



Workers all over Cape Town are discussing UNITY and the new union.

# NEW UNION FOR CLOTHING WORKERS

"We need a new union. A union to speak for us. A union to take up our problems. A union to fight for us."

This is the message of UNITY — the newsletter of the new Clothing Workers Union. This is the message that has been passed from worker to worker in clothing factories all over Cape Town. Thousands of workers have seen UNITY. Thousands are talking about it.

The Clothing Workers Union (CLOWU) was started last month by garment workers in Diep River. Like hundreds of other clothing workers, they are suffering at work — working long hours for very low wages.

They had to become members of the Garment Workers Union when they started working. "But we can not see what this union is doing for us" they told

GRASSROOTS. "Our wages are still low, our hours still long, production is still too high.

"So we decided to form a new union to fight these things. We need a union which will fight for better conditions and higher wages in the factory. A union which speaks for the workers, not for the bosses."

CLOWU has distributed thousands of pamphlets and newsletters calling on clothing workers to join them.

"We know that our strength depends on our unity. There are at least 60 000 garment workers in

the Western Cape. If we speak alone, no-one will listen. But if we speak with one voice, the bosses must listen to our demands."

Mr Peterson of the Garment Workers Union said

"I don't believe there is a new union. I don't believe that they have the worker's interests at heart."

But finally, it is the workers who will decide who has their interests at heart.

## CLOWU takes action

LAST week, 3 workers were dismissed from Park Avenue factory for "disciplinary" reasons. One worker had been there for 7 years.

The workers came to CLOWU, who agreed that the boss did not seem to have

good reason to dismiss them. CLOWU went to the boss, but he refused to take them back.

Now CLOWU is taking the boss to industrial court. If they win their case, the workers will have to get their jobs back.

## On the march against dummy councils

COMMUNITY COUNCILLORS are warning people that if they do not vote in the November 24 community council elections, they will be thrown out of their homes.

A resident of Guguletu said; "They are threatening people, saying they will be evicted if they don't vote. But our people should not be afraid. What the Councillors are doing is illegal. There is no law saying you must vote."

The Community Councillors are desperate for votes. Daily more and more people, not only here in Cape Town but throughout South Africa, are saying; "We reject these dummy bodies like the community councils. We did not elect them. They agree with the Government that we must be sent to places far away like Khayelitsha. They throw us out of our homes."

Our people have had enough. They want to put an end to the community councils — once and for all.

All over the country people have formed anti-community council committees. In Cape Town, the Western Cape Civic Association is leading the campaign against the councils.

The Civic Association is working with youth, women and student organisations — all members of the United Democratic Front (UDF).

Daily people from the townships go from door-to-door with pamphlets and newsletters which explain more about the Government's dummy councils.

Already the members of the people's organisations have distributed 25 000 newsletters in Nyanga, New Crossroads, parts of Guguletu and Langa, KTC, Mbekweni, Zwelenthemba and Khayamandi in Stellenbosch.

Many priests in these areas have given their full support for the campaign. Street meetings have been held.

The campaign was officially launched at a mass meeting in Guguletu at the end of last month.

Every day more and more people are joining the organisations in these areas. They are the Western Cape Civic Association, UWO, the Congress of South African Students (Cosas), The Ecumenical Action Movement (TEAM), and the Azanian Students Organisation (AZASO).

The resistance of the people has hit the Government's plan hard. In many places in the country, Community Councillors have resigned. Some have done so because of the pressure the people have put on them. Others realise they can't do the Government's dirty work any longer.

And what are our people demanding? They are saying; "What we want is direct representation in Parliament. We don't need dummy bodies."

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**For the Games People Play**

"I am committed to working with the oppressed people for a just and democratic South Africa. For this reason I can never take part in defending the Apartheid system. A system which divides and oppresses the people. A system which refuses to give the people democratic rights."

These are the words of Brett Myrdal, a UCT student. Brett is 23 years old. Last year he was in the UCT SRC. He is also an active member of the National Union of South African Students (Nusas).

Brett refuses to serve in the South African Defence Force (SADF).

**We will not go**



**Brett Myrdal**

He says; "There is a civil war going on in our country. The young people fighting against the SADF are fellow-South Africans. They

are the youth of 1976 who fled across the border because their peaceful protests were met by police bullets."

**Not alone**

Brett is not alone. Since 1977, 13 white democrats have gone to jail rather than defend Apartheid. And every year hundreds of other whites leave the country or go live in the homelands. They say they will not go to Namibia to stop the Namibian people from fighting for their freedom. They will not take part in forcing people to live in separate Group Areas and in homelands.

**Military**

Brett hopes that his stand will show to other people "that the military is not fighting for a just cause."

**Students killed  
in university  
violence**

"I HAVEN'T seen so much blood in my life..." said Reverend Mabuza after Inkatha warriors massacred students at the University of Zululand. Eight students were killed and 113 injured, thirteen of them very seriously.

Inkatha is a tribal organisation led by Gatsha Buthelezi, Chief Minister of Kwazulu. Students are strongly opposed to Inkatha. They say Inkatha promotes tribal divisions. They say it is used to oppress people who are fighting for a united and democratic South Africa.

On October 29, Inkatha wanted to hold a rally at the university. The students protested. The students, with Azaso, held a mass meeting and called on the Rector to cancel the Inkatha rally. Their call was ignored. So students organised a peaceful demonstration. Their protest was broken up by the riot police. Twenty students were detained.

On October 29, big groups of Inkatha warriors invaded the university. They attacked students with spears, sjamboks and knobkerries. In the hostels, doors were broken down and students were beaten until they collapsed. Some were thrown out of windows. The attack went on for 5 hours.

Buthelezi says he believes in non-violence. But he is no different than his masters in Pretoria or his supporters like Reagan. Like them he uses violence to stay in power. In 1980 and 1981 high school students in Umlazi and KwaMashu were beaten up for boycotting school. A month ago the residents of Lamontville who are against Kwa Zulu rule were attacked. Four students were killed.

In Cape Town, a service was held by Azaso for the Zululand students. In Durban 1 000 people attended a protest meeting. An Azaso member told Grassroots, "We call on all freedom-loving people to register their protest. Today the hands of Gatsha drip with the blood of innocent students. But this will not stop us from working for a South Africa based on the Freedom Charter."

A UDF spokesperson said, "These events show us the role that Bantustan puppets like Gatsha and Sebe play. They do the dirty work of their apartheid masters. These brutal acts must spur us on to organise in the rural areas and destroy these puppets."

**STOP PRESS  
Charges dropped**

ONLY 24 hours before Brett Myrdal was to be court-martialled in Pretoria, the SADF informed him that they were dropping charges.

His trial was supposed to take place on November 8. Under the present law, he would have been jailed for 2 years.

Now the SADF has told Brett that he will get another call-up in January 1984. If he refuses again he will be tried under the new Defence Amendment Act of 1983.

This time he will be liable for a 6 year prison sentence.

Various organisations have spoken out against the action of the SADF. The Cape Town Conscientious Objectors Group is one of them. It feels the law has changed to victimise people like Brett.

Nusas sees the new law as an attempt to crush opposition and divide objectors. It calls for an end to "compulsory conscription."

**Reject Apartheid  
— Anglican Synod**

THE recent Anglican synod has called on Christians to resist Apartheid and unjust laws.

The synod says that the Government claims to be Christian. But it is not "God's servant to do you good." The laws of the Government are there to "keep a

few in a privileged position."

All the major churches have condemned Apartheid as a heresy. They say that Christians can have nothing to do with Apartheid laws. Christians must ignore these laws.

The Anglicans have

called on churches to support the people in the African townships in their struggle against removal to Khayelitsha; Give moral support to the bus boycott of Mdantsane residents; support conscientious objectors; question the role of chaplains in the SADF; Condemn the homeland policy.

**Fire at UWO office**



UWO members are all asking "who burnt our office."

ARSONISTS set alight the offices of the United Womens Organisation (UWO) in Mowbray in the early hours of Monday 30th October.

"When I came to the office on Monday, the fire was still smouldering. The door was unlocked. It had been kicked in," said a spokesperson for UWO. R73 was stolen from a steel cabinet, but over R5 000 damage was caused by the fire.

The UWO is sure that burglary was not the cause. "It is clear that the burning of the office is for political reasons. It is clear that

certain people want our organisation destroyed."

UWO says that they have suffered repeated harassment. "We were supposed to hold a meeting over the Peoples Weekend. When we got to the church hall, we found that the father had been told not to hire it to us. But the meeting went on."

"We say that UWO will never be intimidated," says a spokesperson, "We shall continue to struggle around people's demands, for a better life in South Africa. We call on all women to join us in this struggle."



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Clothing workers - "Ons moet suffer vir daai min geld"

# IS THIS A LIVING WAGE?



"EL het al drie keer notice gegee. Ek kan dit nie meer uithou nie. Jy moet jousef sat werk vir daai beittjie geld wat hulle gee. Maar wat kan jy maak? Jy moet werk as jy wil eet." This was told to Grassroots by a clothing worker.

Clothing workers are some of the lowest paid workers there are. A top machinist, with years of experience gets a basic wage of R51,50 per week.

But is this a living

wage? Can one pay rent, electricity and bus fares with this money?

### Creches

"Of course not," another clothing worker told us. "I have to pay a neighbour R15 a week to look after my children because there are no creches in Parkwood. What about train fare still? And food goes up all the time. I just can't make it."

Surveys show that a family of four needs

R400 per month to survive. This is called the Poverty Datum Line. It means that if the family income is less than this, you will starve.

Even bosses have realised that R51,50 is too little. Some bosses pay their workers a few rand more.

"Somtyds dan neem jy nie eens die volle wages huis toe nie, hulle trek so baie af. Is die benefit en daai benefit," she said.

"En weet julle hoe ons moet suffer vir daai

min geld? Is net production, production, production wat uit die baas se mond kom. Hy wil net hê ons moet meer en meer uit gee. Daar's maar altyd 'n moanery oor production."

Clothing workers get what is called a production bonus, if they do a certain amount of work done in a certain time. But the production scheme is usually so high that most workers cannot keep up.

"Onse lyn het twee jaar laas 'n bonus gekry. Ons kan net nie by hou nie. Nou kry niemand bonus nie."

Of course the boss does not like this. He wants the workers to produce more and get more profit.

"He's always screaming at you to work harder. Right in your ear, and loud. Then you get all nervous and upset and you put out less. And he screams more. And you get less bonus."

### Doctor

En nog'n ding. Jy kannie eers afford om siek te wees nie. Jy kom maar siek-siek werk toe. As jy siek is en jy gaan dokter toe, sit hy jou miskien vir drie dae af. En wat kry jy? R9.50 vir drie dag! Daai's mos niks. So wie kan afford om siek te wees? En vir die siek fund geld moet jy jare wag."

## We need a Union to speak for us

"Soos julle kan sien, as jy in 'n fabriek werk, is daar baie probleme. Daar's niks uitweg nie. Ons het 'n union maar wat maak dit vir ons? Soos ek kan sien is alles maar nog dieselfde. Niks verander nie."

Ons het nou die ander dag 'n increase gekry maar wat is R2,50? Hulle kan dit maar gehou het. Ek wil 'n union hê wat agter my kyk as ek lewendig is, nie as ek dood is nie."

"We have a union in Salt River, but I have never seen them. They never come to the factory to see how we work, how we are treated, to see the dusty places we work in. We have shop stewards but they never really tell us what happens at union meetings."

All we know is that they get paid R6 for every meeting and that they get samoosas.

Grassroots asked the workers what they thought of the new union, the Clothing Workers Union:

"Well, we want a union where we can discuss our problems together. We must help ourselves."

"For many years we have needed a union which will be our organisation, which will help us stand together for our demands."

"If CLOWU will do this, we will support it all the way."

## "We live in fear"

People living in Mitchells Plain live in fear of getting sick at night. The huge township has no hospital.

When a town has 60 000 people there should be a general hospital. Mitchells Plain has 250 000 people. And the authorities haven't even started thinking about one. A space hasn't even been set aside on the town plan.

