

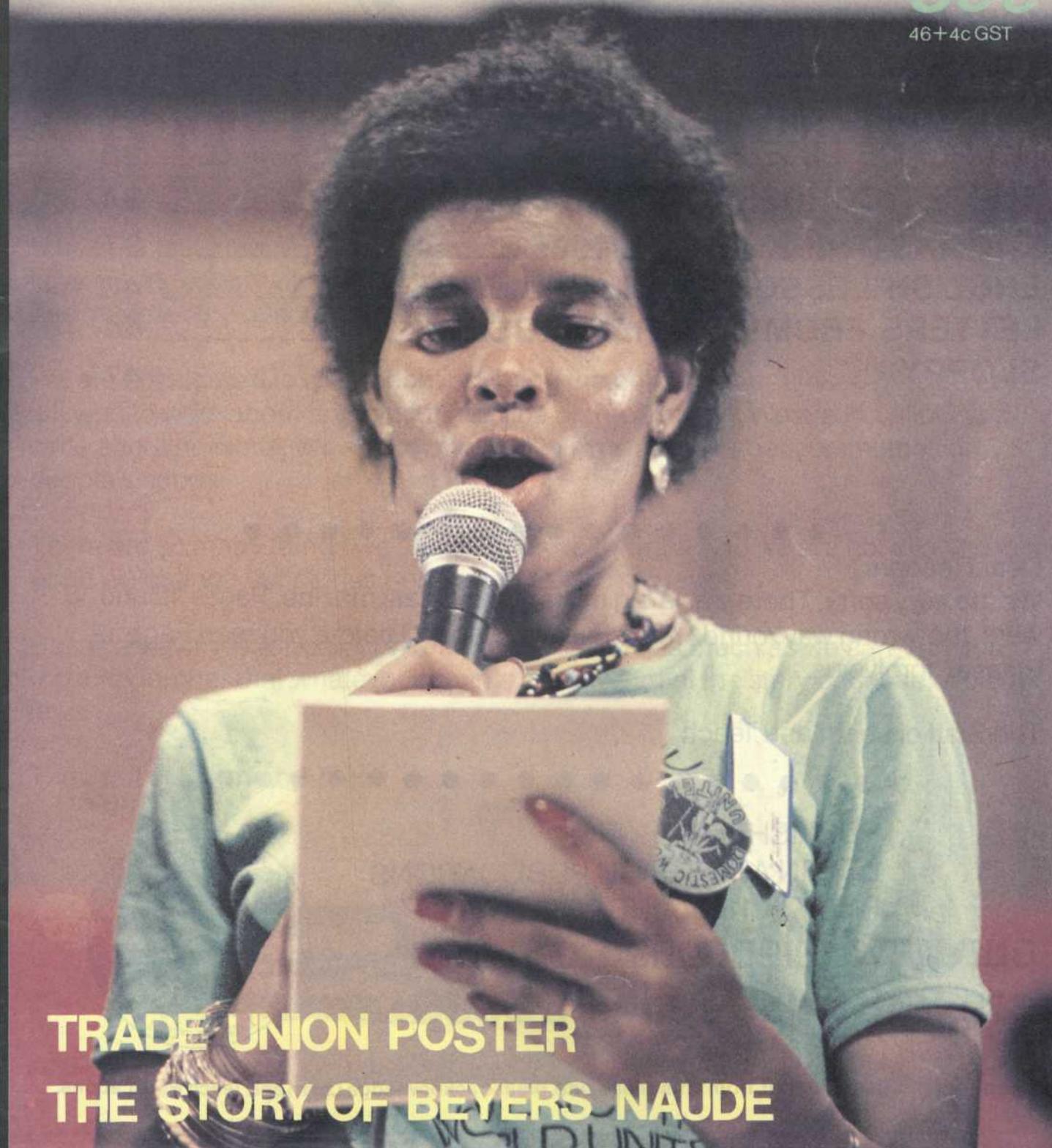
Learn and Teach

NUMBER 1 1987

VIOLET MOTLHASEDI OF SADWU TALKS

50c

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TRADE UNION POSTER
THE STORY OF BEYERS NAUDE

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Dear Readers

We are very sorry. There was a big mistake in our last mazine. Pages 12 and 13 were the wrong way round. You must read Page 13 before you read Page 12. Please forgive us.

The Staff of Learn and Teach

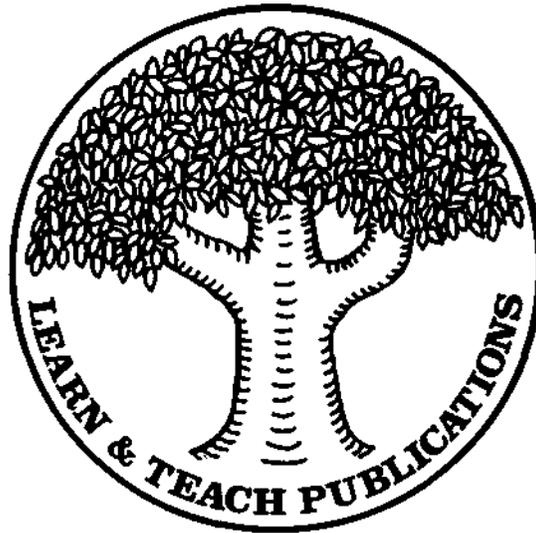


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Dear Readers

Since our last magazine, the government has made new laws. Some of these new laws are for people who write for newspapers and magazines. The government has made it very difficult for us to write.

