, Braklaagte and Bloedfontein are fighting because they don’t want their areas to become part of the ‘homelands.’

“Some of the women who are here have already won their struggle — like the women from Driefontein, Kwa-Ngema and Mathopestad. We wanted these people to tell the others about

Women from Bloedfontein at the meeting in Mathopestad last month.





A woman from Brits with a T-shirt that says it all.
their struggles and to give them support and hope.”

Ellen Khoza and Johanna Tele from Brits said: “We came to this meeting to talk about our problems as women. Since Friday night we have talked about many things. We talked about removals and self-help projects. We want to make and sell things so that we can use the money to help detainees in our area.

“At this meeting we saw that we are not the only ones who are suffering. We learnt from this meeting that if women are united, then there is nothing to stop us. To the women in Brits, we say: “If we are not united then the government will send us to Letlhabile.”

And another group of women from Driefontein in the Eastern Transvaal said: “We have won our fight against the removals in Driefontein. We came to this meeting to help other women who are still having problems. We want them to know that women can fight their own struggle and win. After the death of Mr Mkhize in Driefontein, women took over the fight and won. The only weapon we used was unity.

“We are going to tell the other women in Driefontein about women who are still suffering in other places. At this meeting some women told us about their problems. For example, most of the women say they do not have food for their children. We told them what we do in Driefontein to help ourselves. We plant things and sell them. We work together and support one another. And this way we are strong, very strong.”

Dorah Sechogo from Huhudi said: “We came here as women from Huhudi to tell other women about our problems and so other women from other places can help us. Our children are killed by the vigilantes and we have been evicted from our houses. We are now living in the Roman Catholic church in Huhudi. The administration board wants to move us to a place called Pudimore. But we are all united and we will soon overcome our problems.”

A woman from Braklaagte near Zeerust said: “We came here because the government in Bophuthatswana wants to give us a new chief who says that Braklaagte

belongs to Bophuthatswana. But we don't want this new chief. We don't want to be under Bophuthatswana because the government of Bophuthatswana doesn't talk straight.

"We have learned a lot from other women at this meeting. We have learned that we must be united and strong. We also heard how other women have helped themselves by starting self-help projects. We must now do the same."

A woman from Mogopa near Ventersdorp said: "In 1984 big white lorries from Bophuthatswana came to Mogopa one night. They packed us and moved us without saying anything. Now we are waiting to go back home. We know that we must hang on

and stand up like soldiers.

"At the meeting here we have heard about the suffering of our sisters in other areas. When we heard their stories, the tears were running from the eyes of every woman. It is not nice to be pushed out of your home."

"Yes, there was much crying," said Mama Lydia Kompe. "But then the crying stopped because we know that tears won't take away the problems. We must have action. I think this meeting was important because every woman agreed that she must work hand in hand with other women. We must start and working together in committees and organizations — and then we must join hands with our husbands and children."

The old and the young at the meeting in Mathopestad last month.



“WE, THE WOMEN SAY.....”

We, the women of Mathopestad, Huhudi, Brits, Braklaagte, Bloedfontein, Matjakeneng, Mogopa, Rooigrond, Driefontein and Kwa-Ngema, gathered here at Mathopestad on 22 November 1986 say:

We demand an end to all forced removals

Our sisters from Brits are under daily threats from the bulldozers. Let them stay where they are in peace. Oukasie has been their home for over half a century. They have a right to remain. We believe that all communities under threat of removal have a right to remain.

We demand an end to the stealing of our citizenship

Many of us, especially those from Bloedfontein, Braklaagte and Matjakeneng are in danger of losing our citizenship to Bophuthatswana. We are South Africans, we refuse to give up our citizenship. Mangope is a stranger to all of us. We want him to leave us and our land alone. We have seen the suffering of people in Bophuthatswana. We do not want to live in fear in that terrible place.

We demand help for all victims of forced removals.

We wept when we heard the terrible stories of how our sisters in Mogopa and Rooigrond have suffered. They have suffered the pain of forced removal. They were forced to leave their peaceful homes. Now they are so very poor, living as refugees and squatters. Let them go home now! Let them rebuild their homes and their lives. We demand the same for all victims of forced removal all over our country.

We demand an end to detentions and for the police and vigilantes to leave us in peace

Some of us have been detained, others have had our children taken from us by the police. In Huhudi and Brits we have been attacked by the vigilantes. People have been killed and homes destroyed. We demand that we mothers be left to live in peace with our children. We want this, not only for ourselves, but for all South Africans.

Lastly, some of us from Driefontein, Kwa-Ngema and Mathopestad say that we have won our struggles. Yet, this does not mean that we can now sit back. We cannot live in peace until all communities, all over the country, are free from removal, free from losing their citizenship, free from detention, and free from the attacks of vigilantes and police.

We women pledge ourselves to stand together in unity with our communities and other communities who are struggling against forced removals and other evils. We will organize all of our women to do the same. In this way we believe we will move nearer to a free and equal South Africa.

THE 1946 MINEWORKERS STRIKE

Today many mine workers belong to N.U.M. — the National Union of Mineworkers. N.U.M. is helping miners fight for their rights. But the mineworkers' struggle has a long history.

Forty years ago, seventy thousand mine workers came out on strike. They wanted the mine bosses to listen to them. They were asking for ten shillings (one rand) a day. The strike lasted for five days.

Workers were beaten and arrested. Many workers were hurt and twelve workers died. In the end, the workers gave up and went back to work, without their increase. They felt they had failed.

The miners lost their strike but they did not fail. They gave the people who work in the mines today something to

remember — and something to be proud of.

LIFE ON THE MINES

One old miner told us what life on the mines was like long ago. "I started on the mines in 1934," he said. "In those days we used to walk to the mines from Lesotho. The people at home used to grind roasted mealies for us to eat on the way.

"The money was very little. We used to get one shilling and six pence a shift — it was about five rand a month. And the compounds were just shacks with chimneys. We used to make fires to keep ourselves warm.

"There were many accidents underground. People died like flies. A friend of mine, Mr Ntsau, lost his eye in an accident and all he got was R50 for that eye."

A mine compound in the 1940's



BAD FOOD

“The food was also a big problem. When we came up late from underground, they used to give us porridge. But the porridge was so little that you finished it before you sat down.”

“And the meat — we used to call it ‘dula-dula’ — rubbish. Sometimes in summer it was rotten with worms. But even when it wasn’t rotten, it was always too tough to eat.”

THE AFRICAN MINeworkERS UNION

On August 3, 1941, some people from the ANC and the Communist Party had a big meeting to talk about the mineworkers’ problems. Eighty people came to the meeting. They said that the answer to the mineworkers’ problems was a trade union.

They called the new union the African Mineworkers’ Union (AMWU). J. B. Marks was chosen as the President and James Majoro was made the Vice-president. But the job they chose was a hard one. The mines would not let the union organisers into the mine compounds to talk to the workers.

THE BOSSES FIGHT THE UNION

The mine bosses tried to stop the union in other ways too. Mr Molapo remembers how they used the churches. “In those days we were very much under the church,” said Mr Molapo.

“If there was a problem, then the managers used to talk to the people in our church. They used to say the workers are giving us such and such a



J.B. Marks — President of the AMWU

problem. Then the priest used to talk to us. So people were against the union.”