"Before we were forced to live here we all lived near hospitals. We should have had a proper hospital long ago. We demand a fully equipped, fully staffed general hospital and we demand it now!" says Mrs Teresa Solomons from the MPCC.

The Mitchells Plain Co-ordinating Committee (MPCC), the body that links all civics in the area, is leading the fight for a general hospital in Mitchells Plain.



Launching a hospital campaign in Mitchell's Plain.

People recently conducted a survey on the hospital issue. Everyone agree that a proper hospital was essential.

"The day hospitals are hopeless," they say. There are three so-called day hospitals. These are converted houses. The one doctor

sees only 40 patients a day, in the mornings only.

Mrs Joan Nelson says, "You have to get up at five o'clock to be in the front of the queue."

"The most frustrating thing is to wait hours to find that you

are number 41. Then you have to go back the next day.

At a mass meeting held during UDF People's Weekend on the 29th October the MPCC informed people about the general hospital campaign. They launched a petition campaign. More than 500 signatures were collected.

## We demand electricity

"THE Government says it has no money for electricity but it spends more than R1 million to get a yote which means nothing to us."

Auntie Vivie Daniels of Bellville-South said this at a meeting attended by residents of Lotus River and Grassy Park, Valhalla Park and Bellville South.

Through the Cape Areas Housing Action Committee (CAHAC), the residents have united to take forward their fight for electricity in their homes.

Our people are saying; "Life without electricity is very hard for us. We have to pay large sums of money on candles, paraffin and gas. These things are very dangerous. Some of our homes have burnt down. Our children breathe in the

fumes and get very ill."

These are only some of the serious problems our people face. The Lotus River/Grassy Park Residents Association has complained to Divco many times. The Bellville-South Housing Action Committee went to speak to the Bellville Municipality and Valhalla Park Tenants Association wrote a letter to the City Council.

The local authorities say they want to put electricity in the people's homes but they must get money from the Department of Community Development.

At the meeting the people decided they would send a delegation from the three areas to the Department of Community Development and say to them: "We demand electricity. It is a right and not a privilege."



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# TUSCA: where does it stand?

1000's of us belong to TUSCA. What does it do for us?

## WORKERS SPEAK OUT!

MR LUNGA works in an engineering factory. These are Mr Lunga's words.

"Before the democratic unions came, there was a Tucsa union in our factory. We were forced to join this Tucsa union. There were no meetings. The officials never discussed with the workers. They just went and talked with management. We had no say".

Mr Marks who works with Mr Lunga, continued the story. He said; "Now things are different. Now we are members of a democratic union. The workers elect a committee themselves. We have regular meetings at the factory with all the workers. And, we tell the committee what to say on our behalf".

Mrs Isaacs had a question. She is a member of a Tucsa union. She is afraid to join a democratic union because she will lose her benefits. So, she wants to know how a democratic union will help her.

"Look", explained Mr Marks, "the bosses and Tucsa sit on the Industrial Council. Together they agreed that if there was no work, the bosses can retrench the workers. But when we joined the democratic union, we negotiated a new rule with management."

"Now, if there is no work, the workers take unpaid leave. We don't lose our jobs. This shows that democratic unions fight for the needs of workers. The Tucsa union never even discussed this rule with us."

Mr Lunga said that in a Tucsa union the officials control the union. They get fat salaries. They are not interested in the workers' needs.

"A democratic union is controlled by the workers. The workers make all the decisions. And they employ union officials". "So a democratic union is like a school where we are learning for the future. If the workers control their organisation now, it will be easy to govern the country", said Mr Lunga.

HUNDREDS of thousands of workers all over this country are members of unions affiliated to the Trade Union Council of South Africa (Tucsa).

For them, Tucsa is supposed to be their voice - a symbol of unity of workers.

But, can you as a member of one of the 50 trade unions affiliated to Tucsa honestly say: the workers are the union and that Tucsa is the workers?

The leading democratic trade unions are challenging Tucsa at every corner.

They are unions such as, the South African Allied Workers Union, the General and Allied Workers Union, the Food and Canning

Workers Union, to mention a few.

These unions believe that Tucsa is everything that a trade union movement should not be.

### Low wages

It is the Tucsa unions that are negotiating wages below the bread line. It is these very Tucsa unions that have called on the government to ban the independent democratic trade unions. And, it is the Tucsa unions that have refused to take a stand against the government's new constitution.

Tucsa held its 29th annual conference in a plush seaside hotel in Port Elizabeth recently. The same faces

could be seen from last year and the year before. The leadership does not seem to change very much. And as always, the conference was addressed by one or other cabinet Minister or representative from big business.

But this year's conference was torn by divisions. There was panic in the air. Van der Watt of the SA Boilermakers Society, a Tucsa member, spared no criticisms. He said Tucsa has lost the confidence of black workers. It had failed to take a stand on the burning issues facing workers. And, was standing in the way of genuine trade union unity.

In reply to the critics, Norman Daniels of the Textile Industrial Workers Union said "this stinks. Why this attack on Tucsa?"

Look no further than yourselves said Margolis of the National Union of Clothing Workers.

"No amount of money will buy a better image for Tucsa when it squirms away from issues such as squatter demolitions and deaths in detention."

The Boilermakers have since disaffiliated from Tucsa. There are signs of divisions within Tucsa.

Workers have always accused Tucsa unions of being too close to the bosses.

But the workers are not fooled by this. They are joining democratic unions of their choice.

This was a thorny issue at the conference. Over half of Tucsa's workers are forced to join these unions to keep their jobs. Union membership is often a condition of employment. Closed shop agreements have also been used by white workers to exclude black workers from certain jobs.

### Freedom

The democratic unions have always stood for the right of freedom of choice. They have clashed bitterly with Tucsa unions over this closed shop principle. Tucsa unions do not have to fight their way to the negotiating table. They do not have to make sure that they have full support on the factory floor.

Tucsa is fearing the power of the democratic unions.

But the democratic unions are determined to continue with their fight. They are determined to form one of the strongest trade union federations, since the 1950's.



# A proud history? Workers fight back

TUSCA says that it has a proud history. That all the concessions made by the government to African workers, they have fought for. But, its history is not a proud one.

In 1954 when Tucsa was formed, it voted to exclude African workers from its ranks. The government passed a law that Africans could no longer belong to registered trade unions. In this way, Tucsa excluded the majority of the working class - the African workers.

There was a split on this question in the old Trades and Labour Council. Some unions went on to form Tucsa

and 14 others who opposed the exclusion of Africans, went ahead to form the Congress of South African Trade Unions (Sactu). Another 19 unions joined Sactu. They were all members of the black Congress of Non-European Trade Unions.

Sactu was a militant federation of unions. It stood for non-racialism, for democratic control of unions by workers. It fought for workers' rights. In 1960, the government drove Sactu underground and banned its leaders.

Sactu asked Tucsa many times to work with it. To fight for the demands of African workers. But Tucsa re-

fused.

In 1962 Tucsa took an about turn. It allowed African workers to join. Then it changed to its old position - to exclude African workers - after 1969. And then, yes, it changed its mind again - in 1974 - saying it would allow African members.

But, by then it was too late.

Today, African workers are members of Tucsa but not as equal partners - as 'parallel' unions under the wing of white unions in the same industry.

With the growth of democratic trade unions, Tucsa is fighting for its life.

SLOWLY but surely workers are challenging Tucsa on the factory floor. And daily, the democratic trade unions, like the South African Allied Workers' Union, and the Food and Canning Workers' Union, are organising and gaining ground.

The Media Workers Association of South Africa (MWASA), is organising at the Cape Argus. The workers have resigned from the SA Typographical Union (SATU), which is a Tucsa member union. They say; "SATU has done nothing for the workers". They have joined MWASA, "a union that fights for workers' rights".

MWASA workers told Grassroots that "many workers said they did not even sign membership forms for this union. They were never asked if they wanted to belong to Satu. They just saw deductions made from their wages each week. Yet, Satu claims to have workers' interests at heart. But which workers? Skilled workers and white workers? Yes!"

At Table Bay Spinners in Bellville workers have resigned from the Textile Workers Industrial Union - a Tucsa union. "This union of Norman Daniels did not do anything for the workers. We were members since 1977. Since then we have approached the union on many matters. But they did not do a single thing for the workers."

"So, we took the matter into our own hands. We resigned and joined the national Union of Textile Workers (NUTW). Now we are standing together and fighting for our rights."

These are the signs of disheartened workers on the factory floor. They are beginning to take the fight into their own hands.

Over the past two years trade unions representing more than 100 000 workers have withdrawn from Tucsa.

Tucsa has also hit back at the democratic unions. It says that they are 'hijacking their members'. But Joe Foster, General Secretary of the Federation of South African Trade Unions, a democratic federation representing over 100 000 members, said: "Tucsa used industrial councils and closed shop agreements as a means of recruiting workers, instead of properly organising workers."

It was not the democratic unions who interfered in the fields of Tucsa unions, but their members who joined these unions. They have come to realise how useless Tucsa unions were."

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# rural news

## WAYCO UNITES WEST COAST YOUTH

ON the West Coast things are beginning to happen. Last month over 100 young people from the West Coast came together to form the West Coast Youth Congress (WAYCO).

The enthusiastic launching was held in a church building. Young people from Saldanha and Laaipek came by bus to the launch in Vredenburg.

The president and organiser of the Cape Youth Congress (CAYCO) were the guest speakers at the meeting. One spoke about the importance of young people being organized. The other spoke about the history and activities of CAYCO.

The local priest of the NGK got the meeting going in a lively tone and encouraged the youth to work hard to build WAYCO. A few youth from Laaipek and Saldanha sang freedom songs and read a moving poem.

### Branches

The West Coast Youth Congress consists of the Saldanha Youth Movement (which has two branches), Vredenburg Youth Movement and the Pelikan Ontspanning en Kulturele Organisasie (POKO) in Laaipek.

WAYCO will soon be holding a workshop to discuss the future of their newly-established organization.



Swellendam residents meet to build unity.

## Organisasie verenig Swellendammers

ONGEVEER 400 inwoners van Swellendam het op Oktober 25 by die gemeenskapsaal bymekaar gekom vir 'n publieke vergadering van die Swellendam Inwoners Vereniging wat onlangs gevorm was.

Die skare was vol gees en die boodskap wat uit die vergadering gekom het was baie duidelik. Die sprekers sowel as die mense van die gehoor het gesê: "Nou is die tyd om eenheid te bou."

Die vergadering was met 'n gebed geopen. Die voorstitter, Mnr M. Petersen het daarna 'n geskiedenis van die Swellendam Inwoners Vereniging geskets.

'n Toneeltjie wat aangebied was deur studente van die Hoërskool Langeberg op Robertson was deeglik deur die inwoners geniet. Die jeug het van die sware lewe van ons mense vertel.

Die gasspreker Mnr Wilfred Rhodes van die Cape Areas Housing Action Committee (Cahac), het gepraat oor die regering se nuwe behuisings beleid en wat dit vir die mense gaan beteken.

## Two unions agree to low wages for workers

TWO Tucsa trade unions have agreed to 'poverty' wages for workers in the Worcester area.

The Building Workers' Union and the Textile Workers' Industrial Union (TWIU) sit on the Worcester Industrial Council.

Bosses and mostly bad unions sit on IC's and set wages for the workers.

The BWU agreed to wages between R120 and R150 a month for unskilled workers. The TWIU accepted wages of about R170 a month for its workers. Norman Daniels of TWIU says the new wages are "not so bad".

But workers need a minimum of R300 a month to provide for their families. Worcester workers will suffer great hardship on the wage they will get. No Mr Daniels, the new wages are also very low.

"Daar is nog baie onsekerheid oor die verkoop van huise maar wat ons wel weet is dat die regering besluit het om 500 000 huise aan huurders te verkoop."

Baie van die inwoners het opgestaan en gepraat oor die verskeie probleme wat hulle in Swellendam het. Die mense het hulle vertroue in die amptenare van die Swellendam Inwoners Vereniging geplaas en daar was 'n voorstel dat hulle samesprekings met die Swellendam se munisipaliteit namens die mense voer.