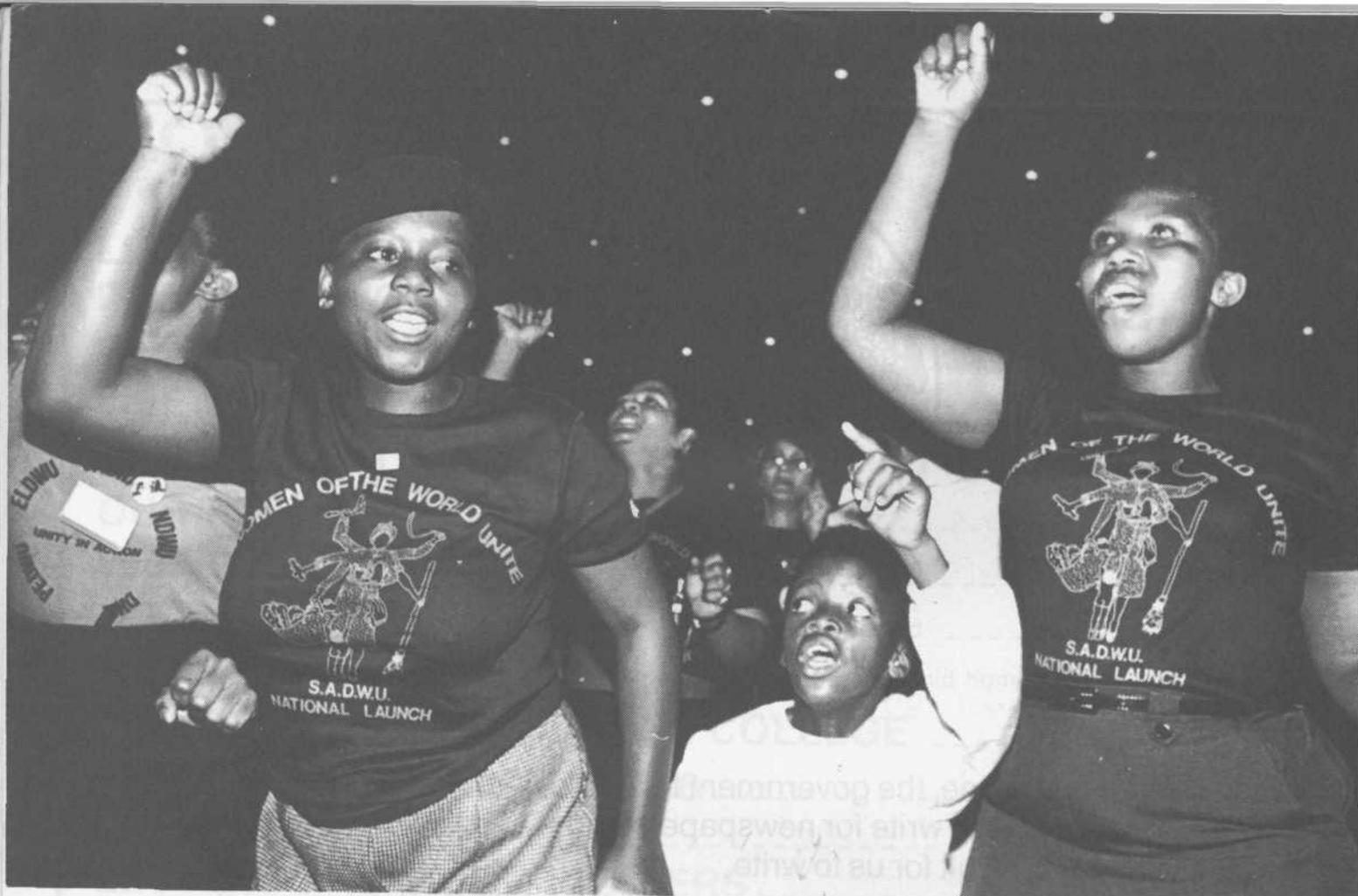
We are not allowed to write about anything the police say is 'unrest'. We are not allowed to write about anything the police or the army do. We are not allowed to write about boycotts. We are not allowed to write about street committees or people's courts.

There are so many things we are not allowed to write. And we are not allowed to tell you if we change our stories because of these new laws.

But as always, we will carry on and we will tell you as much as we can. But you must remember that whatever we write, is only part of the story because of the new laws.

The Staff of Learn and Teach.





DOMESTIC WORKERS UNITE

On 28 November last year, there was a big meeting in Cape Town. People came from all over South Africa. They were all domestic workers. They came together to talk about starting a new union for domestic workers.

The East London Domestic Workers Union and the Port Elizabeth Domestic Workers Union came. The National Domestic Workers Union from Natal and the Domestic Workers Union from Cape Town were there. And the South African Domestic Workers Association from Johannesburg also drove all the way to Cape Town.

It was easy to find the meeting because you could hear people singing from a long way off. But people did not come together just to

sing. They came to the meeting as five different unions but they wanted to leave the meeting as one, new union.

A TRIP TO PRETORIA

Sasha, a worker from SADWA — the South African Domestic Workers Association spoke first. He spoke about how the different unions came together.

"For a long time we worked separately," said Sasha. "Then in 1984 we met in Johannesburg to talk about laws to help domestic workers. We all chose people to go and talk to the Minister of Manpower.

" People went to Pretoria and saw the Minister. We are still waiting for the Minister to make laws to help domestic

workers. But we did not go to Pretoria for nothing. Since that time, we worked together. And that is how we came to be at this meeting today.

A NEW NAME AND A COMMITTEE

When Sasha finished talking, people started the real business. They spoke about a name for the new union. Everyone agreed — SADWU — the South African Domestic Workers Union.

Then they chose people for the executive committee. Florrie de Villiers was chosen as the secretary and Violet Motlhasedi was made the President. Everyone clapped to show that they were proud of their new leaders.

SADWU'S WORK

People spoke about what they thought SADWU must do. Eunice Baleka of

Cape Town spoke about the money that domestic workers earn. Everyone agreed that they get too little money. They all said SADWU must fight so that domestic workers do not get less than R200 a month.

Then Agnes Vilikazi of Johannesburg spoke. She said, "We do not get nice 'offs'. We don't get week-ends and holidays off. This is not right.

