

LABOUR HISTORY OF SOUTH AFRICA

I. A NEW FORM OF SLAVERY

Before the white man came to Africa the people held the source of life and wealth, the land, in common. Their life was based on the soil. They bred cattle and cultivated sorghum. Some division of labour had however developed. There were specialized workers and smiths who made assegais. But they were a few and the economy was basically subsistence - people produced enough food for their immediate needs and the rest for exchange.

Throughout history communities have grown, conquered others and taken their land - we call this colonialism. In Europe such a movement began on a scale greater than ever before some 500 years ago. Because the Europeans had guns they were able to conquer peoples in Africa, Asia and America. In conquering them they began to believe they were born superior to other races - we call this racism.

Whites from England came to Natal 150 years ago to trade with the mighty Zulu King Shaka. Because he was strong they feared and respected him and Shaka welcomed them as his friends. But colonialism is not like a friendly guest who comes to visit - colonialism takes your home and then calls you the guest making you the servant in your own home.

But Shaka was a clever man and before he died he warned his people that the white men were not like guests - they had come to conquer his people and take their land. And this is what happened. The white men came in large numbers and they took as much land as they could find. They set up sugar plantations along the coast. But the African people would not work continuously for the white man because they had not yet been conquered and dispossessed of their land. So the colonialists looked to other parts of the world which they had conquered and brought slaves from there to work on the sugar plantations. They chose slaves because the white men had conquered them and taken their land.

were sent to all parts of the British Empire as cheap labour. In the Americas they were introduced after the abolition of the African slave trade. It was a new form of slavery - the colonialists called it 'indentured labour'. They said it was different from slavery because those who indentured themselves were not forced, as slaves are, but signed a contract to work for a period of five years at a time. But in fact it was a new form of slavery because the colonialists had taken their land in India and made them work for very low wages in bad conditions. They signed these contracts because they no longer controlled their land. In the next article we will describe conditions under which these Indian workers had to work and live on these sugar plantations.

IMALI OYICHITHAYO EMABHASINI

Emhlanganweni owaba ngomhlaka 28 ngoMgqibelo April eMgungundlovu amalunga e Rata Payers Association, aweziNyunyana razozonke izinhlanga eMakhaladi aboMdabu kanye namanxusa aNdiya baphelala kulomhlangano owaba uzokwenza isikhelo ngokukhushulwa kwemali yamabhasi. Okusuka kube kuya ku-10c emabhasini akwa kopeletsheni. UMin. N. Middleton weveza ukuthi amabhasi agitshelwa nashayelwa abangeMhlophe yiwo kanye enza kuhole abamhlophe kangcono ngoba ahlala ngasosonke isikhathi egcwele.

INyunyana isabhekene nenkinga enjalo-ke eHowick naqondana namabhasi aseMpendle. Akhushulwa kusukela ku-10c kuya ku-15c lamabhasi eMontrose. Leli yilungu lamayela angu 8. Njengoba iNyunyana inamalunga ayo asebenza kulalifemu ithinteka kakhulu ngalendaba ebhekene nezisebenzi zakhona. Usizo lwangokomthetho belusenziwa kodwa amakhosikazi aseMontrose aziyela mathupha kumphathi lokishi akhala ngalesenzo.

Umphathilokishi manjalo wathintane nomnini Mabhasi ngocingo nempela lweqondiswa udaba imali yabuyiselwa kwendala. INyunyana ayikabi nengqikithi egcwele kulolodaba. Amahemuhemu athi imali isazokhuphuka kodwa kuhlangezwa nendaba yokusathenziswa kwama-khushoni. Kuloludaba olunjena iNyunyana ibona kufanele abaninifemu yase SAPMCOOL kudingeka benze usizo kulokhu. Buyabongeka futhi ubuqhawe nenhlekani pho eyenziwa ngabesifazane ngokuba bakhale kuqala ngalokukhushulwa kwemali.

IZISEBENZI ZAKWALOLIWE ZIYANQBA

NgoMombuluko, mhlaka 22 April izisebenzi ezingu 13 zaKwaloliwe ezabe zixoshiwe ngoba zinqaba ukusebenza i-Ova seziphindiselwe emsebenzini. Isizathu esenza zale kwebe ngesokuthi zabe zinenkinga yezinto zokuhamba. Imali yamabhasi yabe ihlangana R13 ngenyanga ngakhoke zabe zicindezelwe ukuba zisuke eMkhondeni ziye eMabali ngezinyawo okuyibanga alingama khilomitha aw13. Uloliwe wacelwa ukuba enze usizo kulezizisebenzi ngohambo lwezo olude njengesethembiso sakhe asenza mhlazane iMakethe ithuthela eMkhonwani. Kodwa lokho akuzange kufazeka.