Die inwoners het gesê hulle moet oor die behuisings probleme praat, oor die tekort aan sportgeriewe en 'n aantal ander dinge.

Die Swellendam Inwoners Vereniging, wat gevorm was toe baie organisasies van die gemeenskap ongeveer twee maande gelede bymekaar gekom het, kan sterk word in the nabye toekoms.

Dit is duidelik dat the mense alreeds begin voel dat hulle kan deur hierdie organisasie gehoor word.

## Wie wil dan sulke huise koop

DIE verkoop van munisipale huurhuise aan huurders in Bredasdorp en ander plekke is nie 'n besluit wat die mense geneem het nie.

So sê 'n inwoner van die area. Hy sê die bestuurskomitee probeer om die stukkende huise aan die mense af te dwing. Hy sê hulle tree op as agente van die regering.

Die inwoner praat verder oor die verkoop van huise. Hierdie is sy storie.

DIE bestuurskomitee word deur die gemeenskap as 'n "puppet body" beskou. Dit dra nie die belange van die mense op die hart nie.

Hulle hou verskeie vergaderings met die mense. Kennisgewing waarsku mense dat anders hulle huise kan koop as hulle nie die vergaderings bywoon nie.

Die komitee verdeel die mense van Bredasdorp omdat net sekere mense toegelaat is om die vergaderings by te woon. Anders wat die gevolge van die

huisverkoopery besef, is of nie toegelaat om die vergaderings by te woon nie óf word uit die vergaderings gesit. In vergaderings word net 'n mooi prent aan die mense geskilder oor die verkoop van huise. Tog is die huise wat die mense moet koop in 'n baie sleg toestand.

Die 'Koiestalle' bevat geen plafonne, geute, elektrisiteit, badkamers nie en die mure is opgepleister binne sowel as buite. Die koue slaan deur die mure in die winter. Dit is baie ongesond.

En tog sê die bestuurskomitee die mense moet die huise koop. Daar was ook 'n dreigement dat huurgeld sal 100 persent op gaan, as mense nie koop nie. Ons mense kant dit nie bekostig nie.

Bredasdorp se mense kan nie hiermee tevrede wees nie. Een huurder sê: "Dit is hoog tyd dat ons mense in Bredasdorp ons regte begin eis..."

Beide die bestuurskomitee en die munisipaliteit, wat die huise se standaard moet verhoog, het al die afgelope 20 jaar blind geword. Die hekke van sowat 100 huurders is omtrent 2 jaar gelede afgehaal.

Wie wil dan nou sulke huise koop? Nie Bredasdorp se huurders nie, wie dan?

## Hard life in Narraville



THE people of Narraville, Walvis Bay face many hardships. They struggle to find work and proper housing. They live under very bad conditions.

A priest from the area wrote to Grassroots and told of life in Narraville.

He says that many people have TB and children go hungry. He speaks of many other problems.

He said: "In Julie of Augustus hierdie jaar, in die middagtyd het swart munisipale met Wit polisie-manne aangekom." Van een swart en

een wit polisieman ken ons die name.

Die meeste van ons was almal by die werk om skrapmetaal by die vullishoop te soek. Die polisie het gesê: Daar is geen spore van mense by die huise nie. Daar bly nie mense nie. Net out mense mag hier woon.

Die polisie het toe die behuising van drie mense wat afwesig was met petrol aan die brand gestee. Wel het hulle gesê dat ons eers die goedere van die mense moet uithaal. Dit het ons ook gedoen. 'n ander huis het die polisie afgebreek.

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# Diary of happenings



## FRIDAY 28th October:

- About 100 people gathered to listen to poetry and songs at a cultural evening organised by the Lotus River/Grassy Park UDF Area Committee.
- About 1500 people poured into Yellow Lev Level at UCT to listen to local bands. The Counter Constitution Rock Concert was organised by the Observatory and Claremont UDF Area Committees.
- In Heideveld the Township region held a curry evening. Oscar Mpetha called on people to support the UDF.

## SATURDAY 29 October

- Hundreds of children swarmed in front of Hanover Park Terminus chanting "UDF, UDF!" while their parents shopped at a fete jointly held by the Hanover Park, Lansdowne and Crawford Area Committees of the UDF.
- Cahac chairperson Mr Wilfred Rhodes spoke at a fete held in Harfield by the Claremont UDF Area Committee.
- The Kensington/Factreton UDF Area Committee held a cake sale at the Kensington Shopping Centre.
- More than 500 people packed the Samaj temple hall in Gatesville for the "rock against PC" concert organised by the Athlone region of the UDF.
- Lotus River/Grassy Park area committee of the UDF held a bazaar at Busy Corner on Saturday morning. People from these areas played soccer, netball and volleyball during a sports afternoon on the same day.
- Bright UDF banners and posters were displayed on about forty cars which were driven in a separate motorcade through the streets of Cape Town.
- UDF President Oscar Mpetha speaks at a UDF Area Meeting in Guguletu.
- In Woodstock and Salt River, people bought UDF sweaters and badges at two stalls. Woodstock Interim Area Committee held a meeting on Saturday afternoon.

## SUNDAY October 30

- Mr Joseph Marks, a vice-president of UDF, addresses about 500 people at Lavender Hill meeting.
- 1 000 show their rejection of the proposed constitution at an ecumenical service in Bonteheuwel.
- 600 attend meeting organised by the Mitchells Plain region of the UDF.

## MONDAY October 31

- The UDF comes to Schotscheskloof. 200 attend meeting which is seen as an extension of peoples weekend.

Saying no to the constitution and celebrating.....

# THE UNITY OF THE UDF!

OCTOBER 29-30 will be remembered in history as people's weekend. The weekend when thousands of people throughout the country came together at mass rallies, bazaars, fetes, cake sales, and various other activities to say no to the Government's new constitution. To say no to Apartheid.

But we did not only protest against apartheid and the white referendum of November 2. We also came together during this weekend to celebrate the unity the UDF is building among the people of this country.

Christmas Tinto, Trevor Manuel and Helen Joseph lead the singing of 'Nkosi Sikelell In Rondebosch Town Hall.



## Bannings won't stop us!

"YOU can ban our meetings but you can never break the UDF." This was the UDF message to the government after it had tried to ban the UDF rally at the Rondebosch Town Hall.

Almost 1 000 people attended the meeting, which went on after a judge reversed the ban. Most of them were whites, who are concerned about the future of this country. They are also tired of what the government and the PFP have to offer.

So they came to listen to what the UDF says about the new constitution. They came to listen to what the UDF stands for. They came to listen to what type of new South Africa people are fighting for.

Mr Christmas Tinto, vice-president of the Western Cape UDF was one of the speakers. He said, "Apartheid is a monster, an evil system which creates hatred and mistrust among the people."

He stressed that the struggle in

our country was not against whites, but that the struggle was against this unjust government and those who defended the apartheid system.

Mr Trevor Manuel, secretary of the Western Cape UDF compared the UDF to a mighty tide that was saying 'no' to injustice in South Africa. He said that the new constitution was like a dam trying to stop the flow.

"But it cannot stop the the UDF or the will of the people for freedom," he said.

The guest speaker was Helen Joseph, a patron of the UDF.

Afterwards a UDF organiser told Grassroots: "We are very excited at the attendance. It shows that more whites are looking for a real alternative to the Government and the PFP."

We hope many of them will now join the UDF and participate fully in the struggle for a democratic South Africa."

making all our organisations strong and to work towards a non-racial and democratic South Africa.

All over South Africa, freedom-loving people - workers, students, youth, women, religious and sports-persons could come together and say to Botha and his Government; "Wherever we find ourselves we will work to put an end to this evil system. We will not rest until we have won our

freedom."

Day by day support for the UDF grows. But as the UDF becomes stronger, the Government's fear is growing. The Government is trying to silence the UDF and the protests of the people. It is banning our meetings, arresting our leaders and harassing us at every turn.

During people's weekend, about 40 UDF supporters were arrested while driving in a cavalcade through the peninsula. Police parked outside venues where meetings were being held and kept watch. UDF sweaters were confiscated. Radio

Good Hope announced that the meeting organised by the Mitchells Plain region of the UDF had been cancelled. This was not true.

The UDF sent a letter to the Prime Minister warning him that if he does not listen to the voice of the people, conflict in this country will continue to grow.

Now the UDF is calling on the people to actively support the organisations affiliated to it. In this way we can make sure that one day we, the people, will decide on our future. That we will have control over our lives.

## National Events

Massive rallies held in other provinces to publicly launch the UDF. In Lenasia, Johannesburg, two halls had to be used to accommodate the 5 000 people who attended. In Pietermaritzburg, Natal, 7 000 people rallied to the call of the UDF. In Port Elizabeth, close to 2 000 people attended a mass rally.

## Religious leaders speak out

RELIGIOUS organisations and individuals made a big contribution towards the success of 'people's weekend'. They joined hands with all free-loving South Africans to show their rejection of Botha's 'new deal' and celebrate the unity which our people have built through the UDF.

At the Church of the Resurrection in Bonteheuwel, about 1 000 people gathered for an ecumenical service. The service was organised by The Ecumenical Action Movement (TEAM), Inter-Church Youth (ICY), Students Union for Christian Action (Suca) and Young Christian Students (YCS).

Messages of support were read from Bishop Desmond Tutu, General Secretary of SACC; Father Smangaliso Mkhathshwa, Secretary-General of S.A. Catholic Bishop's Conference; the Catholic Archdiocese of Cape Town; as well as UDF-Western Cape Region.

In the build-up to 'people's weekend', announcements about the weekends' activities were made at churches and mosques in the peninsula.

Religious leaders spoke at UDF mass meetings and rallies, not only here in Cape Town, but throughout the country.

In many cases priests have shown their active support for the UDF by offering their churches or church halls as venues for meetings. Some have done this in the face of harassment by the police.

Religious organisations and institutions can no more remain silent or neutral on matters affecting the people. This is the message which is coming out stronger every day.

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We look forward to the day when every weekend is people's weekend



Celebrating people's weekend in Guguletu.

The weekend, the government was planning their referendum for the new constitution.

But the people were celebrating. With fete's, concerts, meetings, motorcades, we were rejoicing in our unity, our past victories and our hope for a new South Africa.

The Government may try again and again to find a new face for apartheid. But we know that in the end we will win our demands for a free, united South Africa!



Showing the way forward.....



Woodstock - Passing on the message of the UDF.



# PEOPLE'S WEEKEND '83



A message for passing motorists.



In Athlone, our music told of suffering, unity and freedom.



People's weekend on the move.



Working hard in preparation.



People gathered everywhere to celebrate the unity of the UDF.

# Celebrating our unity

# Could we expect anything different?

WHITE South Africans have had once again shown South Africa and the world where they stand. A stand for apartheid, for exploitation. For squatter removals and Group Areas. For the hated Pass Laws for a divided South Africa.

Did we expect the results of this referendum to be any different? No, we did not. As someone remarked, this November 2nd referendum was one of the biggest circuses that the Nationalists have staged in years.

A law was passed in parliament a few months ago. A law calling for a new constitution for the people of this country - the New Republic of South Africa Constitution Act. A law which gives 'Coloureds' and Indians a say in a three chamber apartheid parliament. Where whites will still have the majority say.

We, the oppressed are the 'silent majority'. We have no voice in government, we have no place where our views could be heard.

We don't want a divided country where Xhosas, Zulus, Indians, Whites and 'Coloureds' are pitched against each other. We will never be happy in a South Africa where the wealth that is produced with our hands, is enjoyed by that minority who have just voted yes for apartheid.

Another chapter has been closed. In 1960, close to 90% of whites voted yes for an apartheid constitution. In 1983, 66% have once again said yes. But the world is changing Mr Botha. We are part of that movement for change. Not this apartheid constitution.

This is why we celebrated a people's weekend. This is why we have come together under that great banner, the United Democratic Front. Our future lies in our hands, in our organisations where we will speak for ourselves. Where we will continue our fight for a free and democratic South Africa. A South Africa where we the people shall govern.

## Building new unity

GRASSROOTS readers will have noticed that this issue of our newspaper, looks different. For the first time, we have stories in English, Afrikaans and Xhosa.