"And there is overtime," Agnes went on. "When there are visitors, you work late. And if your employers go out, you stay late to look after the children. They come home at one o'clock or two o'clock in the morning. Then it's 'Thank you, nanny' but they don't pay you overtime."

Every one at the meeting agreed that domestic workers must get overtime pay. And if domestic workers are sick,

A domestic worker at a park in Johannesburg.



they must get sick leave. And they must get pensions and maternity leave. These are the rights that SADWU will fight for.

THE END OF THE MEETING

People talked late into the night. They were still talking the next day. But by lunch time the meeting was over. People knew they must leave to get back to work in good time.

People were happy when they left. They had done what they wanted to do — they were all leaving as members of the same union — SADWU.

VIOLET MOTLHASEDI — PRESIDENT OF SADWU

Not long after the meeting, Learn and Teach went to the new SADWU offices in Johannesburg. We wanted to talk to Violet Motlhasedi, the new president. We wanted to know more about the small, thin woman we saw at the SADWU meeting in Cape Town.

Violet was not at the offices. She was at work. The people at the offices told us to come back on Thursday - Violet's day off — and the day that she comes to the office.

So we went back on Thursday. Violet was late because there was no transport into town. She smiled when we asked her to talk to us.

NO DIFFERENT TO OTHER PEOPLE

We asked Violet to tell us about herself. Violet laughed. She said, "But I am no different to other domestic workers. My home is in Zeerust. I finished Std 6 at school but then I

wanted to come and work in Johannesburg, like my friends.

"I came to Johannesburg in 1970. I remember my first job — I got R8 a month and my employer screamed at me all the time. I thought that if you were a domestic worker, it was normal for your employer to shout. So I never got angry. But I only stayed there for three months.



Violet Motlhasedi — President of SADWU.

"I am very happy where I work now. I have worked there for ten years. My 'madam' is well-trained and my husband lives with me. But my daughter lives with my sister in Zeerust. She doesn't know me well and that makes my heart sore."

PRESIDENT VIOLET

Learn and Teach asked Violet how she felt about being the President of SADWU." I was very upset when I heard I was the President," Violet said. "I didn't know what it meant. To me a president is P.W. Botha or Mangope and I didn't want to be like them. I also thought that I must leave my job to work in the office.

"But now I feel better. I think it is very important that I still do domestic work. If I talk to an employer, she cannot turn around and say I don't know what I am

saying. I know because I am a domestic worker myself."

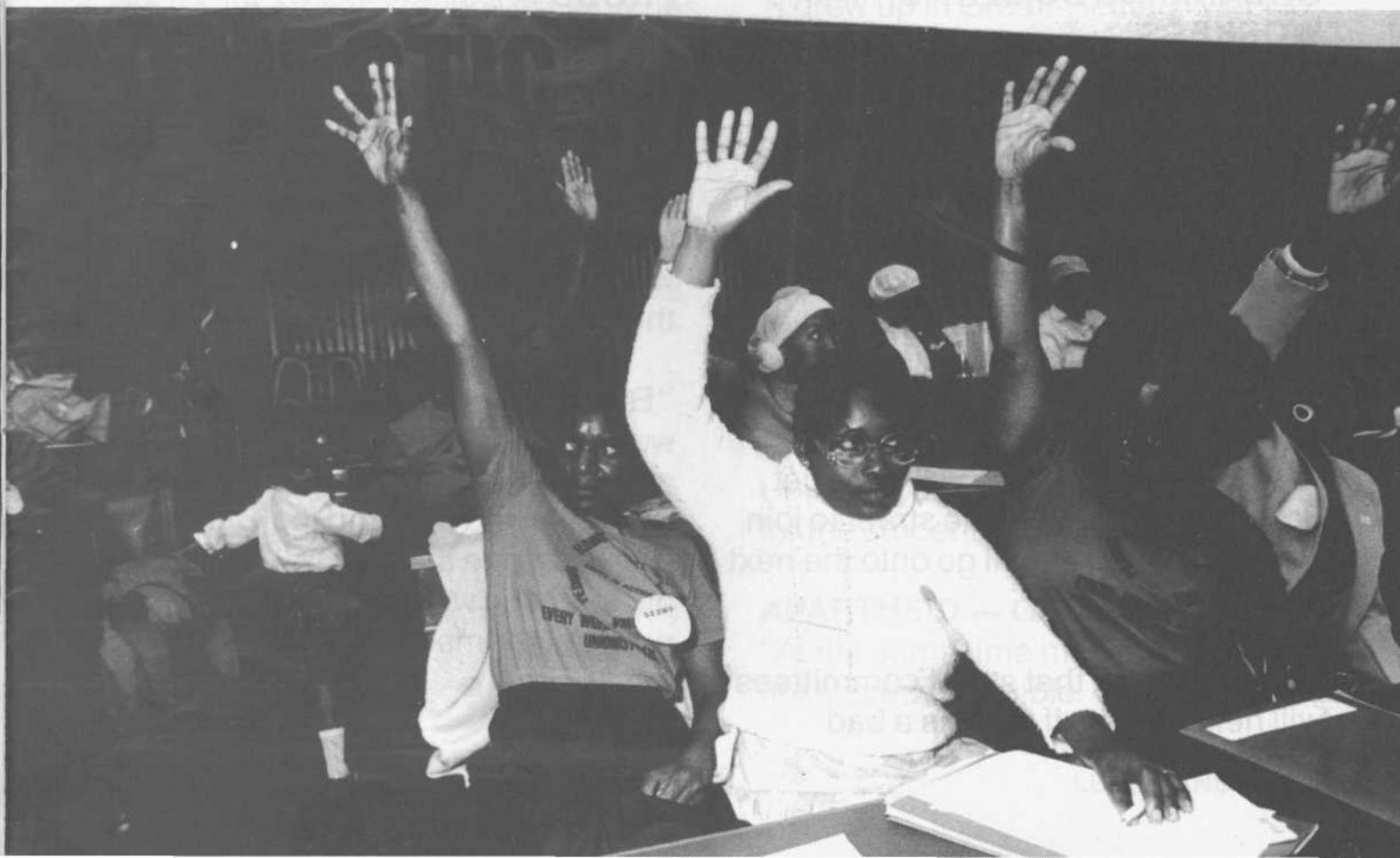
WORKING FOR SADWU

"I come to the SADWU offices every Thursday. Everyone on the SADWU committee tries to do this. It helps us to know what is happening in the office. But if there is a problem, or we are planning something special, then I come in at week-ends too.