The union tried many different ways to get mineworkers to join the union. Women wrapped food for the mine workers in union leaflets. Or at night, union organisers threw leaflets about the union over the walls of the compounds.

NO ANSWERS FROM THE BOSSES

The union also tried to get the mine bosses to talk to them. But they refused. The Chamber of Mines — the organisation of mine bosses — sent a letter to all the mine managers. They said that none of the mine managers must talk or meet with the people from the union.

Between 1941 and 1946 the union sent many letters to the Chamber but they

only got an answer once. They got a postcard saying, "The matter is receiving attention." The postcard was sent by a clerk who did not know his job.

THE UNION TRIES NEW TRICKS

By 1943 only 1 800 miners had joined the union. J.B. Marks and his comrades did not know what to do. So they decided to go out to the mines. They hoped that they would not be arrested.

J B Marks said, "I decided to take the bull by the horns — to go onto mine property. The first big meeting we had was at Robinson Deep Mine, near Randfontein. We gave out a leaflet, calling the workers to a meeting.

"About five to six thousand workers came. Lots of police came too. But they didn't arrest me. So I took it that they wanted to see how far we would go."

UNION MEETINGS

One old miner remembers the union meetings. "Marks used to come. He had meetings in the football grounds. In those days there were no security police. It was the South African Police. A sergeant used to come and take notes. The mine police would also come.

"Marks was going from mine to mine in those days — and the mines were many, there were more than sixty. Ordinary underground workers became members. Even the 'omabhalane' — the clerks — were paying their sixpence. Nearly the whole mine would go to the meeting."

The union's new tricks worked. By 1944 the AMWU had 25 000 members.

'WE WANT TEN SHILLINGS'

In April 1946 the AMWU had their big

Police watch the striking miners.





Contract workers, on their way to work on the mines.

yearly meeting. 2 000 mine workers came. They said they wanted R1,00 a day, two weeks leave every year, and a bonus after 25 years. They also said they wanted the right to have meetings and they wanted houses for their families.

The miners also agreed that if the bosses refused to listen, they would all go on strike on Monday, the 12th August. A miner from Randfontein called Moustache said, "I say only one thing. If we are going to get this ten shillings a day, there must be unity. We, at this meeting, must strike from East to West."

J.B. Marks, the president, warned the workers that a strike would be difficult and dangerous. But the miners said they did not care. One old miner shouted out, "We on the mines are dead men already."

THE STRIKE BEGINS

On Monday, the 12th August, 70 000

mineworkers came out on strike. It was the biggest strike that had ever happened in South Africa. 21 out of 47 mines stopped work on the first day of the strike.

One newspaper said, "The miners treated the strike as a Sunday. They sat or lay about in groups behind the compound wall. Others strolled about the veld paths, smoking or talking."

But the peace did not last for long.

One old miner, Mr Fohli, talks about the strike. "I was working on Modderfontein mine, in the Transvaal," Mr Fohli said. "Someone I knew came with a pile of papers. The papers said that on Monday we must not go to work until we got more money. So we all agreed to stay away until we got that one rand added to our wages.

THE POLICE ARRIVE

"On the Monday morning, all the miners came together in the com-

pound grounds. Then the police came. They said, "Go to work. We give you fifteen minutes to go to work."

"People stood around, they were not sure what to do. Then the police shot 'smoke' at us. We all started crying from the smoke and we ran into our rooms.

"While we were inside, the police came and beat us. Some people were sleeping — the ones who had worked night shift. But even they got beaten.

"The next day, we all went to the gates of the shaft where we used to wait to go underground. And again the police came and beat us, while we were waiting. So we all ran away.

"I was very shocked that day. I saw my foreman, a man called Kloppers. He was there with the police, beating everyone. He was wearing a police uniform!

HIDING UNDERGROUND

"When it was time for the next shift, we all went underground — even the people who worked on the surface. We all wanted to get away from the police. But we could not stay underground — we had no food.

"By the fourth day all the miners wanted to go back to work — we just could not take the beating anymore. And that was the end of the strike for us."

THE END OF THE STRIKE

On other mines, the strike lasted for one more day. But at the end of the

five days, there were twelve miners dead, and more than twelve hundred wounded.

During the strike the Communist Party and other trade unions tried to get workers all over South Africa to strike. But the police broke up the meetings that they tried to hold. And they arrested many members of the Communist Party and the strike committee.

THE END OF THE AMWU

The end of the strike was also the end of the AMWU. Many of the AMWU leaders were charged in court. And after the strike the government made things even tougher for black trade unions.

People say that the strike failed because the AMWU was not well organised. They only had 25 000 members but there were 350 000 people working in the mines.

Whatever mistakes the strikers made, their bravery is still a lesson for us today. We remember them today, in 1986, forty years later, just as we will remember them in time to come.



Learn and Teach

DATES for 1987

JANUARY

Sunday		4	11	18	25
Monday		5	12	19	26
Tuesday		6	13	20	27
Wednesday		7	14	21	28
Thursday	1	8	15	22	29
Friday	2	9	16	23	30
Saturday	3	10	17	24	31

FEBRUARY

Sunday	1	8	15	22
Monday	2	9	16	23
Tuesday	3	10	17	24
Wednesday	4	11	18	25
Thursday	5	12	19	26
Friday	6	13	20	27
Saturday	7	14	21	28

MARCH

Sunday	1	8	15	22	29
Monday	2	9	16	23	30
Tuesday	3	10	17	24	31
Wednesday	4	11	18	25	
Thursday	5	12	19	26	
Friday	6	13	20	27	
Saturday	7	14	21	28	

APRIL

Sunday		5	12	19	26
Monday		6	13	20	27
Tuesday		7	14	21	28
Wednesday	1	8	15	22	29
Thursday	2	9	16	23	30
Friday	3	10	17	24	
Saturday	4	11	18	25	

MAY

Sunday		3	10	17	24	31
Monday		4	11	18	25	
Tuesday		5	12	19	26	
Wednesday		6	13	20	27	
Thursday		7	14	21	28	
Friday	1	8	15	22	29	
Saturday	2	9	16	23	30	

JUNE

Sunday		7	14	21	28
Monday	1	8	15	22	29
Tuesday	2	9	16	23	30
Wednesday	3	10	17	24	
Thursday	4	11	18	25	
Friday	5	12	19	26	
Saturday	6	13	20	27	



JULY

Sunday		5	12	19	26
Monday		6	13	20	27
Tuesday		7	14	21	28
Wednesday	1	8	15	22	29
Thursday	2	9	16	23	30
Friday	3	10	17	24	31
Saturday	4	11	18	25	

AUGUST

Sunday	2	9	16	23	30
Monday	3	10	17	24	31
Tuesday	4	11	18	25	
Wednesday	5	12	19	26	
Thursday	6	13	20	27	
Friday	7	14	21	28	
Saturday	1	8	15	22	29

SEPTEMBER

Sunday		6	13	20	27
Monday		7	14	21	28
Tuesday	1	8	15	22	29
Wednesday	2	9	16	23	30
Thursday	3	10	17	24	
Friday	4	11	18	25	
Saturday	5	12	19	26	

OCTOBER

Sunday		4	11	18	25
Monday		5	12	19	26
Tuesday		6	13	20	27
Wednesday		7	14	21	28
Thursday	1	8	15	22	29
Friday	2	9	16	23	30
Saturday	3	10	17	24	31

NOVEMBER

Sunday	1	8	15	22	29
Monday	2	9	16	23	30
Tuesday	3	10	17	24	
Wednesday	4	11	18	25	
Thursday	5	12	19	26	
Friday	6	13	20	27	
Saturday	7	14	21	28	

DECEMBER

Sunday		6	13	20	27
Monday		7	14	21	28
Tuesday	1	8	15	22	29
Wednesday	2	9	16	23	30
Thursday	3	10	17	24	31
Friday	4	11	18	25	
Saturday	5	12	19	26	





MAGIC IS THE WORD

Magic is the word you hear all the time when you are with Sagila Drama Group. Acting is magic, people are magic, everything is magic.