This change did not come easily. In fact, the decision to write stories in Xhosa and Afrikaans, comes after four years of debate. But now, after our mid-year general meeting held last month, a policy change has been made.

In the Western Cape, our people speak mainly English, Xhosa and Afrikaans. Many people cannot read English. This means that Grassroots does not reach them.

By writing stories in different languages, Grassroots will be able to grow. We will be able to build an even greater unity amongst our people. Grassroots can help to build people's organisations in Xhosa and Afrikaans speaking areas.

And, where there are no organisations, Grassroots could be used.

Our people speak many different languages. We are proud of this. It is important for us to recognise this, and to respect each others' right to use whichever language we please.

Over the next few months, we would like to ask our readers to tell us what they think.

## Can anybody help?

DEAR GRASSROOTS

During my vacation in September '83 on my way back to Bellville from Stellenbosch I gave a lift to a female student presently doing her final year Teacher's degree (BA + 1 extra year). Unfortunately, I forgot her name, however, we immediately identified with the convictions of the U.D.F.

I was tremendously impressed by the people's unity in our struggle to overcome persecution. I hereby too would like to endorse my support for this cause.

I have been relating my experience to my friends, they too would like to be part of this movement.

I would appreciate Grassroots endeavour to trace this female

I can only envisage great benefit from this relationship and therefore appeal for your assistance in this matter.

Many thanks,

Mr H. Ali  
P.O.Box 60030  
Langlaagte  
Johannesburg, 2102

Tel. (011) 839-2255 (W)  
(011) 858-1657 (H)

DO Grassroots readers notice anything new about the peoples' paper?

For the first time Grassroots also has Xhosa and Afrikaans stories.

In the past it was our policy to use English only. During the last four years we had many debates and discussions on which language or languages to use.

Most people agreed at that time that we should use English. We felt it was important to have one common language with which we could speak to each other.

We believed that in this way we can all build unity among people. And all people would be able to read everything going on in all the areas.

But the debates around this have con-

# WHAT'S NEW?

tinued all the time. At our mid-year meeting held recently people felt that our old policy should change. Like everything else, Grassroots also changes and grows all the time.

At our meeting, people felt that we should also use Afrikaans and Xhosa. They said it was a reality that many of our people cannot speak or read all the languages. We should recognise and respect the fact.

They said we can build an even stronger unity by using more languages. And Grassroots can also then be distributed in more areas.

This is what the meeting felt. What do Grassroots readers think about the decision? We will be very happy to hear your views on this matter.

If you have any views or suggestions, please write to us. Or phone us at 453321.

KWELI phephandaba labantu, i-Grassroots, sinamanqakwana esi-Xhosa nawesiBhulu.

Ke uninzi lwabantu luthi eli phephandaba malipapashwe ngesi Ngesi. Bathi abantu kufuneka sikhetho ulwimi olwaziwayo ngabantu abaninzi, ukwen-

## What do you think? Ingaba wena uthini? Wat dink u?

zela okokuba sisebenzisa simanyene.

Abanye abantu bathi uninzi alusazi isiNgesi kufuneka sibhale ngo lwimi olwaziwayo ngabantu.

Kwintlanganisoyethu, uninzi lwabantu lwacinga okokuba amanqakwana abhalwe ngesiXhosa nangesiBhulu.

Ingaba wena uthini? Sifuna izimvo. Bhala uthumele ekanyo usit-salele umnxeba ngale nombolo 45-3321.

in engels moet wees. Hulle voel dat dit in een taal geskryf moet word. 'n taal wat almal sal verstaan, so dat ons almal saam kan staan en saam werk.

Sommige sê, dit is nie almal wat engels kan lees nie. Ons moet in 'n taal skryf wat mense praat. So kan meer mense verstaan wat Grassroots sê.

By die laaste algemene vergadering, het die meederheid gevoel dat Grassroots sommige stories in Afrikaans en Xhosa moet hê. Wat dink u? Ons nodig u idees.

Skryf aan ons of foon ons by 45-3321. Vertel ons wat u dink.

IN hierdie uitgawe van Grassroots is sommige van die stories in Afrikaans en Xhosa geskryf. Sommige mense dink dat Grassroots net



# The Group is breaking our lives

DEAR GRASSROOTS

My family has lived in Claremont for 60 years. Now the Group Areas has come and told us we must move, because this is now a white group area. Living here has been so convenient for us, and safe, central and easy.

The people from the Group have been coming to worry us. They said they had a house for us in Manenberg. So I said; "Why don't you go and stay there yourself?"

Even if they put up the rent, I would like to stay here because we are worried about the environment our children and other peoples' children have to grow up in. Everybody is crying to come back to Harfield. If the group was cut out they could all come back to Harfield again.

Angry Harfield tenant.



WRITE TO GRASSROOTS, AND SHARE YOUR IDEAS WITH ALL OUR READERS!

To: grassroots  
P.O. box 181,  
Athlone  
7760

## Please tell us more

DEAR GRASSROOTS

I have just read your newsletter for the first time and I am very impressed. As you can see by my address I am at a church school.

Like most schools of this kind, it is very closed and sheltered and GRASSROOTS has enabled me to see more clearly what is happening in our country.

I am hoping to make organisations such as the UDF common knowledge in school. People here are not aware of government movements or organisations such as the UDF.

I would just like to thank you for an inquiring and mind-opening newsletter.

I would dearly love a UDF T-shirt. Is there some address to which I can send a postal order? If so, PLEASE could you let me know. Thank you.

Clare Loveday  
Senderwood

## Yenzi ntoni iCouncil

DEAR GRASS ROOTS

MPHULAPHULI sele kulithuba i Community Council ikho yenzeni?

Mawethu vulani amehlo nendlebe zibazeleni iliso izinto xazisenzeka uzowukwazi ukuphendula ngenye imini.

Phofu yintoni Community Council? Benzelentoni bani kuleminyaka mithathu bakho nanj engabameli bethu nqabi labona xa besitho.

Phofu uyalazi iwadi lakho njengokuba kisithiwa inamawadi nje uyayazi yoni i Councilor emele iwadi lakho?

Nqubani onokuvotela umnqcatshi wohlanga lwakhe kuba yena esalungelwe zezomhlaba okomzuzwana. Andithi kwa le Community Council ikwayijo esiphathelele lentsumantsu-maney Khayelitsha, Kusenjalo ngoku kufakwa imetre zamanzi kwangexa yayo.

Andibi kwa la Community Council yiyo ethengisa izindlu zabantu iyanyotywa ngoma R200.

Andithi ikwa yale Community Council ethe uphase 2 makangakhiwa e Crossroads ababantu mabave ekhavelitsha. Namhlange abantu base Mbekweni base matyaleni ngenxa yele Community Council kuba yagqiba no Steyn ukuba inyuke irente kodwa ayizange ize ebantwini ngalonto.

Ingaba ngabameli abanjani ke abo? e Zwelethemba amalungu e Community Council abize abantu abaxelela ukuba aya rezayina kodwa amabhulu awavumi ukuzithatha, ire-signation zabo kutheni?

Kuba kaloku ayakholwa ukuba silwe sodwa wona abukele ahleke njengoko kusenzeka ngoku.

e Kayamandi amalungu e Community Council ayekile ngenxa yokubona ukuba imeko ayiyileya kwakuthiwe izakuba yiyo. La amalungu athe akubona lento eza ebantwini abaxelela ukuba ayinje xa izakulungu.

Kweli lentshona koloni zizijwili ngenxa yale Community Council ithengisa izindlu zabantu.

Sinye isixhobo esinaso emasisisebenzise ukuzikhuselela lumanyano, ubunye nokuthem-bana simanyene sithembene amabhulu awanakuze angene phakathi kwethu asohlule.

Sonke sigabahlali sithi asiyifuni iCommunity Council mayihambe sithi MAYIHAMBE.

Enkosi.  
Amandla  
Gugs.

# DOEN WAT JY GLO

Liewe Grassroots Dit is goed om kerk toe te gaan, maar dit is ook goed om te weet dat jy jou naaste moet liefhê soos jouself. En God bo alles.

Mondelings sowel as skriftelik word mense in kerke geleer van Genesis tot openbaring. Oor en oor hoor hulle dat God ons maker is, maar prakties word dit nooit uitgeoefen nie.

Alhoewel civic organisateurs nie aldag kerk toe gaan nie, weet hulle ook dat God ons maker is, maar omdat die Bybel sê ons moet nie kwaad doen of ons naaste verdruk nie, werk laasgenoemde teen dit wat ons naaste verdruk en ook teen dit wat God se bevels be-rontagsaam.

Sommige mense is so gewoond daaraan om

die maklike pad te kies deur maar net kerk toe te gaan om te hoor dat jy jou naaste moet liefhê soos jouself, tog nie daaraan wil werk om die druk op hul naaste se skouers te verlig nie.

Om te veg teen verdrukkinge, gaan jy nie net kerk toe om te gaan luister na die woord nie, maar gaan ook prakties om die wil van God te doen.

En om die wil van God te doen beteken dat jy God liefhet bo alles en jou naaste soos jouself. En hierdie twee sinne beslaan die hele tien gebooië.

En omdat hulle die wil van God doen en God liefhet deur hul werke, word hulle gevange geneem (detain). 'n Mens word geken aan sy werke.

Ek wil die mense

ook waarsku dat wanneer die sogenaamde Constitution van die Eerste Minister van toe-passing gaan wees, daardie sogenaamde wit, kleurling en Indier gaan gebruik word om die sogenaamde swartman uit te roei en meer te verdruk.

Die feit dat hulle alles wat teen Apartheid gerig is uitroei beteken dat hulle nooit van Apartheid sal praat, nie.

Nou hoor ons dat die witman gaan stem en besluit vir die meerderheid van die land se burgers. Is dit nou 'n bewys van 'n verbetering in die Eerste Minister se sisteem?

Of is dit 'n bewys dat hy sy nie gelaagde apartheid wil laat slaag voor sy aftrede.

Mr G P Ismael  
Bonteheuwel.





Lenox Sebe



# CISKEI THE BACKYARD OF APARTHEID

Today, the people of the Ciskei live in fear. But they are strong and united. They know that we the people of South Africa are behind them. Their bus boycott which started four months ago, is still strong.

They are holding out. Their spirit of resistance will not be broken.

NEWS of the bus boycott, of torture, arrests and the banning of the South African Allied Workers spread like wildfire. At first, many people could not believe it.

But then, the reality dawned on them. "We have seen this before, with Sharpville, in Soweto and at Crossroads".

No, we cannot sit back. We must tell everybody - our fellow workers, our neighbours and friends. The world must know what is happening in the Ciskei. In this place where Sebe and his boys have brought only pain to the people.

A land where a handful of Xhosa-speaking people were given 'independence'. But what is it? It is only a place to starve. A place where women, children and old people live while the men supply the labour to white South Africa.

The whole world laughed when it became independent on 4 December 1981. Just like the Transkei and Venda, it was supposed to be Apartheid's new backyard.

Since we have heard the news, newsletters were issued, meetings were held to pass on the message. In Johannesburg, the United Democratic Front called a meeting of community organisations and trade unions. They called on Sebe to allow SAAWU to continue with its work. They are raising money to help the people. Many breadwinners are in jail. Rents must be paid.

In Durban and Cape Town, mass rallies were held to show that we stand by them. That they, the people of the Ciskei are not alone. A meeting in Crossroads was attended by 2 000 people and on the same day, 1 500 packed the Hanover Park civic centre. With one voice they said: "Your struggle is ours. Botha will not divide us."



Sebe's boys are everywhere

"I'll never take my hat off for the government. But today I have taken my hat off for the people of Crossroads, for they have shown us unity is strength" - OSCAR MPETHA.

"The Nationalist Party is dreaming a false dream"  
**"We won't go to Ciskei!"**



"If Koornhof thinks it's nice to live at the sand dunes by the sea, let him go live in Khayalitsha" - a speaker at Crossroads meeting.



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■ Lansdowne Roads, Lansdowne	■ Retreat Road, Retreat

AT ABOUT 10.30 I saw the police come. They tore down all our plastic houses.