Isivumelwano sabo sathatha undanda lwesikhathi singafazeki. Manje izisebenzi sezikhokha kuphela ku zisuka eMabali ziya

eSteshini besa zithathwa ngesihle kusuka lapho ziya eMkhondeni lapho zisebenza khona. Okusho ukuthi izindleko zokuhamba sezihlangana R4.40 ngenyanga kuqhathaniswa nesamba semali engu R13 wakuqala. Ukubaluleka kwalesivumelwano kutshengisa ukuthi yini engazuzwa ngokubambisana. Kungaxaka ukuthi umfutho owenziwa amaphephandaba namalunga athile ePhalamande yiwo futhi owenza lomphumela wokuxazululwa kwalankinga. Kwakungeke kuzekuba nasidingo salokhu ukuba izisebenzi zabe zinelungelo lokuba ziziqokale abekhulumeli bazo ababezobonisana nabaphathimsebenzi. Abakhulumeli abafana neNyunyana ababezobhekela amalungelo ezisebenzi nezinkinga zazo. Enhlanganweni noma eNyunyana akudingekile kubekhona amagumbuqambo, elinye ngakobasi elinye ngasezisebenzini kufuneka nje into eyodwa ehlangene. INyunyana-ke iye isize kakhulu ekwakheni ubudlalwane obunokuthula be NHLANGANO.

INCAZELO NGOMCULO



Nansi eminye yemibono yomunye esimaziyo ocwaninga ngomculo nokusina kwaboMdabu. Siyethemba nizobhala nisishele ukuthi nicabangani ngalemibono. Nicabanga ukuthi iyiqiniso noma cha.

Ngokusho kwalomngani wethu selokhu kwathini umculo nokusina kuyingxenyeyempilo yansukuzonke ezindweni zasemaphandleni eAfrika. Imicimbi eminingi kanye nemisebenzi yonke inomculo. Futhi ke abaculi nezibukeli abuhlukaniswa, wonke uwonke uyacula. Uqinisile lapho umngane wethu?

Wabuye wasitshela nge nguquko acabanga ukuthi yenzeka emculweni waboMdabu ngesikhathi abantu besuka emaphandleni beya emadolobheni. Abadlali bomculo nabalaleli bawo kanje.

Emadolobheni abantu baqala ukwenza izinhlobo eziningi ezahlukene zemisebenzi; bazithola bebhekene nezinkinga ezintsha ezindaweni abasebenza kuzo nasemakhaya ngalokho basebeqamaba enye indlela yomculo.

Namuhla abantu balalela emisakazweni eziningi izinhlobo zomculo okungawona lowaya wasemaphandleni. Sekukhon umgqashiyo, imbube, amahubo kanye nejezi.

Kuvamile ukuthi izinto osekuculwa ngazo kulenhlobo entsha yasemadolobheni yomculo zehluka

kulezo okwakuculwa ngazo emaphandleni.

Ubuzo athi umngane wethu usemqoka yilona; Amaculo asemadolobheni aya ziveza yini izigigaba zemphilo yabaMnyama njengoba kwenza amaculo asemaphandleni na? Abantu bona bathiningalokhu?

Kukhona isikhathi lapho amaculo amaningi ayecula ngendlela abamhlophe ababephethe ngayo abantu abamnyama. Elinye eladuma yileli;

Nansi imotokazi iza kulolonke izwe Bayibiza ngephikaphu Nansiya iphikaphu Nansi nans'iveni "Liph'ipasi lakho? Iphi intela kuwe?"

Kuyiqiniso yini ukuthi aseyingcosana kunakuqala amaculo aloluhlobo? Umhlobo wethu ucabanga ukuthi namhlanje abaculi abaningi baculela ukuthola imali, abasanaki kakhulu ukucula okuzoveza inhlalo nempatho yabakubo abahlala besebenza emadolobheni. Futhi amaculo akhombisa ukukhathazeka nokuhlupheka kwabasebenzi abamnyama awenziwa emsakazweni ngoba ulandela inqubo kaHulumeni!

Uma wazi amaculo acula ngokucindezelwa kwabasebenzi boMdabu emadolobheni singathokoza uma ungewathumela kithi ukuze siwalobe lapha ephepheni. Nabanye boMdabu abangakwazi bangathola ukuwafunda bawedlulisele kwabanye.