When we met the people from Sagila, it was late afternoon, in Marabastad, Pretoria. Everyone was scared but excited. They were off to act at Eersterus, just outside Pretoria. So we went with them.

AFRICA COMES TO EERSTERUS

Soon after we got to the hall in Eersterus, the air was full of the sound of African drums. Sagila was dancing the good, old dances of long ago. There was the feel of Africa in the hall. And magic everywhere.

After a few minutes the music stopped and the dancers went off the stage. Everyone was dead quiet. Then the people started clapping and shouting for more. Sagila came on the stage again and did one last dance. But still people were not satisfied. They could not get enough of Sagila.

HOME TO PRETORIA

"Sagila started about six months ago," Jake Chika told us the next day. "I was working in Johannesburg. But I had no place to stay. So I decided to come back home to Pretoria.

"When I got here many people used to ask me, 'Hey, Bra Jake, why aren't you acting anymore? Why don't you start

something here? So I thought about it. I had often done drama workshops with young people in Pretoria. I knew that people could act but they had nowhere to go.”

SAGILA — THE ASSEGAAI

“I thought, ‘It is time to start something here in Pretoria.’ So I got together with an old friend of mine from the theatre, Themba ka Nyati. And together we started Sagila.

“We told people what we were doing. Soon we had young, hopeful people coming to our offices. They all wanted to act, or dance or make music. And they all needed a place to do it.

“We decided to call ourselves Sagila. Sagila means an assegai. It is a sign of protection. We hope to protect actors from people who rob them. A lot of actors get robbed, you know. Actors often get very little money for acting in

Jake, Lulu and Aubrey of Sagila.



films — but producers always make lots of money from films.”

WORKING TOGETHER

“When we do a play, Themba and I work on the words,” Jake told us.

“Then we show the play to the actors and to Lulu Tsheole. Lulu tells the actors how to move. Then they start to practise. Sometimes they find acting difficult. And then I tell them, ‘You must let the magic inside you come out.’”

Lulu told us about teaching people to move on the stage, and how to dance. “In our last play we did a lot of dancing,” said Lulu. “When we started, people were very stiff. Also, they were not fit. We practised every day for two weeks before they could do the dance well.

“We fought a lot. People said they could not dance. I told them they could dance but they had to work hard. In the end they were dancing like they have danced all their lives.”

MONEY PROBLEMS

“We have a problem finding places to put on our plays,” said Jake. “When we take our plays to the township, not very many people come. People are not used to drama. And if we do our plays in town, we have to pay a lot of money for the halls.

“We do not have any money. We only get money when we put on a play. Then we share all the money we get among the actors. So we all struggle.

“Often at the end of the month, there is no money for wages. It is difficult to

live like this. But Sagila is our baby. And we must suffer to make Sagila successful.”

THE ACTORS OF SAGILA TALK

Today, Sagila has about 150 actors and dancers. Most people work for Sagila part-time. But there are fifteen people who are full-time. These people act or dance for a living.

When the actors and dancers of Sagila speak about their group, you see happiness in their faces. “I think that Sagila is magic,” said one young actor, shyly.

BETWEEN HEAVEN AND HELL

“When I act I feel like I am in heaven,” said Jerry Letswalo, one of the actors. “But before I go on stage, I am so

scared, I feel like I am in hell. Acting is important. People often don’t understand talking but when they see you on stage, they understand.”

When the members of Sagila talk, they talk from their hearts — like Freddy Phiri. Freddy said, “Sagila brings people who can do different things together. Sagila teaches people to know themselves. I joined Sagila because I wanted to learn to sing but now I am a dancer too.”

As long as Sagila carry on acting and as long as people carry on clapping for them, Sagila will give us their magic. There is nothing to hold them back. We wish them luck to make more and more magic in future ●

Actors of Sagila show the people of Marabastad what they can do.





THE BLIND RUNNERS

The Nashua Marathon is a big race which people run every year in Johannesburg. The race is very hard. People must run 42 kilometres — from Wemmer Pan, right round the city and back again.

Thousands of people run in this race — from famous stars like Mark Plaatjies and Zithulele Sinqe to old, fat grandpas and little, skinny grannies. You can see everyone puffing up the hills and limping down the other side.

But this year there were new people running in the race. Blind runners from the Jardine Joggers Association ran for the first time. Johnny Demas was one of the blind runners. Johnny spoke to Learn and Teach.

THE BLIND HELP THE BLIND

“We are part of the Jardine Joggers,” said Johnny. “The Jardine Joggers Association is a special club for blind

runners. There are about forty runners from the Jardine Joggers running in the race this year.

“We are running in this race because we want to make money for the South African Guide Dogs Association. They train dogs to help the blind. But it costs about R5 000 to train each dog.

“Each blind runner will be paid for every kilometre they run. But they will not keep this money for themselves. They will give it to the Guide Dogs Association so that more blind people can have dogs to help them.”

THE JARDINE JOGGERS

Learn and Teach wanted to know how the Jardine Joggers started. So we spoke to Dennis Tabakin. Dennis is a small, friendly man with a big smile. And for a long time, he has been the main man working with blind runners.

“About eight years ago, we started the Jardine Joggers Association for blind runners, here in Joburg” said Dennis. “Ian Jardine was a famous blind runner. He was the first blind man to run the long Comrades Marathon. So we named the association after him.”

FINDING BLIND RUNNERS

“When we started, we made a tape about the Jardine Joggers and gave it to an organisation called ‘Tape Aids for the Blind’. They lend tapes to blind people so that they can listen instead of reading.

“One guy borrowed our tape from Tape Aids. He was interested so he phoned us. He also told some of his blind friends about us.

“We also went to centres for blind people. We spoke to people there. And we advertised in a magazine for blind people. That is how we started.

“Since then we have grown a lot. We now have about 75 blind members all over the country. And today there are branches of the Jardine Joggers in Lesotho, Pietersburg, Durban, Piet Retief and Welkom.

“We do not want blind people to think that we feel sorry for them. I love running and I want to share my love of running with others. I also think that it is important that people see blind people as people, just like themselves.”

‘PILOTS’ HELP

“When blind people run, they need someone who can see to run with

them. We call these people ‘pilots’. The blind person ties some string around his hand. Then he ties the other end to the runner who can see. The pilot can then lead the blind person while they are running.