"One policeman chased a woman. She was running. She wanted to save her plastic, but the policeman caught her.

"Another policeman asked me, 'Where are you from?' But I asked him, 'Where are you from? Why do you take my stuff like that?'

"I went to the Administration Board last month to get a stamp. They gave me 72 hours to get out of Cape Town. But it's a lie. I can't move to Transkei. Here in Cape Town is the Transkei. This area here is the same as the Transkei . . . it's not England here.

"If the police say I

must go to Transkei, those police must go to Holland.

"I don't like Khayelitsha . . . it is the same as Mitchells Plain. I want to stay in Sea Point and Sea Point can go to Khayelitsha, because it is wrong . . .

"You tell Mr Timo Bezuidenhoud what is going on in Crossroads. Last year Mr Timo Bezuidenhoud said he would make phase 2. But I don't see phase 2. I don't see phase 3.

"Only the police every day, who take my plastic. I only see tear-gas . . . phase 1. I see dogs . . . phase 2, I see police, phase 3.

The people of Crossroads are angry. This woman told GRASSROOTS about their anger.

At the end of last month the Western Cape Administration Board endorsed out 6 388 people. It gave them 72 hours to get out of Cape Town.

But the people say they will not go. On October 16 2 000 Crossroads people came to a rally at the Noxolo School to show the government that they are united and organising against moves to send them to Transkei, Ciskei or Khayelitsha.

The meeting was organised by the Crossroads Committee and the United Democratic Front.

Oscar Mpetha, one of the UDF's three national presidents, praised the people of Crossroads for their unity.





# Piet Koornhof we want houses

"I saw policemen moving up the slope to the camp. I was working nearby at the time. I ran up quickly. When I arrived here, they had already knocked down Anne and John's house. There were many of them - Divisional Council officials and policemen". They broke the houses down with crowbars and axes and used knives to cut down the sails."

The 26-year-old Carpenter could not believe what had happened on that day. Desmond Anthony was angry. The other people living in Disa River near Hout Bay shared his feelings.

They said the officials who had come to smash their homes were mad.

The problems of the 33 families squatting on the mountainside became very serious this year. All the years they had lived in poverty and without proper homes.

But now things have become even worse. Since the land has changed ownership, they have lived in constant fear of having their homes knocked down.

The new owners say they must get off the land. The people do not know where to go. They have been living in the mountainside for many years.

They say they have applied to the Divisional Council for houses many times during the past seven years but nothing has been done about it.

Mrs Lilian Manual, 64, said: "Our living out here is not all that comfortable, but we have survived. If the council can give us houses at suitable rents tomorrow, I, for one, will move. It is not that we want to cause any problems. It is just that we need a roof over our heads."

A few days before the squatters' houses were knocked down, the police raided the camp and arrested 13 people. They appeared in court charged with illegal squatting.

On October 26 a delegation from Disa River went to speak to Divco about their problem. The Divco official said there did not seem to be any solution to their problem.

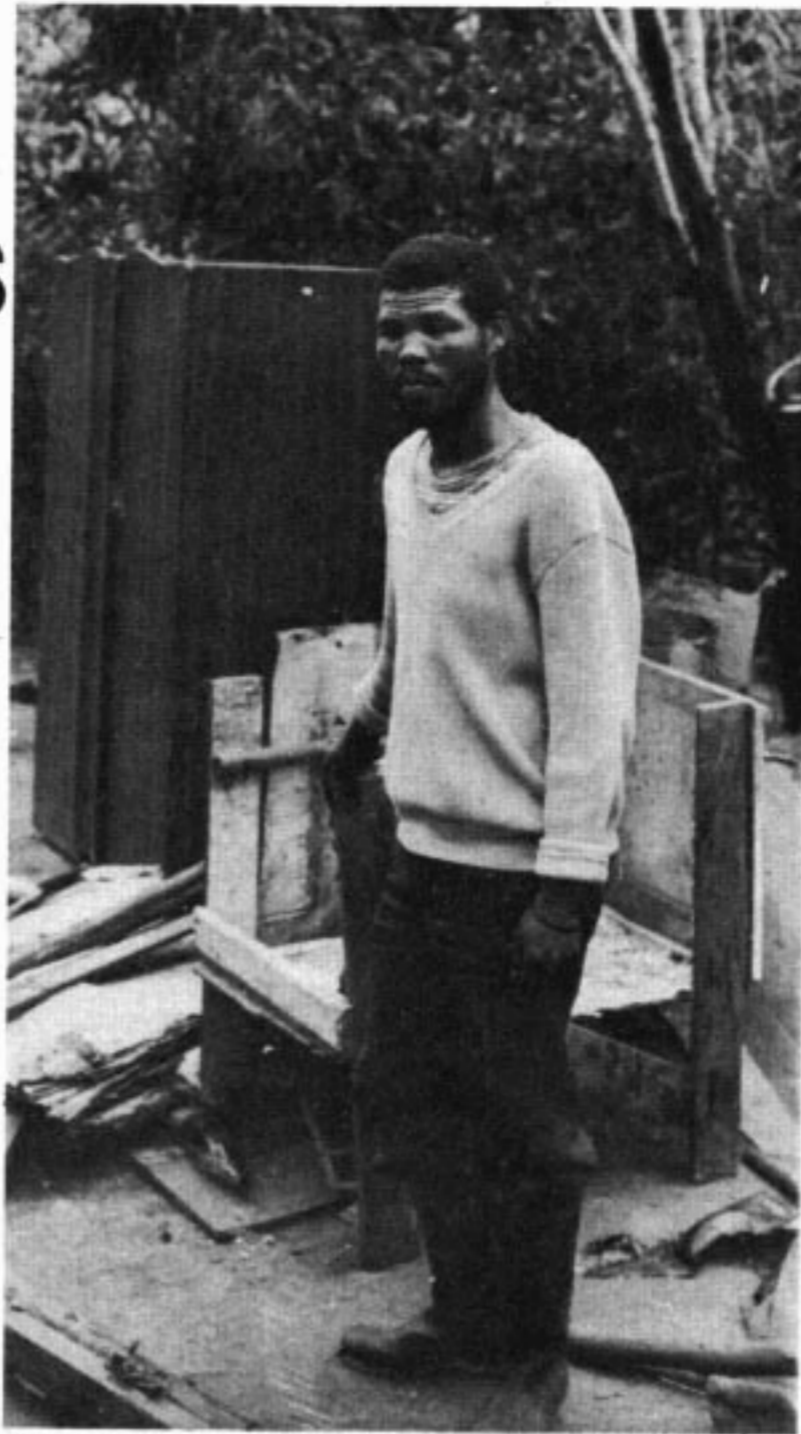
He said the problem did not lie with Divco but with Piet Koornhof. He said he was going to speak to Piet Koornhof about their problem.

The Disa River people were told that a site-and-service scheme would be built for them in Hout Bay, if Piet Koornhof agreed.

The Disa River people were not happy with what the official said. He did not offer a solution to their problem.

He could not give them an assurance that their homes would not be broken down again.

The people believe that if no one can offer a solution then the solution lies in their own hands. And they are not alone in their struggle. They have joined hands with thousands of homeless people throughout Cape Town. Their fight for proper housing continues.



"They broke the houses down with crowbar and axes."



"They have gone mad," said Disa River residents after Divco smashed their homes.

# Bad houses make us sick

POOR housing and living conditions are some of the main causes of bad health in Kewtown. These are the findings of a Health Screening Day held in Kewtown on October 8. This day was part of a health campaign conducted by the Kewtown Residents Association.

"The results show that there is a definite need for proper housing maintenance by the Council in Kewtown," a member of the Association said. "It is the Council's responsibility. We don't have a say in the things that affect our lives directly, like housing, health and sanitation."

The Association screened 139 people. People had the following illnesses: Anaemia - 5 people; lymphadenopathy - 12 people; scabies - 3 people; impetigo - 6 people; ringworm - 6 people; bronchitis - 17 people; wheezing chests - 2 people; pharyngitis - 1 person; worms - 2 people; respiratory problems - 2 people; herpes - 1; colds - 2; pinworm - 1; Down Syndrome.

It was also found that children of 10 years old and younger definitely had health problems, mostly caused by under-nourishment.

The people screened linked their health problems to the problem of maintenance. They complained about rusted window frames which could not close, damp walls, and blocked drains. Other serious health hazards are rubbish heaps scattered around the blocks of flats, and the lack of lighting on stairs.

But the association will not just leave these things there. They intend going to the Council and demanding that something be done about the poor living conditions in the area.

**CAHAC  
RAFFLE  
WINNERS**



Earlier this year, CAHAC held a fund-raising raffle. Now, at last, we have drawn the winners. These are:

**1st Prize: A PORTABLE TV...**Mr. J.E. Maart  
Kasselsvlei Senior Secondary School Bellville.

**2nd Prize: RADIO CASSETTE...**S. Rodriguez  
20, 12th Street Kensington

**3rd Prize: R50 HAMPER...**A. Galvaan  
16 Alleman Road Newfields

We thank everyone for their support of the raffle. We apologize for the delay in announcing the winners!

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# PHOTO'S ON THE MOVE



A few Sundays ago the Logra and Lavender Hill branches of the Cape Youth Congress (Cayco) went on a photographic tour. The tour took the youth to Crossroads and Veepos near the Strand.

The youth felt it was important for them to see for themselves the suffering in Crossroads and Veepos and to record it in the form of pictures.

It would also give them a better understanding of organising youth in these areas.

A youth member said afterwards: "The tour was a great success. It made us appreciate the role that photos can play in media. And seeing the terrible suffering of the people of Crossroads and Veepos has made us even more determined to build a new and democratic South Africa."

Because photos can be used effectively, the Logra branch encourages other branches of Cayco to organise similar projects.



## CAYCO CULTURE

OVER 400 members of the Cape Youth Congress (Cayco) came together on a sportsfield in Mitchells Plain recently for a day of sports and cultural activity.

Throughout the day, Cayco members from all over the Western Cape took part in football, netball, volleyball and athletics.

The sports and cultural day was organised by the finance and sports and cultural committees of Cayco. Many people felt that this would help Cayco members get to know each other better.

The highlight of the day was when the youth listened to community and trade union leader Oscar Mpetha who spoke from a car because he could not walk.

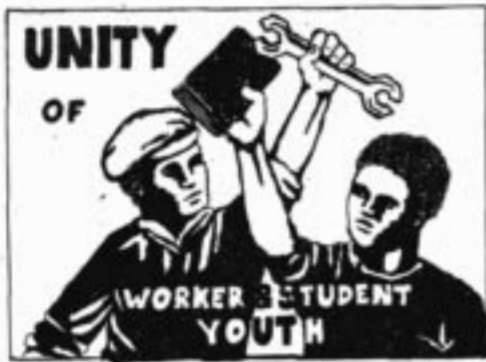
Mr Mpetha, one of the presidents of the United Democratic Front, had his left leg amputated recently and had just come out of hospital when he spoke to the youth.

He told them: "All the time I was in prison, it has always been my desire to address the youth because the youth are the people who will have to take forward our struggle."

"The old people have no future. The future is in the hands of the youth, the workers and the students."

He was loudly applauded by the Cayco members who huddled together in the rain.

Mr Mpetha also called for the



rejection of the Government's new constitution and for support for the UDF.

He asked the youth to fight against racism.

"We must stop seeing each other as coloureds or as africans. We are all South Africans," he said.

The youth sang songs in his praise, about the UDF and about other people's leaders.

After Mr Mpetha's speech, the youth listened to music by Basil Coetsee and other youth members. The music had to be stopped when the rain became too heavy.

The day ended with everyone tucking into braaivleis.

Cayco members described the sports and cultural day a great success.

## LEARNING ABOUT PEOPLE'S MEDIA

OVER the long weekend of the 7-10 October about twenty young people attended a media workshop. The workshop was jointly organised by the Churches Urban Planning Commission (CUPC) and the Educational Resource and Information Centre (ERIC).

The main aim of the workshop was to teach people the skills of producing audio-visual aids, especially slide-tape shows. Another aim was to form a group to produce educational slide shows for peoples' organisations.