"Sometimes my husband is very unhappy about me spending so much time at the SADWU offices. It is difficult, working at my job, working for the union and trying to keep him happy. But my work for the union is very important for me.

"I was a member of SADWA before. In fact, I was on the executive committee of SADWA. And before SADWA started

People at the SADWU meeting, voting for their new president.





Domestic workers learn to sew at a DWEP centre. I used to work with DWEP — the Domestic Workers and Employers Project. I taught people to sew at one of their centres."

ORGANISING DOMESTIC WORKERS

"I think it is very important for domestic workers to join a union. And I think it is very important that all the unions have come together. It makes us stronger. And if we are stronger, then we can fight for our rights better.

"It is very difficult organising domestic workers because domestic workers work alone. SADWU hopes to start street committees. We will try to get domestic workers in one street to join SADWU. Then we will go onto the next street and so on.

"We also think that street committees will help people. If there is a bad

employer in the street, everyone will know about them. They will know not go to work for them."

DOMESTIC WORKERS MUST BE PROUD

Violet told us that she had one last thing she wanted to say before we left. "Many domestic workers think they are not as good other people," Violet said. "They put themselves down. I always did that. If people asked me where I worked, I told them I worked at the shops.

"But now I feel proud to be a domestic worker. And I know that I am as good as anyone else. I know my job well. I can bake and sew and look after a house. I hope that SADWU, will make all domestic workers feel proud — proud of themselves and proud of their work" •



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

BEYERS NAUDE-A MAN OF GOD

At the end of January, the secretary of the South African Council of Churches (S.A.C.C.) is leaving his job. His name is the Reverend Beyers Naude. Beyers Naude promised the SACC that he would be the secretary for two years and now those two years are up.

Learn and Teach wanted to talk to this man with the Afrikaans name who works for an organisation that the government hates.

So we went down to the SACC offices to look for Beyers. We found a warm, friendly man, waiting to talk to us. We asked Beyers to tell us the story of his life.

EARLY LIFE

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

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

APARTHEID — GOOD OR BAD?

"At the same time my church wanted me to study the bible. They wanted me

to find parts in the bible that say apart - heid is right. I read and I read — for nearly ten years. But I could not find what the church was looking for.

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

LEARNING FROM THE PEOPLE

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

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

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

SHARPEVILLE

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

"The World Council of Churches asked eight churches to find out what happened in Sharpeville. The Dutch

Reformed Church was one of these churches. And I was one of their representatives. Most of these eight churches did not like apartheid.

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

THE CHRISTIAN INSTITUTE

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

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





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

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

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

BANNED!

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

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

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

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

THE BROEDERBOND

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

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

THE SOUTH AFRICAN COUNCIL OF CHURCHES

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

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

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

LOVE AND HATE

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

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

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



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.

"We were born on the farms," Mr Jongilanga told Learn and Teach. "And we work here on the farms. One day 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

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

CUSA/AZACTU
7th Floor, Lekton House
5 Wanderers St
JOHANNESBURG
2001
Tel: (011) 29-8031