“When a blind person phones us and says that he or she wants to run, we try to find a ‘pilot’ for them. We phone a running club close to them, and ask one of them to run with the blind person.

“Most runners like to help. But there are some who say that running with a blind person slows them down. But you must talk to David. David could not find a pilot to run with him.”

TRAINING WHEN YOU CAN'T SEE

Dennis took us to meet David and David told us how he trains. “I began

Henry with his ‘pilot’.





At the Nashua Marathon, the blind runners kept up.

training for this race three months ago," said David. "I knew if I was going to run in the Nashua Marathon, I had to run at least 16 kilometres three times a week.

"So I got four little boys. I told them to stand on the corners of four roads so that they made a big square. I ran with the one boy for a few kilometres. By the time we reached the next boy, the first one was tired. Then I ran with the next boy to the next corner. I went on like that until I had done 16 kilometres."

THE BIG RACE

When Learn and Teach spoke to the blind runners before the marathon, they were very nervous. But the next day, at the race, they showed people what they could do. Johnny Demas finished the race in four hours and twenty four minutes. He was faster than hundreds of the other runners.

The other blind runners did not do as well as Johnny. But each and every blind runner made it to the finishing line, with shouts from their supporters

to help them along. They ran in the sun. They sweated and they struggled. But they made it.

SORE BUT PROUD

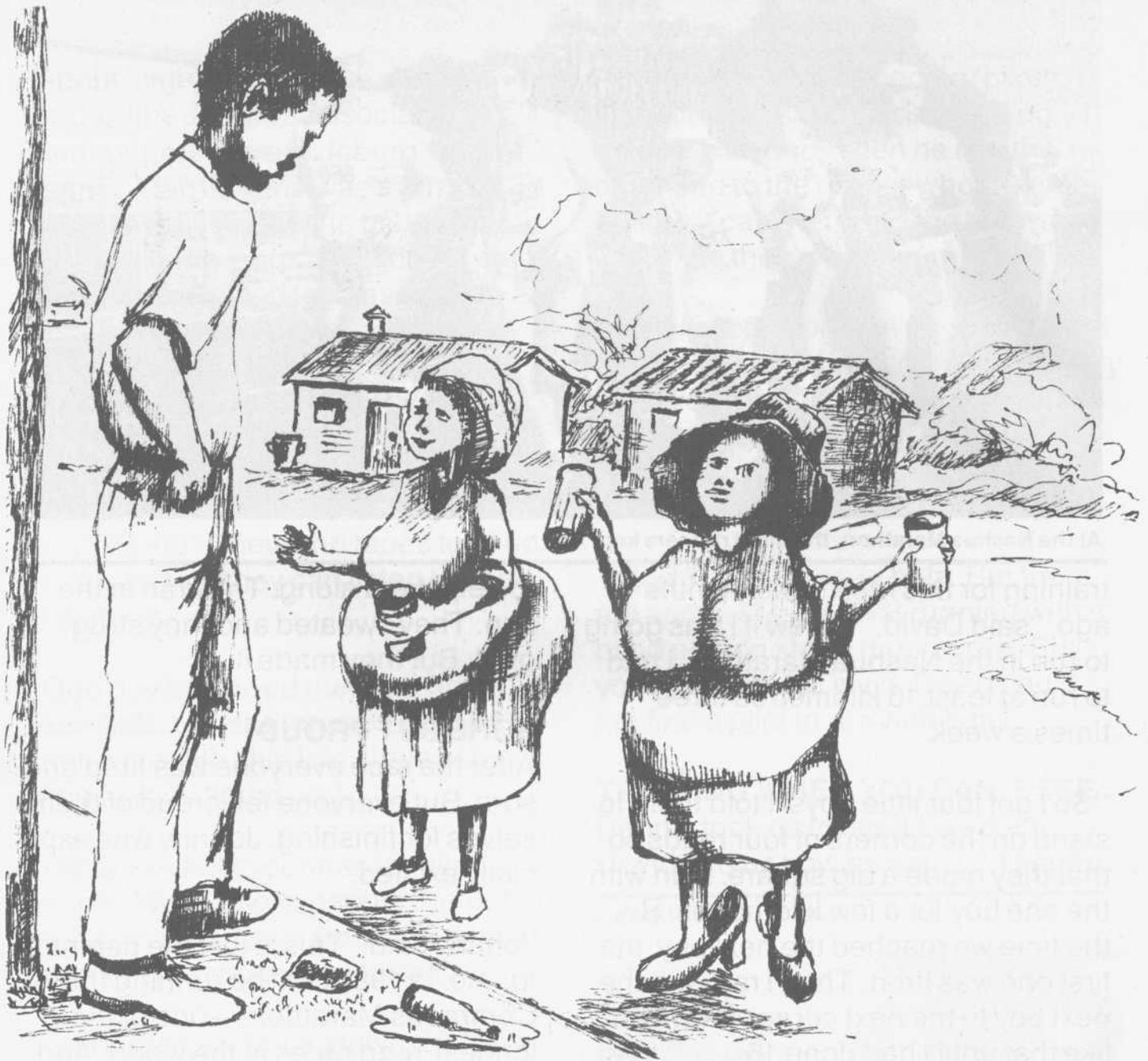
After the race everyone was tired and sore. But everyone felt proud of themselves for finishing. Johnny was especially excited.

Johnny said "This is just the beginning for me. In 1987 I will be running the Comrades Marathon — one of the longest road races in the world. And that's a promise."

Learn and Teach was sorry to leave the blind runners. We wished them luck for the future. And when we left, we felt that we had learnt something from these brave people who let nothing stand in their way ●

If you know of anyone who wants to join the Jardine Joggers, write to them at:

P.O. Box 6610
JOHANNESBURG
2001



THOMAS THINKS ABOUT 1986

On the 5th of November this year, when I got home from work I saw two 'laites', with painted faces and wearing women's clothes. When I looked again, I saw that these 'laities' were my nephews.

I thought these children had really gone mad at last. Then I remembered that it was Guy Fawkes Day. My nephews were very happy because they had collected a few cents.

One of them said: "Uncle, please give

us money. We want to buy our mother a Christmas present." I remembered suddenly that Christmas was just around the corner. And 1986 was about to end.

I went inside the house and I sat on the sofa. Then I started reading my newspaper. I read about eleven-year-old Bongani who was shot by some people hiding in a bus. It was a very sad story.

I also read about the young boys and

girls who are in detention. The story said that they are going to spend Christmas in jail. I started thinking about my nephews. What would I do if one of my nephews was detained?

They are too young to know anything. But children of their age are in jail. I thought to myself that this year was not a good year for many children. In fact 1986 was a bad year for many people.

At the beginning of the year many parents were happy that their children were going back to school. And many workers were very happy about joining COSATU. I was happy that I had just bought a beautiful sofa. And I could sleep on it at any time.

But even on the first day of 1986 there was fighting. People living in Moutse were attacked by the Imbokotho. Since then more than a hundred people have died. They were fighting against Kwa-Ndebele getting 'independence' from South Africa.

And in the townships there has been no peace. In many areas people are scared. Vigilante groups started all over the country. In Moutse there was the Imbokotho. In Tumahole there was the 'A-Team' and in Durban there was the 'Amabutho'.