Invitations to the workshop were sent to community organisations throughout the country. A lot of preparation went into the workshop and many people were involved in the planning of the programme for the weekend.

The programme included:

- a paper on ruling class culture and the use of media
- a whole day session on photography
- putting together slides and the writing of a script
- sound mixing and recording

The programme was very hard work and demanded concentration and discipline from the participants. However, there was such excitement and enthusiasm that a task group was set up to serve as a resource group.

One participant said: "There is no doubt in my mind that the workshop was a success. It was so different to all the other workshops I attended. I really enjoyed it. After each session I could truly say that I had learned something."

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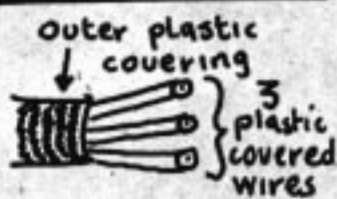
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# ADVICE

## Don't get your wire's crossed!

WHEN you buy a new electric appliance, you may have to wire the plug yourself. All you need to be able to do this, is a small screwdriver and a sharp knife.

Using the knife, cut off the outer covering of the cable. Be careful not to damage the covering on the three plastic covered wires inside.



Cut enough of the outer covering so that the three plastic wires sticking out are about two inches long. You will see that these three wires are coloured differently.

One is BROWN or RED One is BLUE or BLACK One is GREEN and YELLOW or GREEN

Take your knife and cut off the ends of the BROWN (RED) and BLUE (BLACK) wires. The bit you cut off must be about half an inch.



Now take your knife and remove about a quarter of an inch of plastic from the ends of each of the three plastic-covered wires. Be careful not to damage the copper wire inside the plastic.



When you have done this, take each wire in turn and twist the

strands of copper sticking out tightly together. The cable is now ready to be connected to the plug.

Take the plug and open it. You do this by opening the two screws in the bottom.

remove these 2 screws



When these two screws are loose, you can pull the top of the plug off. Some modern plugs do not have screws holding them together and you should ask at the shop how to open them.

Once the plug is open, you can connect the wires to the fasteners. The wires must be connected to the right place in the plug or the electrical appliance may be damaged when you

switch it on.

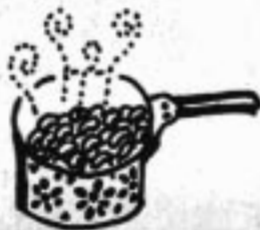
The BLUE (or BLACK) wire is connected to the pin marked N. The BROWN (or RED) wire is connected to the pin marked L. The GREEN and YELLOW or GREEN (only) wire is connected to the pin marked E.



If the appliance that you bought has a cable with only two wires in it, these two wires must be connected to the N (BLUE) and L(BROWN) terminals.

If the two wires are the same colour, it does not matter which one you connect to the L terminal and which you connect to the N terminal.

## Baking your own beans



MAKE your own baked beans. It is easier to make them than to buy them in tins.

This recipe is also a good way of using skimmed milk. Milk is a protein which helps build strong bodies.

Ingredients are: 250 g cooked haricot, sugar or broad beans; 1 tablespoon margarine; 1 chopped onion; 1 small tin tomato paste or three tablespoons tomato sauce; salt and pepper; one desertspoon vinegar; two to three teaspoons sugar; one cup skimmed milk.

Method:

Melt margarine. Add chopped onion. Stir in one tablespoon flour. Add tomato paste or sauce. Slowly stir in skimmed milk to make a fairly thick sauce. Add salt, pepper, vinegar and sugar. Add the cooked beans and mix well.

If you have some sauce left over, you can use it to make another meal, for example, with hard-boiled eggs and spaghetti. The baked beans taste delicious when served with whole wheat bread.

# STUDYING TO GET THE BEST RESULTS

## HOW TO STUDY

Many of you are busy swotting for exams. How do you swot? Do you use a method which will help you to get the best results? Here is one study method which will help you.

It is called the **SQ3R method** This stand for Survey, Question and Read, Recite, Revise.

If you want to use this method, you will need to follow five steps →

### STEP 1: SURVEY



Let's see what this chapter is about..

Survey what you have to read. Glance over the headings in the chapter. Also read the introduction and the final paragraph. This should only take a few minutes. The aim is for you to get a very general idea about the contents of the chapter.

### STEP 2: QUESTION

Where? What? Why? When? Who? How?



Make up questions which you will answer as you read the chapter. This will make you more interested and curious about the chapter. It will also remind you of the things you already know about the contents.

### STEP 3: READ



I read for new ideas - not just words...

Read the section carefully. As you read, try to answer the questions you made up in Step 2. Also look for new ideas.

### STEP 4: RECITE

Now this paragraph said.....



Look away from the book and recite briefly the answers to your questions.

Use your own words and give examples to describe what you are talking about. You can jot down important words to remind you of the main points.

### STEP 5: REVIEW

What is this section about?



Look over the work you have studied several times before your exams. The more often you review, the more you will remember in the exams. **GOOD LUCK!!**

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# ADVICE

# How to read your PAYS LIP

EVERY TIME you are paid, you probably get a piece of paper with your money or cheque. This is your PAYS LIP. The payslip shows how the boss works out what he must pay you.

Sometimes the payslips are scribbled on tiny crumpled pieces of paper and are difficult to read. In many factories payslips are printed by a computer. Then there are lots of columns, words and numbers which are also difficult to understand. Sometimes the boss does not give you the right pay. So it is important to understand all the words and numbers.

In this article we look at payslips and what the words and numbers on them mean. Your payslip will not be exactly the same as the one in the picture, but if you understand what the different words mean, then you can check you are getting the right money. You are the only one who can check properly, because only you know exactly how much work you do.

Look at the top of the payslip. Try to find your name, your work number or employee number and the date. The date shows what period the wages are for. For example, if you are paid every week, it might say for "week ending November 11, 1983."

Or if you are paid monthly, the date will be the pay day. We can see that Mr Abrahams' work number is 5169. He is paid every week, and this payslip is for the week ending November 11, 1983.

## Basic Pay

Most people get paid according to the number of hours they work. Look again at your payslip and try to find the words BASIC HOURS or NORMAL HOURS. These are the normal hours you worked before overtime.

It is usually between 42 and 46 hours a week. Mr Abrahams worked 45 hours in the first week of October.

TA BUILDERS			
EMPLOYEE NUMBER	RATE	W/ENDING	
5169	2,00	11/10/83	

Try to find the RATE. This is how much money you get paid for each hour. Multiply the rate by the hours. The answer must be the same as the normal or basic pay on your payslips. Mr Abrahams' rate is R2 an hour, and he worked 45 hours basic, so his basic pay was R90.

## Overtime Pay

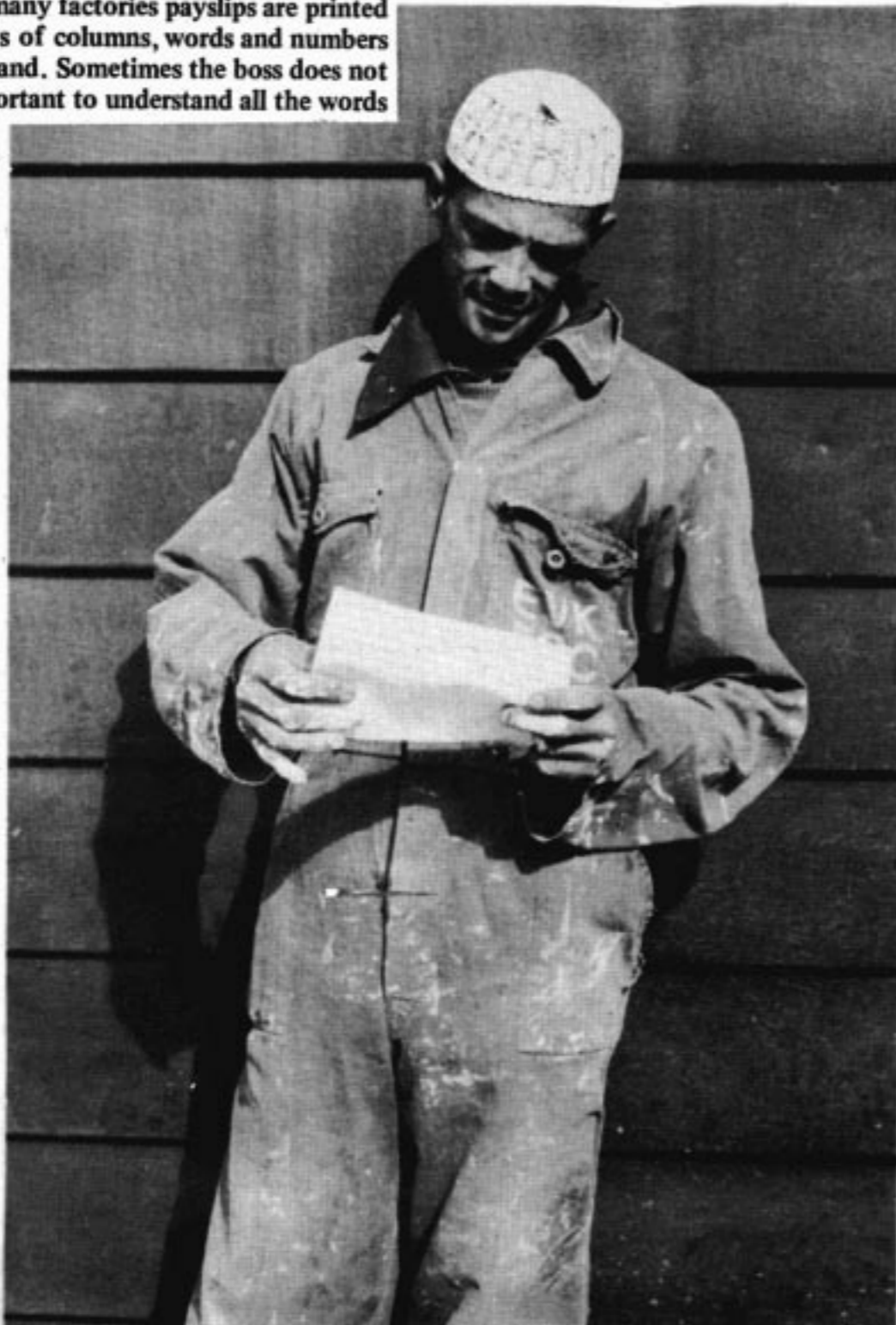
When you work overtime, you get extra pay. The overtime rate is higher than the basic rate because you get more for every extra hour you work. Sometimes the overtime rate is one-and-a-third times the normal rate of pay and sometimes it is one-and-a-half times the normal rate. For Sunday, the overtime rate is often double the normal rate.

On your payslip, you will see how many HOURS OVERTIME you worked and your OVERTIME RATE. Mr Abrahams has two overtime rates. For some overtime, he gets one-and-a-half times R2 which equals R3 an hour. For Sunday work, he gets two times R2 which equals R4 per hour.

To calculate your overtime pay, you must multiply your OVERTIME HOURS by your OVERTIME RATE.

Mr Abrahams worked four hours overtime. For two of these

Checking that you have the right amount!



BETTA BUILDERS							
EMPLOYEE NAME	EMPLOYEE NUMBER	RATE		W/ENDING			
J.ABRAHAMS	5169	2,00		11/10/83			
Basic Hrs	Basic Pay	OT Hrs x 1,5	OT Pay	OT Hrs x 2	OT Pay	Service Bonus	Leave Pay
45	90,00	2	6,00	2	8,00	5,00	0,00
PAYE UIF	Med.Benefit	Pension	Total Earn.	Total Dec.	Nett Pay		
4,20	0,55	0,70	0,00	R110,00	5,45	R104,55	

## Other deductions

Everybody must pay TAX and U.I.F. but there are also other deductions. If you belong to a MEDICAL AID or MEDICAL BENEFIT FUND, then the boss will deduct money for these.

If you belong to a pension fund or PROVIDENT FUND, then the boss will deduct money for this. The deduction will usually be between five percent and eight percent of your basic pay.