The Black Sash
StColumba Church
29 Schoeman St
PRETORIA
0002

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

The Black Sash
Khotso House
42de VilliersSt
JOHANNESBURG
2001

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
2GaleSt
DURBAN
4001

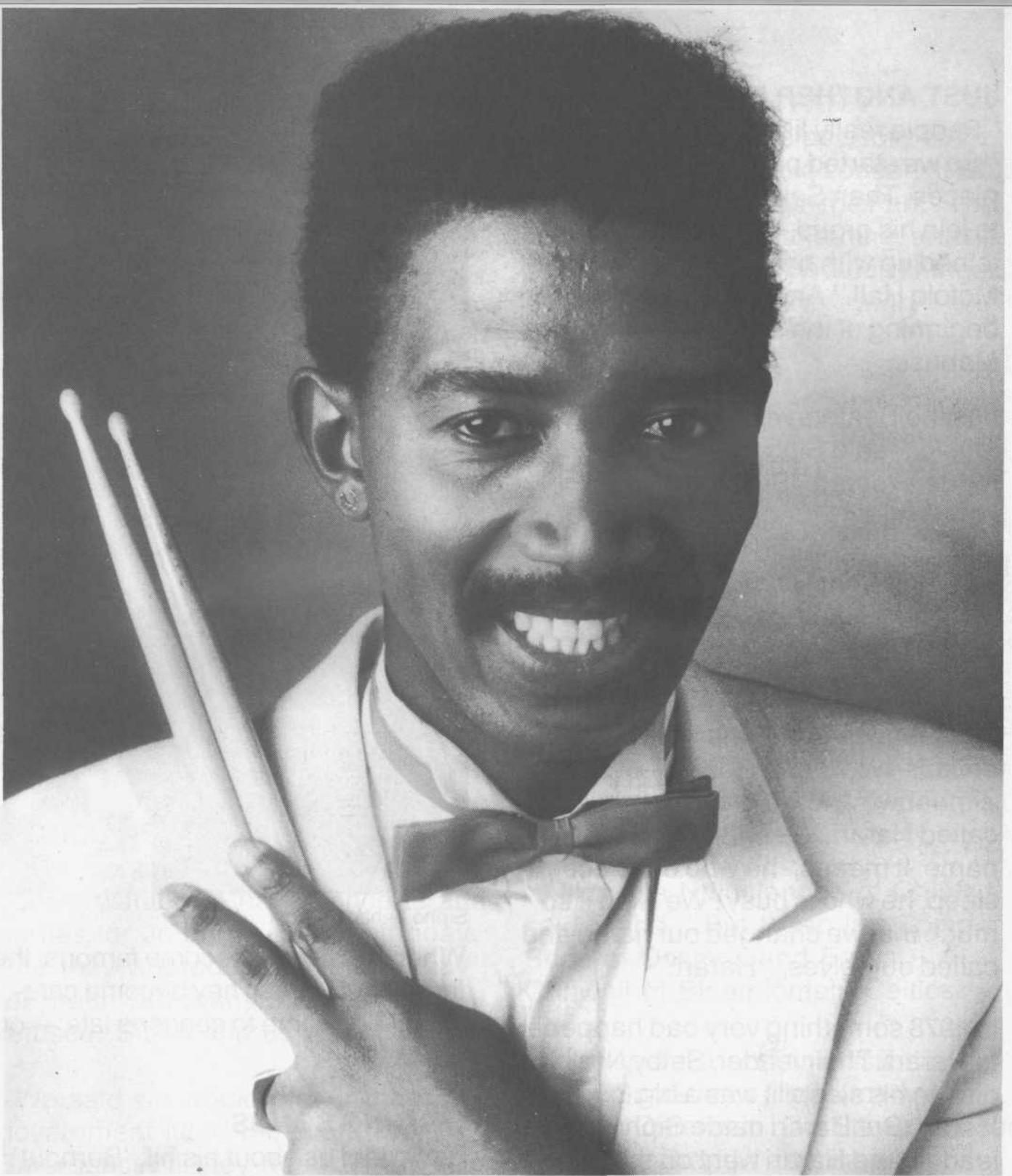
CAPE PROVINCE

The Black Sash
7 Long St
Mowbray
CAPETOWN
7705

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

The Black Sash
Trinity Church
Oxford St
EAST LONDON
5201





Sipho 'Hotstix' Mabuse

THE HOTTEST STIX IN TOWN

About twenty years ago, Orlando West High School in Soweto needed money. The principal thought one way to get money was to give a concert. But the school had no money to pay a band. So some students said they would play.

They started a small band. They got two students from Madibane High School to play with them. Their names were Selby Ntuli and Alec Khaoli. They both played guitars. But the drummer was from Orlando West. His name — Siphon Mabuse.

JUST ANOTHER BAND

"People really liked us," Siphon told us. "So we started playing at other places. Then Selby's brother asked us to join his group, the Beaters. So we joined up with him. We used to play at Mofolo Hall." And that is the beginning of the story of Siphon Mabuse.

"As the Beaters, we wrote all our own music," said Siphon. "And in 1969 we made a record, 'Solo Golo'. But people liked Mbaqanga in those days and 'Solo Golo' did not sell well then. But a few years later, people went mad for 'Solo Golo'. And we became famous.

"HURRAH FOR HARARI"

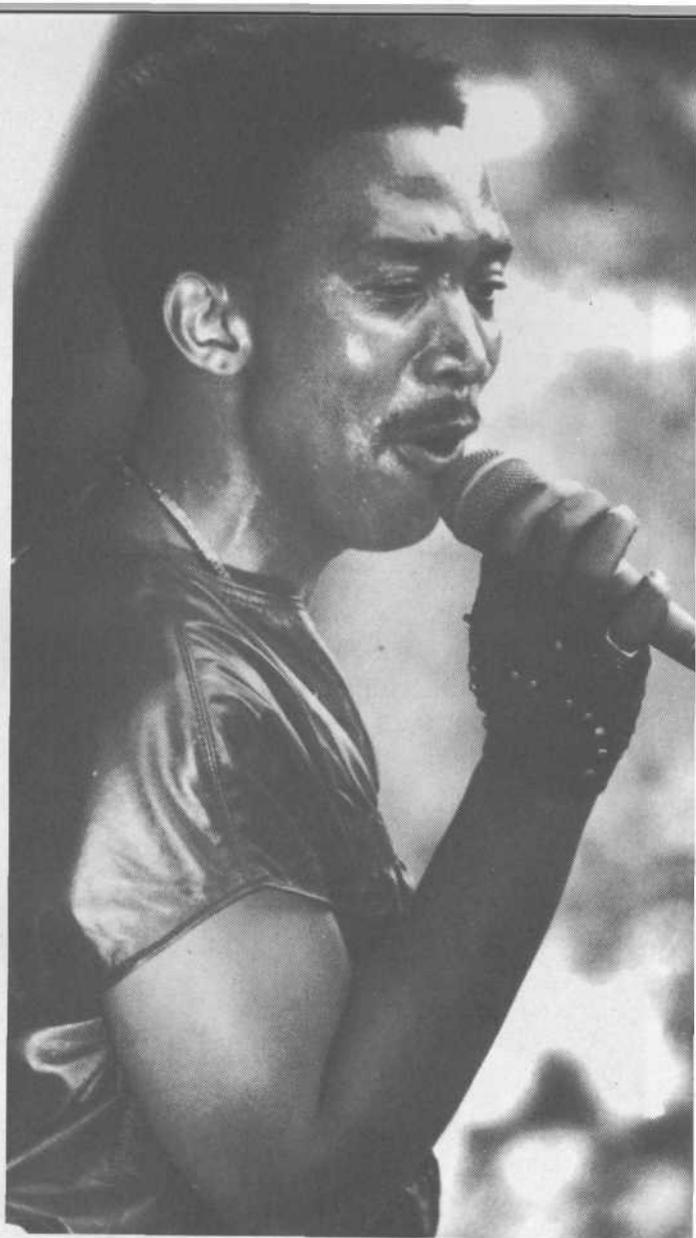
We changed our name when we went on tour. We went on tour. We went to Zimbabwe and we played at a place called Harari. We really liked the name. It means, 'he who does not sleep, he who is busy'. We liked it so much that we changed our name and called ourselves, "Harari."