But the worst fighting was in Cape Town where the 'witdoeke' fought with the 'comrades' and 20 000 houses were burnt down.

The government said it wanted to stop the "black-on-black violence". So

they declared the new State of Emergency. 20 000 people have been detained since then.

Newspapers cannot write what they want. And at Learn and Teach we struggle — not knowing what we can write and what we cannot write.

The State of Emergency did not stop people from fighting back. More than fifty townships all over the country stopped paying rent. They say they want rents people can afford — and they want the army out of the townships. More than 20 people were killed in Soweto when the police tried to evict people for not paying their rents.

This year workers have suffered too. Gencor fired 22 000 mineworkers from their Impala Platinum Mine. For these workers 1986 meant living without work or food. 177 miners were killed at Kinross Mine when a fire started underground. 177 women became widows and many children were left without fathers.

Many factories have closed. The bosses say that they are not making enough money. And many workers have lost their jobs. They have no hope of finding new jobs, like the workers in Port Elizabeth. More than 70 schools were closed this year. The D.E.T. closed the schools because the children were boycotting classes. The children say they want 'People's Education'.

In Soweto the school children who wanted to write exams were chased and stoned by others. At one school

some students who were writing their exams said the question paper was too difficult. So what did they do? They tore up their question papers and went home. They said the D.E.T. was testing them on work they had not done.

Some things were better than last year. For example, we sold more magazines than last year. I would like to say thank you to all our readers for buying the magazine. And also for reading my column.

A new newspaper, The New Nation, was born. And the UDF had it's third birthday. CUSA and AZACTU came together, to start a new federation of trade unions. I wish them good luck in their struggles.

Many things happened this year. But what will happen next year? Will the students go back to school? Will more people lose their jobs? What about the rents — will people pay or be evicted?

There are more questions than answers. And I look at my nephews and think that they do not know anything about these questions. All they know is that they want to buy their mother a present. And they want me to buy them presents.

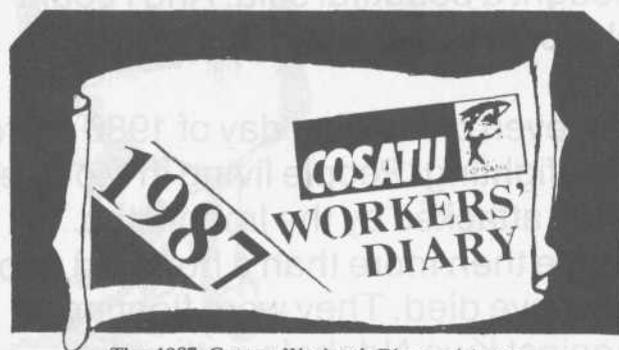
They want to play. And they hope that one day they will have cars like their uncles. And maybe one day, their young friends will come home from jail. Well, they are too young to understand.

I just hope that things will change next year. I hope the government will change its mind and its laws. Maybe they will end the State of Emergency. Or maybe they will listen to the people of our beautiful country.

But for now, I say, have a good Christmas. Maybe use your holiday to think about the questions that face us all. Maybe you can find the answers to our problems.

Thomas.

Heyta daar. See you next time. ●



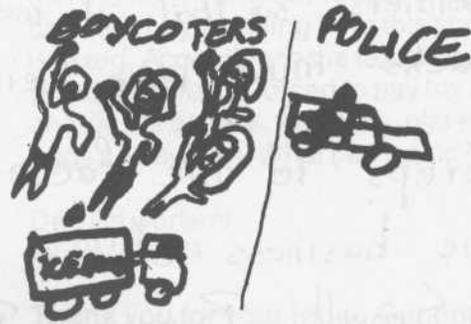
The 1987 Cosatu Workers' Diary celebrates the first year of Cosatu (Congress of South African Trade Unions) and some of the rich traditions which have made the South African labour movement what it is today. The major theme of the diary is 'workers and politics'. This year's diary has more space to write in and lists the names, addresses and telephone numbers of all Cosatu affiliates including head offices and branches. It also has an expanded list of support organisations. Workers, students, activists and those interested in the workers' struggle in South Africa will find this a welcome daily resource.

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G.S.T.:	0.36
Postage:	0.34
Total: =	<u>R3.70</u>

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Braamfontein
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Nine-year old Vuyiswa said this:

THE BOYCOTERS
CALLED THEM COSAS
THEY CAME AT NIGHT
TAKE MY BROTHER
I became sad when they
TAKE HIM TO MZIMHALOPHE
TO FIGHT AGAINST APARTHEID



Mokgethi wrote about building a new South Africa:

"FREEDOM" IN "SOUTH AFRICA"

When South Africa obtains freedom, we want no racial - separation. We want equal rights for everyone in the new Azania (South Africa), people must be all educated and be filled with knowledge so that they can communicate with other countries.

We must all work hard to keep Azania shining we beautiful things, and we must help one another as one nation. There must be no hating one another because God likes to see his children loving one another because He is love. And Blacks must be part and parcels of the M.P.C Members of Parliament. We must be like other countries like U.S.A. there, there is no Apartheid.

When we fight other countries, there must also be white soldiers so that if we die we must not die alone. And Blacks must have their farms so that they can sell their crops to the factory to obtain money in turn. And the business of a black man must not be called Small Business. But first the first thing that we can get as our weapon that no one can take it from you is "EDUCATION."

Mokgethi (13 years)

We think that 'Two Dogs and Freedom' can help parents to understand the fears and worries of their children. The book will also help parents to understand that many children are facing the same problems all over South Africa.

And we hope that if children read the book, it will help them to talk about and understand what they are feeling.

But perhaps the best thing about 'Two Dogs and Freedom' is that it shows the kindness and hope that children have, although they are suffering.

Who can hope for more than Moagi when he writes:

When I am old I would like to have a wife and to children a boy and a girl and a big house and to dogs and freedom my friends and I would like to meet to gether and tok

The end

Moagi (8 years)

If you want to buy 'Two dogs and Freedom', you must send R4,28 to Ravan Press. This includes GST and R1,00 for postage. The address is:

Ravan Press
P.O. Box 31134
BRAAMFONTEIN
2017

LETTERS

from our readers

Dear Learn and Teach

I read the letter from Phuthiatsana of Witsieshoek who asked for Mandela's speech at the Rivonia Trial. I am also interested in it and want you to send me a copy of the full speech. Secondly, we have a big problem with our new organisation, the Eastern Transvaal Youth Congress. We started this organisation in September 1985. There is no progress because we have no experience. We know there is a need to politicise, mobilise and organise, but we do not have the knowledge to put these into practice. We do not have more than fifty members.

Comrade
ACORNHOEK

Thank you for your letter, Comrade. We are sending you the longer version of Mandela's speech at the Rivonia Trial. We have passed your letter on to the United Democratic Front and the Soweto Students Congress. We hope they will be able to give you some help. Things are difficult for all community and political organisations at the moment. Maybe with some help from youth congresses and community organisations in other parts of the country, you will progress. Even with 50 members, you can do a lot. Any readers who want to help the ETYC can send their letters to Learn and Teach and we will pass them on.