Mr Abrahams is a member of the medical benefit fund and he

has to pay 70c to the fund each week. Then when he or his family is sick he can ask the fund to help him with his medical expenses.

Some trade unions have STOP ORDERS with the boss. If you are a member of the union and it has stop orders, then the boss will deduct your union subscriptions from your wages.

If your union is in an INDUSTRIAL COUNCIL with the boss, then the boss will also deduct a fee for the Industrial Council.

## Total deductions

Basic Hrs	Basic Pay	OT Hrs x 1,5	OT Pay	OT Hrs x 2	OT Pay	Service Bonus	Leave Pay
45	90,00	2	6,00	2	8,00	5,00	0,00
PAYE UIF	Med.Benefit	Pension	Total Earn.	Total Dec.	Nett Pay		
4,20	0,55	0,70	0,00	R110,00	5,45	R104,55	

TOTAL DEDUCTIONS are all the deductions added together. Your payslip must show all the deductions so you can check to see that the total is right. We can work out total deductions for Mr Abrahams:

Tax	R4,20
U.I.f.	R0,55
Medical Benefit	R0,70
<b>TOTAL DEDUCTIONS</b>	<b>R5,45</b>

## Nett pay

The money you get in your payslip is your NETT PAY or NETT EARNINGS. You can find this amount by subtracting Total Deductions from Total Earnings. Then you can check that this is the same as the money in the envelope.

We can see that Mr Abrahams' nett pay is R110,00 - R5,45 which equals R104,55.

Your payslip will be different from Mr Abrahams' payslip and different from the payslips of your friends who work at different factories.

In this article we have looked

at the words and numbers which you find on most payslips. Your payslip might also have other words and numbers. Sometimes the boss will put ACCUMULATED EARNINGS or ACCUMULATED TAX on your payments.

This means all your earnings or all the tax you have paid since March to U.I.F. since March. If there are other words which you do not understand on your payslip, you must ask your shop steward or someone else to explain it to you. Then you will know you are getting the right money.

## Total Earnings

On your payslip there will be something called TOTAL or GROSS EARNINGS. This is all the money which the boss has to pay you. So if you add your basic pay, your overtime pay, all your bonuses and your leave pay, you will find out your gross

Ordinary Pay	R90
Overtime Pay	R6
	R8
Service Bonus	R5
<b>TOTAL EARNINGS</b>	<b>R110</b>

## Bonuses

Look on your payslip. Can you see the word BONUS. This is the extra money which is added to basic and overtime pay. There are different kinds of bonuses.

Some firms give a service bonus if you work there for a long time. So if you work five years, maybe you will get R2

service bonus every week and if you work ten years, you will get R5. Mr Abrahams gets a service bonus of R6.

Other firms give a PRODUCTION BONUS. The boss wants all the workers in his firm to produce a lot so that he can make more profit. So he pays you a little extra if you work harder for him.

The boss does not give you the whole gross earnings. He makes some deductions from your pay before you get it. This means he takes some money away. What are deductions?

## Tax or Paye

Look on your payslip for the words TAX or PAYE. Everybody has to pay tax to the government. This is often called PAYE (pay as you earn) because the boss deducts it each week or month from your wages.

If you are a woman, it also depends on whether you are married or not. Mr Abrahams had to pay R4,20 tax in the second week of November.

The boss must also pay money to the Unemployment Insurance Fund (U.I.F.) for every worker he employs. He

deducts half of this money from your earnings and must pay another half from his profits. We call the part the boss pays the EMPLOYERS' CONTRIBUTION.

Sometimes this is also shown on your payslip. He also sends this money to the Government. When you lose your job or are pregnant, you can get money from the Fund. How much the boss deducts for U.I.F. also depends on your wages. Mr Abrahams' boss deducted 55c for U.I.F.

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AND TOUGHEES  
GRASSHOPPER AND TRAINING SHOES  
FROM ADIDAS, OLYMPIC, PUMA  
AND NORTH STAR

PRICES ARE VERY  
REASONABLE

## MWASA Congress

DELEGATES to the third annual congress of the Media Workers Association of South Africa (MWASA) all agreed to reject and "actively oppose" the government's New Constitution and Koornhof laws.

The congress was held at the Community Arts Project (CAP) Centre in Cape Town.

The Congress also expressed anger and dismay at the recent action of officials of the East Rand Administration who viciously assaulted squatters, clergymen and journalists.

Delegates condemned the system of forced removals which led to the squatter problem in the first place.

# RAWU grows

LAST issue of Grassroots told the story of the Retail and Allied Workers Union. GRASSROOTS spoke to some of the RAWU organisers and members, to find out how RAWU started. This is their story.

FOR many years, shop workers have had problems. Before RAWU, some of the workers were organised by the National Union of the Commercial, Catering and Allied Workers (NUCCAW). This union is for coloured workers only, so white and african workers can not join.

But NUCCAW did not help the workers. As one worker said:

"NUCCAW is die unie van die bosses. Dit was nooit die werkers se unie nie."

The workers were angry about this. They wanted to talk to the bosses but the bosses

refused. So the workers went on strike. After

Last year, there were some new NUCCAW organisers. They tried to work with the workers. They helped them organise for their rights. And the workers saw that if they were united they could win their demands. But the other NUCCAW officials did not like this way of organising.

In July 1982, there were two strikes in Worcester. At one shop, a coloured worker was dismissed because she was pregnant. But a white worker who was pregnant was promised her job back after maternity leave.



three days the bosses agreed to give the worker her job back after maternity leave.

At another shop, workers went on strike because the bosses refused to give them more pay. Again after three days, the bosses listened to the workers demands.

The workers had won two victories. And the new NUCCAW organiser had helped them. But the NUCCAW officials were angry - with the workers and the organisers.

They said that the workers did not use "the proper channels."

The workers knew that if they used "the proper channels," they would not win their demands. They were tired of paying money to a union which did not fight for them. They decided they needed a new union, which was controlled by the workers and not the union officials.

So they went to the NUCCAW organisers who had helped them. The organisers agreed with the workers.

They resigned from NUCCAW, and together with the workers started the hard work of building a new union - the Retail and Allied Workers Union.

RAWU started organising in May this year. Already many workers have left NUCCAW and joined RAWU. RAWU is a nonracial union, it is open to all workers.



## Make our work places safer!

MOST of our factories and mines are unsafe and unhealthy places for the workers. 100's of workers die from accidents at work every year.

Now the government has a new law - the Machinery and Occupation Safety Act. The law says that there can now be safety committees in the factories.

This sounds good. But the people on these committees will be chosen by the bosses. The safety committees will be like the liaison committees. And very often the bosses are more interested in making money than in the workers' safety. If making the factory safer costs too much, the bosses will not do it.

Workers are the ones who suffer from illness and accidents caused by work - not the bosses. They will only get safety at work if they elect their own representatives on a safety committee.

### Worker Rights

"WORKER Rights, a Statement of Christian Commitment" is a pamphlet brought out by 8 Christian Churches in the Durban area. The pamphlet looks to see how unity can be built between the church and workers.

The pamphlet is available from Diakonia, P.O. Box 1879, Durban. 4000.

### FOSATU rejects new constitution

THE Federation of South African Trade Unions (FOSATU) have handed out 80 000 pamphlets rejecting the new constitution. Many bosses support this constitution, which strengthens apartheid, and means that most of their workers will have no political rights.

Joe Foster (secretary of FOSATU) said "We will demand our bosses to state whether their



company supports the new constitution. Bosses must learn to consult their workers on political issues, as well as on work issues."

### Unions discuss demarcation

DELEGATES and observers from independent trade unions and union Federations gathered in Johannesburg to discuss how they can form one united trade Federation.

The biggest problem they have to discuss is competition between unions. Many unions organise in the same industry, and it sometimes happens that one union tries to organise workers who already belong to another union.

The unions cannot fight over members, if they want to unite in a new federation. So many of the unions at the unity talks promised that they would only organise in certain industries or certain areas. This is called "demarcation."

But this is a problem for general unions who organise workers in all industries. It is therefore not easy for them to organise in certain areas only. So while some unions have accepted this rule, other unions are not so happy.

This issue will have to be discussed again, and the unions will come together at the end of November to try and solve this problem.

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## PEP

VALUE FOR MONEY



THE 1950's was a rich period in the history of South Africa, but it was not only politics that was significant. In the midst of all the mass struggles, the Defiance Campaign, the buss boycotts and the Congress of the People, African jazz was emerging as popular township music.

'Mbaqanga', as it was called, was a combination of American jazz sounds and traditional African music. It was to be heard on every township corner. Little children wandered the streets imitating this African jazz sound on the cheapest and most accessible of instruments — the penny whistle.

The music they produced was called 'Kwela' — a unique type of jazz played only in the African Townships of South Africa.

Black musicians and those whites who supported the black music scene believed it was important to organise black musicians collectively.

Such a body would protect them from exploitation by money-hungry promoters and the record industry. It would also encourage the development of local music.

Father Trevor Huddleston who was awarded the title Isitwalandiwe (the feathers won by the heroes of the people) at the Congress of

# UNITING IN JAZZ



People in 1955, played a big part in encouraging black music.

As a priest in Alexandria township, he encouraged the formation of a school jazz band. He even managed to get a trumpet from Louis Armstrong which was used by an up-and-coming young musician Hugh Masekela, today a famous SA jazz musician.

He also supported the formation of the Union of Southern African Artists in 1953. It was a non-racial body of both black musicians and whites involved in the musical/theatrical world.

Also involved were Harry Bloom, a SA novelist, and Guy Routh of the Garment Workers Union which was at that time an affiliate of SACTU. But more important, nearly every black musician became a member.

The union immediately set

about organising regular African jazz concerts in the townships of Johannesburg. Every musician who wanted to make it in the world of music played at these concerts.

Miriam Makeba sang there. So did Letta Mbulu. Kippie Moeketsi played his saxophone. Hugh Masekela came with his trumpet. And thousands and thousands of Sowetans arrived every Saturday to hear their music.

By 1958, the union was so strong, it felt the need to embark on a big project highlighting SA jazz music and township talent. This gave birth to the Africa Jazz 'King Kong'.

It was based on a story of a township boxing hero who goes to jail for murder.

But it was also a story describing the daily conditions in the townships — the poverty, the hardship as well as the unbreakable spirit of the people.

'King Kong' opened in 1959. It involved about 70 African musicians and artists. The response to the musical was overwhelming. It toured the whole country and in 1960 the whole cast was invited to England for a year.

'King Kong' was a breakthrough. For the first time, African musical potential had been exposed to the whole country. The result was that the careers of many of the King Kong musicians were launched.

Miriam Makeba, Jonas Gwanga, Kippie Moeketsi, Hugh Masekela and Letta Mbulu all went on to become great jazz singers and musicians, many of them today in exile.

The organisational efforts of the Union of Southern African Artists and the far-reaching impact of King Kong made the 50's an exciting decade in the history of South African music.

ON THIS page, we focus on the rich history of South African jazz music.

The 1950's was a crucial decade for jazz music in this country. During this period many young jazz musicians became famous.

The 1950's also saw the emergence of a musician's union, which grew into a very strong organisation. Amongst its members were famous musicians such as Hugh Masekela, Miriam Makeba, Letta Mbulu and Kippie Moeketsie.

These musicians and many others started their careers during the 50's. But things were not easy for them. Because of apartheid, they could not use their talent to its full potential.

So many decided to leave their families and friends behind and find a new home in a foreign country.



Joe Mogotsi and Miriam Makeba rehearsing the Kwela.



Hugh Masekela and King Force at Culture and Resistance Festival.

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# Years of struggle

UNTIL 13th March 1979, the Gairy government ruled Grenada. It was known for its corruption and terror. Eric Gairy, the prime minister, and his friends got rich on the backs of the people.

Those who opposed him, lived under fear of his thugs, the Mongoose gang.

The New Jewel Movement (NJM) was started in the 1970's. The NJM was led by young people who fought for democratic change on the island.

Gairy wanted independence from Britain. In 1973 he asked the British Government for independence. But the people did not want independence under Gairy.

The NJM called for a People's Congress on Independence. 10 000 people came. They wanted a voice in the independence discussions.