In 1978 something very bad happened to Harari. Their leader, Selby Ntuli, died in his sleep. It was a big loss for Harari. But Harari made Siphon their leader. And Harari went on and became famous. They made 10 records before the band broke up three years ago.

THE END OF HARARI

Alec 'Om' Khaoli left Harari and started his own group, 'Umoja'. And Siphon Mabuse decided to go it alone.

Siphon said, "A lot of musicians left Harari. They thought I was too strict.



Siphon — hard at work.

When musicians become famous, they forget their fans. They become care-less. They come to concerts late — or drunk."

WRITING SONGS

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

"I like my songs to have a message in them. My best song is 'Let's get it on'. Many people think that it is a love song. But the message in that song is that

people must love each other and work together for their rights."

THE MUSIC WORLD

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

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

MUSICIANS JOIN THE FIGHT

At the beginning of last year, people wanted to have concerts and parties for Jo'burg's 100th birthday. And they wanted musicians to play for them. But many musicians refused. Sipho told us why.

"We said we would play if the government lifted the State of Emergency, if they freed all the leaders in jail, and if they let all South Africans outside South Africa come home!"

Again last year, when the Bureau of Information made their 'Info' song, Sipho refused to take part. He did not want to do the government's work for them.

CONCERTS IN THE PARK

Sometimes Sipho helps poor people. In 1985 there was a big concert at Ellis Park — the 'Concert in the Park'. The musicians played for nothing, and all the money went to Operation Hunger — to buy food for all the hungry people.

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

SIPHO'S FAVOURITES

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

"I like Ace Ntsoelengoe of Chiefs," said Sipho. "But I also like Jomo Sono of Cosmos and Ernest Chirwali of Bloemfontein Celtics.

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

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

OUR READERS WRITE

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

SOME POEMS

THESE ARE TIMES OF STRESS AND STRAIN

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

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

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

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

A BLACK DOMESTIC WORKER STANDS UP

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

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

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

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

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

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

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

from a poem by Muriel Winterburg
PORT ELIZABETH

THE SYSTEM OF GOVERNMENT IN SOUTH AFRICA

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

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

from a poem by Wandile
SOWETO

INKATHA

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

Mr Masikane
PIETERMARITZBURG

NO KILLING, PLEASE

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

Mpulana Segaswana
SOSHANGUVE

A READER WANTS HELP

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

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

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

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

DumisileNdhlovu

LET'S NOT FIGHT

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

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

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

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

Derick Motsepe
DUBE

A RECIPE FOR HAPPINESS

4 cups of love
2 cups of loyalty
3 cups of forgiveness
1 cup of friendship
5 spoons of hope
2 spoons of tenderness
4 quarts of faith
1 barrel of laughter
Take love and loyalty and mix it well with faith. Blend it with tenderness, kindness and forgiveness. Add friendship and hope. Sprinkle with laughter. Bake it with sunshine. Dish it up every day.

Vusie Miya
THOKOZA

PLEASE HELP US!

Do you live in a Zozo and hate your landlord?
Have you waited years and years for a house?
Are you adding onto your house — or building a new house?
Do you have to put up an umbrella inside, everytime it rains?

Learn and Teach is writing a book about housing and we need your help. We want to know all about your housing problems — whatever they may be. Or if you have solved your housing problems, please tell us how you did it — so other people can learn from you.

Please write to:
LEARN AND TEACH PUBLICATIONS
HOUSING BOOKLET
P.O. BOX 11074
JOHANNESBURG
2000

I 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	



UNITY IN STRUGGLE

Early one Sunday morning, two months ago, while most of you were in dreamland, 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





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 Bophuthatstwana 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 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



"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.

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.



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

NO PLACE LIKE FEITAS

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

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

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

EVERYONE KNEW EVERYONE

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

goes to work early and comes back late."

SHARING THE GOOD AND THE BAD

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

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

"My husband wouldn't look after the children. No, he wouldn't do that. He would say, Take your 'parcel' with you or get someone to look after them. I can't look after children.' So you went to your friends."

SISTERS TOGETHER

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

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

NO SPACE

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

Moving with the bulldozers at their heels



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

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

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

BUYING ON THE BOOK

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

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

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

DIFFERENT CUSTOMS

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

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

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

RICH LANDLORDS

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

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

IT HURT TO LEAVE

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

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

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

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

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

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

PLAYING WITH PEOPLE'S LIVES

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

"But they don't know how it feels to lose your home and your friends. They don't know how it feels to move with bulldozers on their heels'.' #

Where is Feitas today?



TURRET CORRESPONDENCE COLLEGE

WHY IS TURRET DIFFERENT by Babylon Xeketwane

What makes Turret Correspondence College different from other colleges? By the way, I have tried each and every correspondence college south of the Equator. Name one — I have tried it. I tried them all because I really wanted my Matric

When I first went to Turret, I did not feel good. I waited to speak to someone. Then Sheila called me into her office. When I came out of her office, I felt like a different person — I felt good.

And I learnt something from her. I learnt that it was not just the Matric certificate that was important. But learning was also important. And not just school learning — but learning what is happening around you.

Anna was the second person I met at Turret. And I grew to like her very much. Anna knows and remembers each and every student at Turret. Margy and Sasa helped the students. They did much to make all of us enjoy our time at Turret.

And of my fellow students, I cannot say any one did more than the others to make my time at Turret something special.

All I can say is that I am finishing my three years with Turret and I will never forget them. Turret has taught me to say NO when I want to say No.

(from the Turret Correspondence College newsletter, Johannesburg.)