Dear Learn and Teach

Thank you for your magazine. Number 6 was very special to me because you wrote about my country, Namibia. Also, Mr Mandela's speech was very important to me because we do not hear much about the ANC and its leaders. But I had a problem with the language you used in the magazine. I did not understand words like "batho ba, ba phapha..." Will you please give the English of these words in future so that everybody can understand.

Rikambura Kamunguma
WINDHOEK

Thank you for pointing out the problem you had with the Sotho we used in number 6. We will make sure we always write words in English in future. It is very difficult to write the township language Thomas uses in English. The words "batho ba" mean "these people" and the words "ba phapha" mean "they are flying." But in the story, Thomas means, "These people, they think of everything."

Dear Learn and Teach

We are workers from Delville Extension 4 in Germiston. At the supermarket where we buy our lunch, there is tax on all food. We are surprised to see that one cent buys nothing from this shop — everything is taxed. According to the tax rules, food must not be taxed. But we are forced to pay tax there. They charge tax on milk, fat cakes, plates, slices, meat, eggs and sweets. What can we do?

Delville workers
GERMISTON

Thank you for your letter. General Sales Tax is difficult to understand because shops can charge tax on some foods, but not on others. A general rule is that fresh, uncooked food does not have tax. It is against the law for shops to ask for tax on foods like fresh milk, fresh meat, fresh fish, eggs, butter, margarine, fresh fruit and vegetables. Bread and mealie meal also do not have GST. But all cooked foods like fat cakes, cooked meat, fried fish, chips, plates and cooked eggs do have GST. The shopkeeper is right to charge tax on these foods. He can also charge tax on any processed food — that is any food which has been made — like cheese, yoghurt, tinned food, cakes, biscuits and sweets. Shops cannot charge GST on bread — even if it has been cut into slices — so long as nothing has been put on the bread. If the slices have butter or margarine, the shop can charge tax. If you feel this shop is cheating you, you can report it to the tax inspectors. Write to, or telephone:

**Mr Victor
G S T Inspectors
Receiver of Revenue
72 Plantation Road
Germiston
1401**

Tel: (011) 825 1270

You must give him the shop's name and address. A tax inspector will visit the shop to check up on the taxes. Other readers who want to report shops which charge too much GST can find the address of the tax inspectors in the Government section at the back of the telephone book. The inspectors are at the offices of the Receiver of Revenue, under the Department of Finance.

Dear Learn and Teach

I am a Learn and Teach reader. I have not missed one copy since 1984. Now I would like you to put my story in the magazine. I was fired from my job as a shelf packer at the OK Bazaars. Will you come to visit me at home or shall I write my story for you?

Bheki Nkosi
WATTVILLE

We want you to write your story for our magazine. In 1987 we will be starting a new column called

“Our readers write...” We would like to print your story in this column. We look forward to hearing from you.

Dear Learn and Teach,

My fellow comrade is in the Middleburg Prison for 18 months. He wants to study while he is inside. But the prison will not let him study. He wants to start Standard 8 in January. How can we get permission for him to study?

G S Mfamana
29th of September Street
KWANONZAME

Thank you for your letter. We are sorry to hear of your friend's problems. All prisoners can study unless the prison refuses permission for a special reason. Your friend should be allowed to study and write Standard 8 exams in prison. You must arrange for him to study through a correspondence school. You must also pay all the fees and buy his books, stationery and anything else he needs for studying. We suggest you write to the head of the Prison. Ask him for permission for your friend to study by correspondence. Maybe it is the prison warders who are stopping your friend from studying. The address to write to is:

**Head of the Prison
Private Bag X517
Middleburg
5900**

In the meantime, you can arrange a Standard 8 correspondence course through:

**Damelin College
P O Box 4129
Johannesburg
2000**

Tel: (011) 337 1210

P.S. We were very interested to see you live in 29th of September Street. Could you write to tell us how your street got its name? We would like to tell all our readers.

Dear Learn and Teach

I am in matric this year. I want to study some more, but my parents do not have money. Please tell me where I can get a bursary.

Johannes Mbiza
BAKENBERG

Thank you for your letter, Johannes. If you want to know about bursaries, you must go to the E.I.C. Their address is:

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

Dear Learn and Teach

I am a very desperate mother of three. My problem is that I am a bit deaf. My ears were hurt when I worked in a noisy factory. When I am in a quiet place, I cannot hear anything. I worked at this factory for seven years, from 1973 to 1980. I was fired for no reason. My problem is that I cannot find another job because I cannot hear well. Please tell me where I can claim for the damage to my ears. I also want to know how I can get a hearing aid.

Funky Mazibuko
KWATHEMA

Thank you for your letter. We are sorry to hear of your problem. Please go to the Industrial Aid Society to get help. Take any letters, or medical reports about your hearing problem that you have. The I.A.S. knows how to claim for damage caused at work. They also have doctors who can help you. They will tell you how to get a hearing aid. You might have problems getting money because it is such a long time since you left the factory. But go to the I.A.S. and speak to them. Tell them you are the person who was sent by Learn and Teach. Their address is:

**The Industrial Aid Society
3rd Floor, Camperdown House
99 Polly Street (corner Kerk)
Johannesburg
Tel: (011) 23-8467**

Dear Learn and Teach

I am in love with my girlfriend. She is now pregnant. We have some serious problems. Problem number one is that her mother does not like me. She tells her daughter to leave me. Problem number two is that her mother tried to give her pills for an abortion. My girlfriend told this to her grandmother. We love each other. My heart is on her and I believe hers is on mine. We don't know what to do.

Worried Young Man
TZANEEN

We are very sorry to hear of your problems. Maybe you could ask a relative to help you talk to your girlfriend's parents. Maybe you can ask your girlfriend's grandmother to help. Try to sort things out with her mother. If this fails, your girlfriend will have to choose between you and her mother. It is not an easy choice. Get all the help you can from friends and family. But remember, in the end, you and your girlfriend must decide on your future together. Let us know what happens. Good luck!

Dear Learn and Teach

I am writing to get advice for my neighbour, Mr Simon Moholo. He worked for Union Wine in Bloemfontein for 26 years. He had to leave because of illness. Union Wine did not give him any notice pay or

pension. Mr Moholo does not know if he can get a pension from the company. I looked at his pay slip, but there were no details of deductions for pension — only the total amount. Can you believe that a successful company like Union Wine does not have a pension fund? I personally think that if that is true, it is very unfair. I feel sorry for Mr Moholo who has nothing after working for many years. Stories like Mr Moholo's must be a lesson to other workers who are not union members. If Mr Moholo had joined a trade union, he would have got help. What can I do to help him?

Philemon Tsese
ROCKLANDS

We spoke to Union Wine in Bloemfontein about Mr Moholo's pension and other benefits. They told us that Union Wine started a pension scheme for black workers only in July 1986 this year. Before July 1986, Union Wine's black workers did not pay money to a pension fund. In South African law, employers do not have to have pension funds. Union Wine said that they paid Mr Moholo notice pay and leave pay. The manager, Mr Wolhuter, said the company gave proper paylips. He also the company helped Mr Moholo to ask for a disability pension from the government. He said Mr Moholo was sick for a long time and could not work again. But Mr Moholo is not old enough for a government pension. He can get this when he is 65. Mr Wolhuter also said that Union Wine gave Mr Moholo a chair worth R300 as a gift. We do not think there is much you can do to help Mr Moholo if what Union Wine says is true. You could make sure that Mr Moholo gets his disability pension. If he has problems with this, take him to see the social worker at your local administration offices.