In November that year, another People's Congress was called. They held a people's trial and charged Gairy with 27 crimes against the people - corruption, mismanagement and brutality. The people of Grenada demanded that he resign within two weeks. Or else, they would call a general strike.

Gairy arrested the leaders of the NJM. But, the strike went on. Teachers, traders, civil servants and churches all came out in support. Gairy said he would have a commission of enquiry if the strike stopped. But he did not listen to the recommendations of the commission.

And so, the workers went out on strike again. This time, the strike was supported by electrical workers, dockworkers, telephone workers. But in the end the strike failed. Grenada became independent under Gairy.

But the NJM was not idle. It popularised the ideas for changing Grenada. The NJM grew stronger, but Gairy grew more repressive. He took away the right of workers to strike. Almost everyone agreed that Gairy had to go.

On 13th March, 1979, the NJM struck. In the early hours of the morning it attacked Gairy's soldiers in their barracks. The NJM took over the radio station. The people streamed into the streets in support of the NJM leaders.

The Grenadian revolution had begun. Within a week, Gairy had resigned. There were street parties to celebrate. Then the real work of the revolution began.

# United States invades Grenada

## FIGHTING AGAINST FREEDOM

ON 25 October 1983, 2500 troops landed on the tiny island of Grenada. All but 300 of these troops came from the United States of America. Their aim was to take over the island and replace its government. Within a few days the island fell under American control.

This invasion means the end of 4½ years of the popular Grenadian revolution. For most people on the island this means an end to their hopes for a better life.

The newspapers and TV have given us a very biased report of the invasion. Their stories are based on what America would like us to believe.

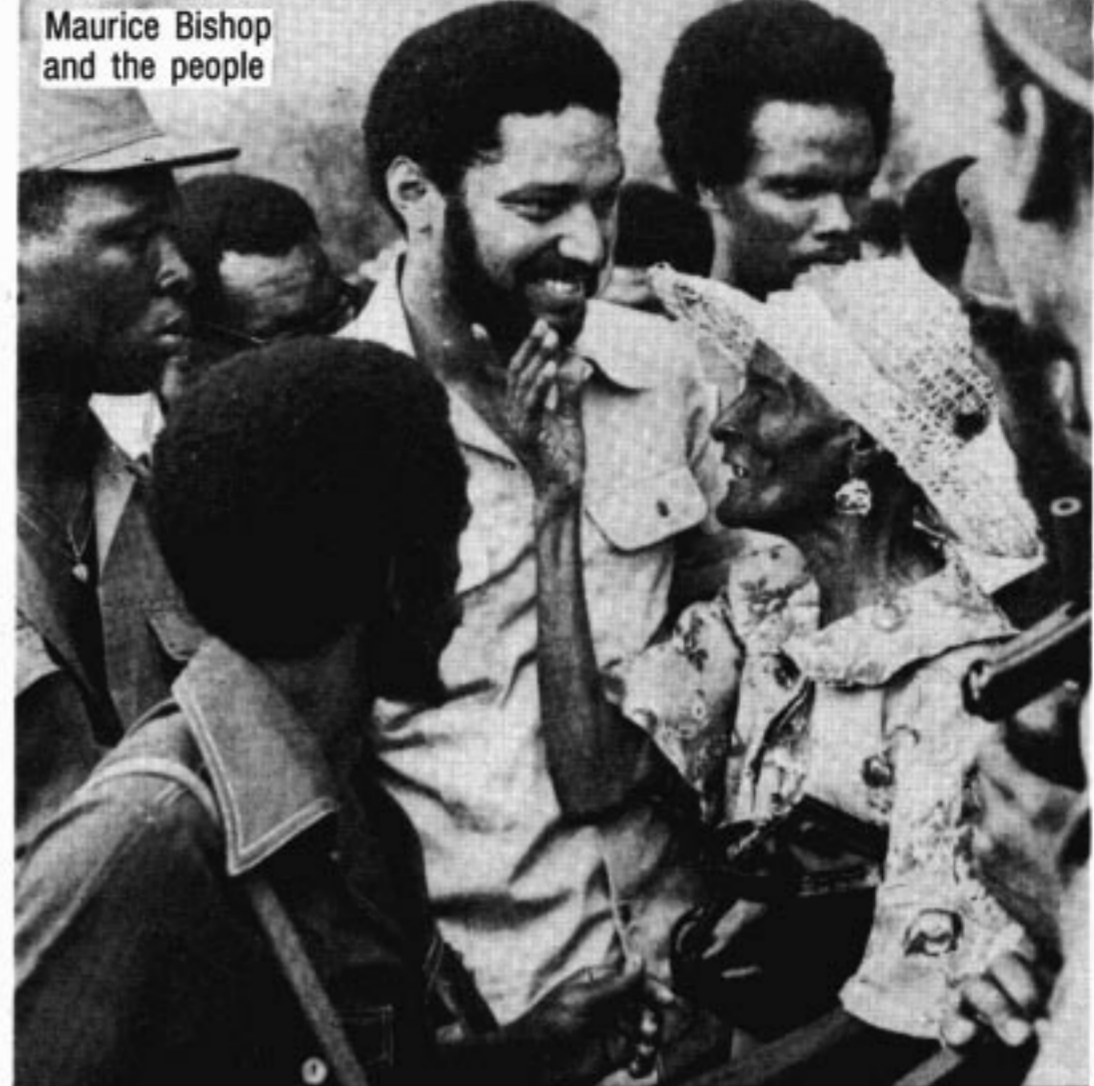
But what was the Grenadian revolution, and why has it been brutally crushed by the U.S.?

THROUGHOUT the four and a half years of rebuilding their country, the people of Grenada were faced with great opposition from the United States (US) government.

The islands of the Caribbean and Latin America, were the backyards people. They gave nothing back. And who benefitted? A handful of Americans who became richer and richer.

The U.S. government did not like the people's revolution. They did not want other Caribbean countries to get the idea that revolutions were a good thing. And so, they set about breaking any resistance. The Americans also tried to stop other countries from helping the People's Revolutionary Government.

The U.S. tried to make the American



"People of Grenada, this revolution is work, for food, for decent housing and health and for a bright future for our children. Let us all unite as one...." Maurice Bishop, radio broadcast, March 13 1979.

people believe that Grenada was nothing more than a Cuban or Soviet base. A great threat to the interests of the U.S.

But, all over the Caribbean, revolutionary movements were gaining ground. In

Nicaragua, the Sandinistas had taken power. Guerilla wars were going on in El Salvador and Guatemala. The people were fighting the right-wing dictators who were responsible for their suffering in Latin America.

But these right-wing governments were propped by the U.S. They protected the interests of American businesses and its government in these countries. So all over the Caribbean, Reagan gave assistance to these right-wing governments.



After the revolution, volunteers worked hard to teach everyone to read and write.

# Building a free society

"The work that we have already done stands as a symbol of commitment and unity". This is what the people of Grenada had to say about their efforts to build a new life for the 120 000 people on this small Caribbean island.

They have built schools and roads. Health and literacy programmes were started. Farmers were encouraged to produce enough food to feed the whole population. Before the revolution, Grenada's cocoa, nutmeg and bananas were exported to the rich countries of the world. "Grow more food, build the revolution", was the slogan of the people.

More than half of Grenada's youth were unemployed under Gairy. But the people started co-operatives for youth. The youth were given land to work under the 'idle lands for idle hands: programme. New food and canning plants were opened by the government. They modernised the fishing industry with trawlers donated by Cuba.

And the people had a say in the running of their country. Parish councils were started where the people could have a say in local affairs and in government. For many people, life was getting better. They were part of rebuilding a new life for their people.

And, when a power struggle developed inside Grenada last month, Reagan decided on a full-scale invasion.

A dispute developed between the prime minister, Maurice Bishop, and the deputy prime minister, Bernard Coard. They differed on how the government should be run. With the help of the army, Coard managed to get Bishop placed under house arrest.

### Bishop

But when members of the public freed Bishop, they were attacked by the army. Bishop and a number of cabinet ministers were killed. This was a great blow to the revolution.

The United States used these events - the instability in the country - to put a final nail in the coffin of the revolution. Troops fired on the Cuban workers building the Grenada airport. An airport which was their symbol of hope, of self-reliance and contact with the outside world.

The Americans claimed to rescue American medical students. But this was an excuse. For the past few years, the U.S. wanted to bring down Grenada's revolution.

The United States is doing the same thing in Nicaragua today. Up to now they have failed. Just as they failed in Vietnam in the 1960's and 70's.

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# Playing with the people's pack!

Instructions for card game.


FIRSTLY cut out each card and stick them on to pieces of cardboard. Make sure all the pieces of cardboard are exactly the same size.

There are six categories of five cards each. For example; civic, women, culture, etc.

UNIONS 

WOMEN 

STUDENTS 

YOUTH 

CIVICS 

CULTURE 

Here is a suggested game for four players.

1. Deal four cards to each player
2. The players can pick up and look at the cards
3. Put the remaining cards face downwards in a pile in the centre.
4. Turn one of the centre cards face upwards.
5. Each player has a chance to pick up one card from the centre.
6. With the five cards in his/her hand, the player can make two kinds of sets.

Each set can only have three cards. One set is made up of the same number from different categories or consecutive numbers of the same category.



7. The player throws a card away if he/she does not have any sets to make.



8. The game ends when all the cards in the centre are used up.

9. The player who has made the most sets wins.

10 The trump card (UDF card) (bennie) can take the place of any card if the player wants to complete a set.

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# grassroots The People's card game

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See page 19 for instructions.

**5** UDF UNITES! UDF DIVIDES APARTHEID UDF

**5** WE DEMAND OUR OWN TRADE UNIONS. UNITED WE STAND.

**2** TEACH US DON'T BEAT US! END TO CORPORAL PUNISHMENT.

**4** EACH ONE TEACH ONE. EACH ONE TEACH ONE.

**5** DOWN WITH GUTTER EDUCATION! EQUAL EDUCATION FOR ALL.

**4** RICHER, WE GET POORER. GIVE US HIGHER WAGES! THE BOSSES GET

**3** OPEN THE DOORS OF SCHOOL! LET US UNITE TO LEARNING TO ALL!

**1** OUR CULTURE IS OUR VOICE. LET US USE IT TO SPEAK OF FREEDOM.

**1** WE DEMAND HOUSES SECURITY AND COMFORT.

**3** WHY MUST WE DIE FOR OUR BOSSES? SAFE WORKPLACES! WE DEMAND

**1** THE FUTURE IS OURS

**2** OURSELVES. FORWARD WITH THE PEOPLE'S PAPER! WE SPEAK FOR

**2** RIGHT NOT A PRIVILEGE. ELECTRICITY IS A

**2** DISMISSALS! WE WANT NO UNFAIR JOBS FOR ALL!

**2** WORKER AND STUDENT YOUTH. UNITY OF

**3** OF OUR HARDSHIPS. OUR PLAYS SPEAK

**3** RENTS WE CAN AFFORD! WE DEMAND

**1** AN INJURY TO ONE IS AN INJURY TO ALL! WORKERS UNITE!

**3** WE ARE TIRED OF THE STREETS. GIVE US PROPER FACILITIES!

**4** TO PASS ON OUR MESSAGE. USING THE WALLS PEOPLE'S HISTORY MURAL

**4** MAINTAIN OUR HOUSES. MAINTAIN OUR HOUSES!

**5** WOMEN HAVE TWO JOBS - AT WORK AND AT HOME.

**4** BETTER FUTURE. LET US FIGHT FOR JOBS FOR ALL! WE DESERVE A

**5** TO SING THESE SONGS OF FREEDOM? WON'T YOU HELP

**5** BUSFARES AND TRAINFARES! WE DEMAND LOWER

**4** ARE OUR FUTURE. WE DEMAND PROPER CHILDCARE! OUR CHILDREN

**5** APARTHEID. END TO CONSCRIPTION! WE WON'T DEFEND

**1** WOMEN UNITE!

**2** TO SUFFER IN THE 'HOMELANDS'. WE ARE LEFT

**3** PAY FOR EQUAL WORK! GIVE US EQUAL