When Learn and Teach read what Babylon said about Turret College, we went to Turret to find out what it is all about. There we spoke to Cindy Cupido and Darkie Molantoa.

COURSES FOR MATRIC

Cindy started by telling us how Turret began. "Turret Correspondence Col-

lege is part of SACHED — the South African Council for Higher Education," said Cindy. "We run courses for people who want to study for their matric certificates.

' Turret prepares people to write the Joint Matriculation Board (JMB) examinations. We chose the JMB exami-



Turret students at a 'learning event'.

nations because they are the only examinations that everyone can write — it doesn't matter what colour the students are — unlike the National Senior Certificate (NSC) examinations."

'LEFT-OUTS' NOT 'DROP-OUTS'

Then Darkie started to talk. "Very often people who leave school before they finish are called 'drop-outs,'" he said. "But calling people 'drop-outs' means you blame them because they left school.

"Here, at Turret, we call people 'left-outs' because we feel schools leave people out in the cold. And these are the people we try to help. Turret is for adults who never finished school. We try to give these people a second chance to learn."

TURRET CHANGES

"When Turret College started, people who wanted to do matric used to come

to the Turret Centres." Cindy said. "People came for lessons once a week. But last year Turret College changed. Now we are a correspondence college. People study on their own, at home.

"We have workbooks for every subject. We try to make our workbooks as interesting as we can. And we try, in our workbooks, to make people ask questions about what they are learning — not just learn without thinking."

TURRET'S TWO COURSES

"We have two courses at Turret. One course takes three years and the other course is just for one year," said Darkie. "The three-year course is for people who have done Standard Eight or Form Three.

"And the one-year course is for people who have done matric but not passed. Or people who started matric but did not write their exams."

THE THREE-YEAR COURSE

"In the three-year course, people spend two years doing the subjects they will write on the higher grade. At the end of the first year, people write a Turret exam. Then at the end of the second year, people write the JMB exam.

"In the third year, people do their standard grade subjects. And if people want to do Mathematics, then they must do it over three years."

THE ONE-YEAR COURSE

"With the one-year course, people only do the subjects that they failed when they wrote their matrics before. If people did not write matric, then they do all the subjects together."

'LEARNING EVENTS'

"We have 'learning events' four times

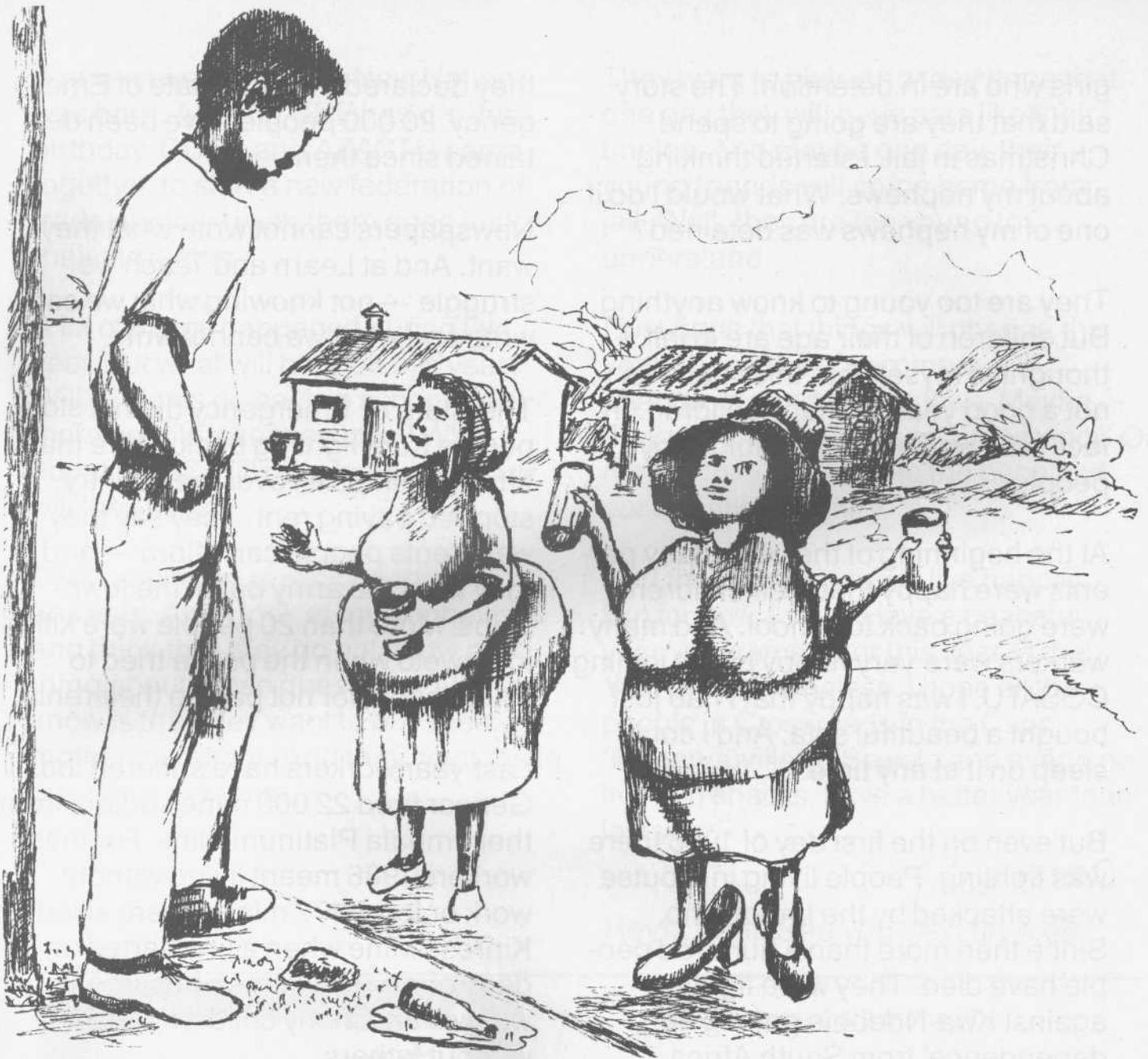
a year at each of our centres. At 'learning events' all the students who are studying through Turret come together for a week-end. We try to cover each subject during these week-ends.