Dear Learn and Teach

I forgot to renew my subscription because I was away from home. Please find enclosed my new subscription. It really means a lot to me to hold this magazine in my hands — it is eye-opening. I also want to tell you and the readers about our struggle to get a union at our factory. After three years of struggling, Naschem has recognised our union, the Chemical Workers Industrial Union, a COSATU union. Heyta daar!

Travolta
SEBOKENG

Thanks for your letter. We are glad you have renewed your subscription. Learn and Teach needs readers like you. We also found out a bit more about your struggle at Naschem. CWIU says it is happy to win after such a long fight. The union now wants to get stop orders so that union subscriptions can be taken off workers' pay. The union says the struggle is still a long one. Good luck!

Dear Learn and Teach

I am very interested in Learn and Teach Publications. I would like to write a book. Please tell me how to do it. I have a long story to tell. It is from my childhood.

Diliza
KWANOBUHLE

It is difficult to write books and get them published. First you have to write your story, then send it to publishers to see if they want to print it and sell it for you. In South Africa there are a few publishers who are starting to publish stories like yours. First write your story, then send it to these publishers:

*Ravan Press
P O Box 31134
Braamfontein
2017

*Skotaville Publishers
P O Box 32483
Braamfontein
2017

If you want to start by writing a short story, send it to us at Learn and Teach. We will try to put it in the magazine.

Dear Learn and Teach

I want to be a male nurse. Where can I go for training?

Rachidi Marobane
OHRIGSTAD

You can find out about training to be a male nurse from:

**The South African Nursing Council
P O Box 1123
Pretoria
0001
Good luck!**

Dear Learn and Teach

I am a writer. My book "Man Against Himself" has been all over South Africa. I am busy writing about our township life. I want to visit Learn and Teach. What must I do?

Joel Matlou
MABOPANE

Thank you for your letter. We are happy to hear about your book. We would like to read it. Please phone us to make arrangements to come to visit us at our office. We look forward to meeting you.

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

ENGLISH LESSON

READ THIS STORY

A MEETING IN FORDSBURG

There is a little church in Fordsburg, Johannesburg, where people come to learn. They come in the evenings during the week.

These people are domestic workers. They work in the houses in Mayfair and Fordsburg and at night they come to school to read.

They told their teachers that they wanted to know about SADWA and COSATU. SADWA is the South African Domestic Workers' Association and Cosatu is the Congress of South African Trade Unions.

An organiser from SADWA came to visit the people in Fordsburg. She talked about the many problems that domestic workers have.

"Domestic workers work long hours and they get very little money," she said. "But there are no laws to help them. All domestic workers can do, is to come together and fight for what they want."

"We, at SADWA, ask people to pay us R6, 00 a year. We need this money for envelopes, paper and telephones. We must also pay the people who work at SADWA."

One of the learners, Thandi, had a question. She paid R6,00 every year for five years. If she stopped working now, would SADWA help her to get her pension or her long service pay?

Another learner, Mampho, answered Thandi. Mampho said, "SADWA is not the people in the office in town. SADWA is the workers who belong to SADWA. SADWA is the people right here in the hall. If SADWA does nothing," Mampho said, "then we only have ourselves to blame."

Then Naomi stood up to speak. Naomi said she likes unions. She said unions are 'Mmabatho' — the mother of the people. But she likes unions for domestic workers the best. Domestic workers suffer the most. Naomi said the answer to their problems was unity.

"Everyone in South Africa is joining the unions," Naomi said. "Even miners are joining unions. Domestic workers are just like miners who work with picks and shovels. If the miners can strike, then domestic workers in the kitchens can also strike."

After Naomi spoke, everyone wanted to join SADWA. The organiser did not have enough forms for all the people who wanted to join.

DIFFICULT WORDS

1. organiser

someone who helps people to join trade unions.

2. to blame	to say someone is wrong.
3. unity	when people stand together.
4. shovel	something that you use to dig.
5. strike	when you stop work because you want your boss to listen to you.

Can you use these words in the spaces below?

1. Miners dig with _____ when they work.
2. _____ makes people strong in their struggles.
3. Workers _____ when they are unhappy at work.
4. The _____ told the people that her trade union will help them with their problems at work.
5. Mampho said workers are to _____ if their unions are weak.

ANSWERS

1. shovels 2. unity 3. strike 4. organiser 5. blame.

UNDERSTANDING THE STORY

Can you answer these questions?

1. Where was the meeting?
2. Who spoke at the meeting?
3. How does SADWA spend their money?
4. Who makes SADWA strong?
5. Which unions are the best for Naomi?

ANSWERS

1. Fordsburg
2. SADWA

3. They buy envelopes and paper. They pay for their telephone and they pay the people who work there.
4. The domestic workers who join SADWA.
5. South African Domestic Workers Association.

WHAT IS THE WORD FOR....?

1. the place where people pray _____
2. the thing that keeps you dry from the rain _____
3. the thing that you sit on _____
4. things that cover the window at night _____
5. clothes men wear on their chests _____
6. a car you pay to travel in _____
7. a small animal that eats mice _____
8. the biggest animal in the world _____
9. the continent we live on _____
10. the biggest city in South Africa _____
11. the mine where 177 miners died _____
12. a baby cow _____
13. what people grow in their fields _____
14. what you walk on _____
15. smoke that makes your eyes and throat sore _____

HERE ARE THE ANSWERS

- | | | | |
|-------------|------------------|----------|--------------|
| 1. church | 2. umbrella | 3. chair | 4. curtains |
| 5. shirts | 6. taxi | 7. cat | 8. elephant, |
| 9. Africa | 10. Johannesburg | | 11. Kinross |
| 12. calf | 13. crops | | 14. ground |
| 15. teargas | | | |

SLOPPY

THE BRAAI SURPRISE



Gladys is visiting Lizzie. She is with her nephew and niece, baby Mpho and seven year-old Sdzadza.



Will you make it for today's stokkie, Glad?

Ah ah! I've forgotten about it. I'll need a babysitter for the two kids!



Don't worry! We'll take care of the little ones!

Yah! Call us Sloppy & Dumpy Babysitters Unlimited!



Thank you boys! you're so sweet!

Go enjoy yourselves!

Sasp!



Hey! Let's give the girls a surprise! We'll make a big braai!

The best! The braai of the year!

Save no cent!



The baby's fast asleep. Let's get the fire going!

Yah! Then we can go and buy some tripe!



Give us all the best malamogodu you have, MaMala!

Coming up! Are you boys having a party?

Yah! What shall we get for the baby?



What baby? I don't see any baby around here!

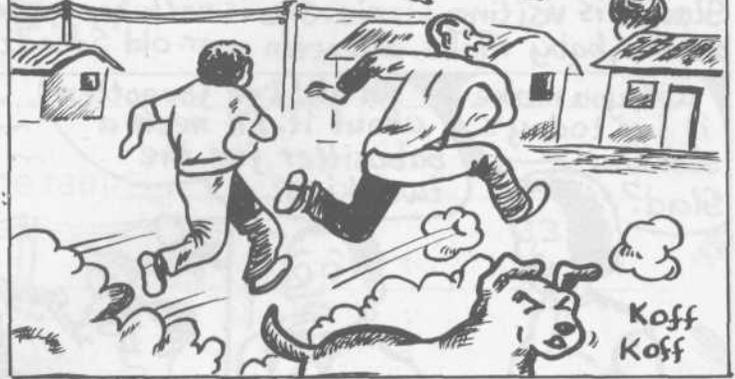
Oh, he is at home, asleep. His little sister is watching over him.

And Lucky is minding the fire!

You tripe! Are you mad? Leaving a baby with a little boy and girl! And with a fire going what if they burn themselves or the baby accidentally?



Look! Smoke!



Whew! It's smoke from our fire!



Here's some beer to cool our nerves!

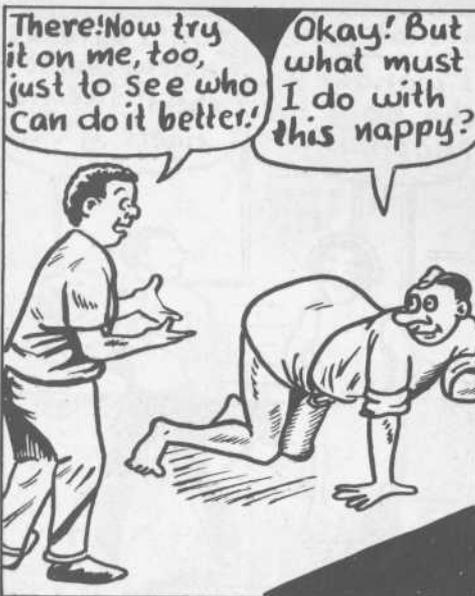
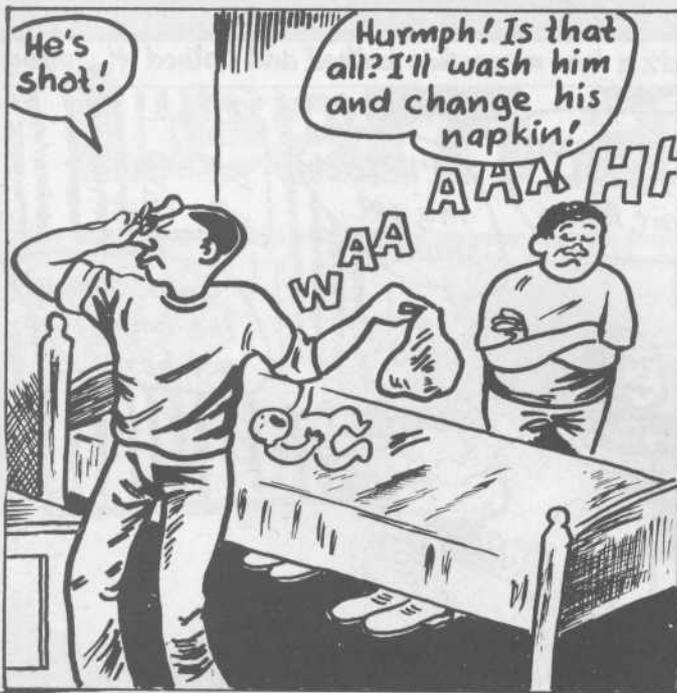


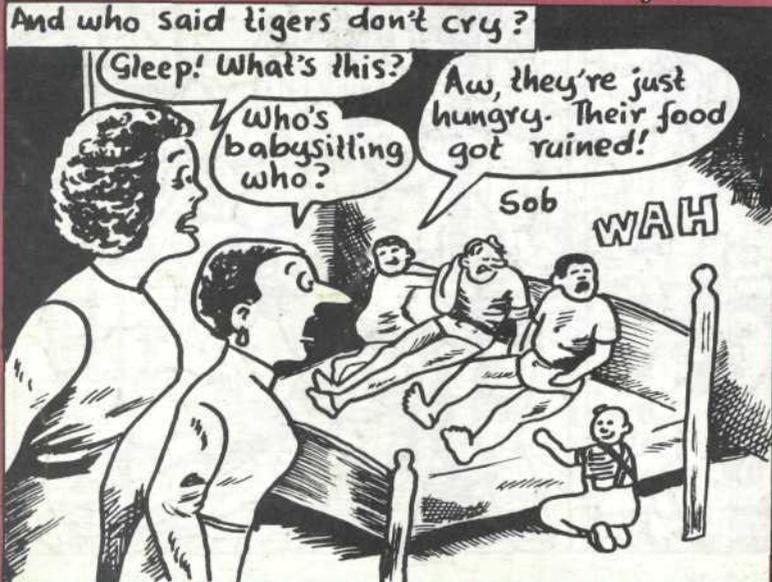
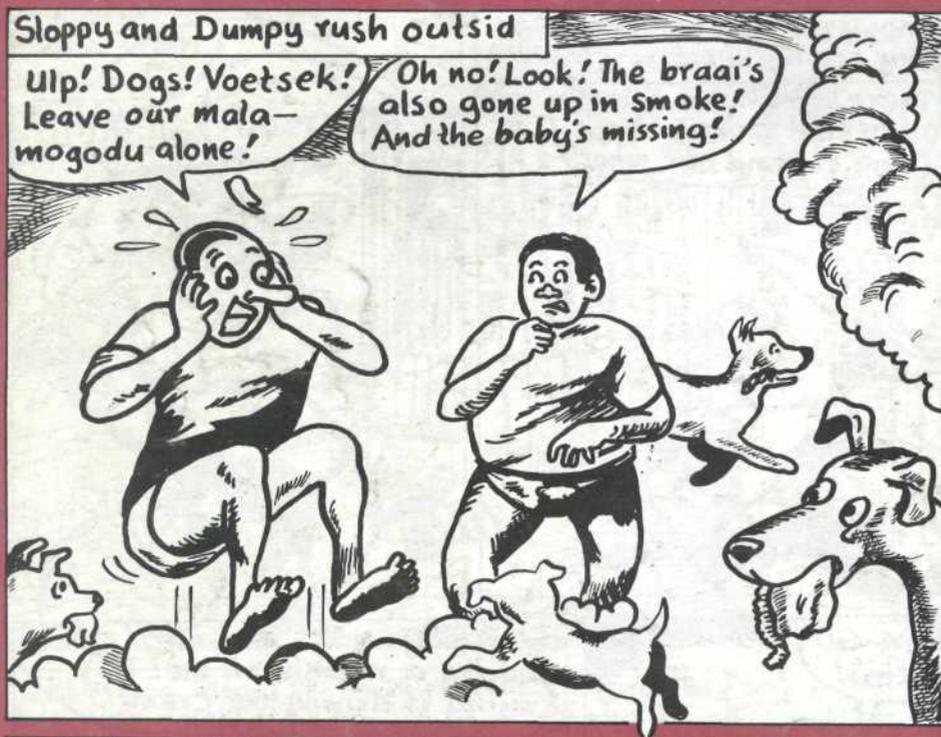
Ekse mfo, dig that rich smell!



Nyarr! Dumpy! Help!







More fun with Sloppy in the (hopefully peaceful) New Year.