" 'Learning events' are important because students meet and talk. They also give students a chance to organise study groups so that they can help each other at home."

Turret has centres in Johannesburg, Cape Town, Durban, Grahamstown, East London, Pretoria, Port Elizabeth and Pietermaritzburg. If you are interested in studying with Turret Correspondence College, you can write to them at: Turret Correspondence College
P.O. Box 11350
JOHANNESBURG
2000

Turret students share their problems in a study group.





THOMAS THINKS ABOUT 1986

One day last year, when I got home from work I saw two 'laities'. They had painted faces and they were 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.

Last 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.

Some things were better than in 1985. For example, we sold more magazines than we did in 1985. I would like to say thank you for supporting us. 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.

A lot of things happened during last year. But what will happen this year? Will students go back to school? Will more people lose their jobs? What about rents? Will people be evicted or will they pay?

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.

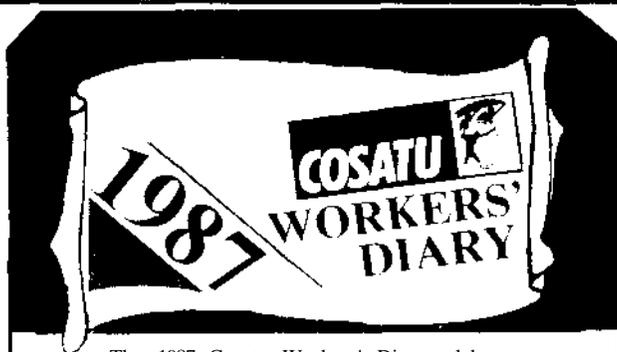
They want to play. And they hope that one day they will have cars like their uncles. And maybe one day, their young friends will come home from jail. Well, they are too young to understand.

I just hope that things will change this 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.

And then maybe we will live happily. But for now, I say, "Have a peaceful year. And remember this year, is the Year of the Homeless. I hope all the people in Crossroads in the Cape, 'Mshenguville' in Soweto and everyone living in shacks, have a better year than last year."

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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Thanks a lot
Heyta daar!!



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 | | | |

A HEALTH AND SAFETY DAY

Every year many workers get sick because of their work. Many workers get hurt or killed in accidents at work. Last year doctors said that 754 workers had lung diseases because of their work. And 177 miners died in a fire at Kinross mine.

MAKE YOUR WORKPLACE SAFE



The Health Information Centre and the Industrial Aid Society invite shop stewards and organisers from unions to a Health and Safety Day.

We plan to have workshops on maternity rights, dust, chemicals, women's issues, shift work, and social security. There will be displays on health and safety.

We will also have bookstalls where people can buy books. And there will be plays and videos.

Date: Saturday, 28th March 1987

Time: 9.00am till 5.00am

Place: COSATU Hall, COSATU House, Cnr. End & Jeppe St,
Johannesburg.

If you want to go to the Health and Safety Day, please write to or phone:

Health Information Centre
P.O. Box 6938
Johannesburg
2000
Tel: (011) 23-6081

OR

Industrial Aid Society
P.O.Box 261119
Excom
2023
Tel: (011) 23-8479

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 for people to come together to fight for their rights, but we do not know how to help people do this. We do not have more 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 reader 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
GST 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. We are starting a new column this year called

'Our readers write'. We will put your story on this page. 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
PO 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 last 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 pay-slips. He also said the company helped Mr Moholo to get 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 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
PO Box 31134
Braamfontein
2017**

***Skotaville Publishers
PO 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
PO Box 1123
Pretoria
0001**

Good luck!

Learn and Teach Publications

Please send me the next 8 copies of the magazine in the post. I enclose a postal order for R6,00.. (People who live in Namibia, Lesotho, Swaziland, Zimbabwe, Botswana, and Mozambique must please pay R7.00.)

NAME _____

ADDRESS _____

Send this form to=
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P.O. BOX 11074
JOHANNESBURG 2000.

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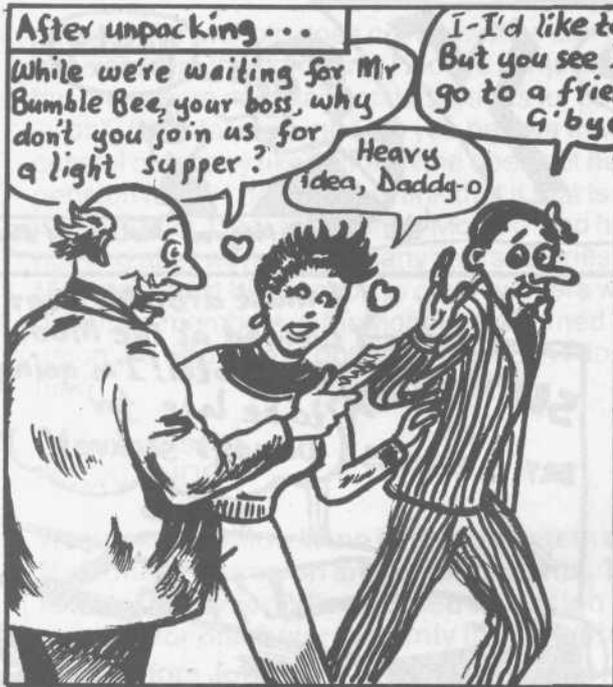
SLOPPY



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Friday afternoon. It's time to knock off.





I-I'd like to! Heh! Heh! But you see I've got to go to a friend's stokvel! G'bye!



