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SPEAK

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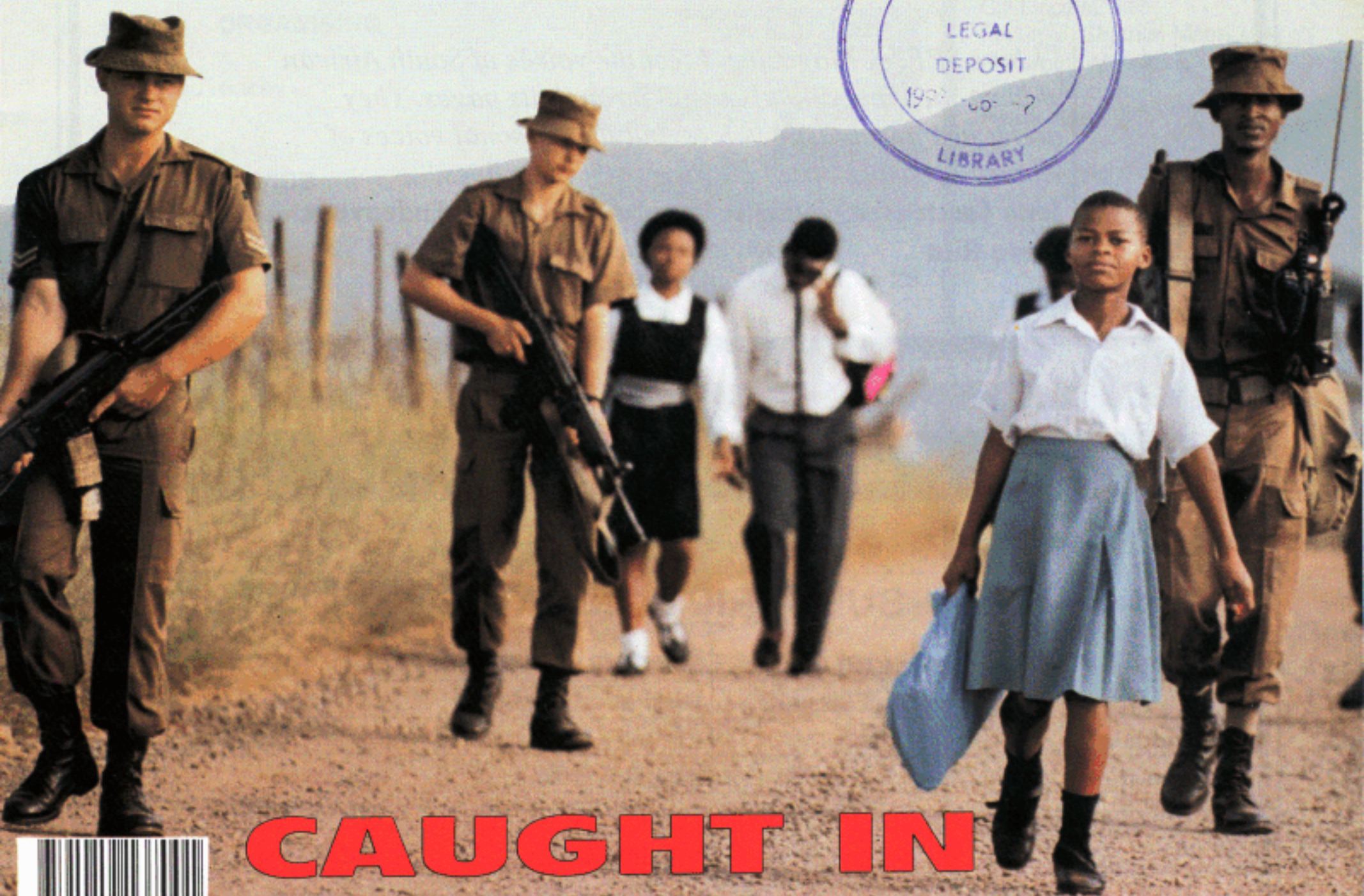
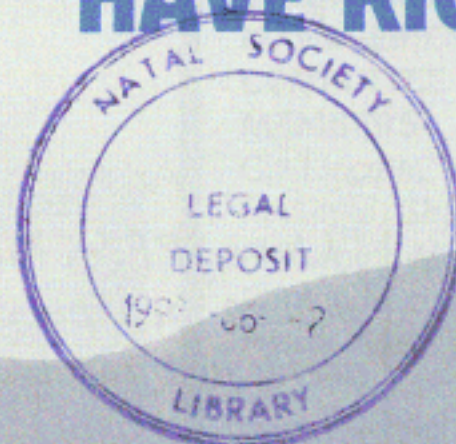
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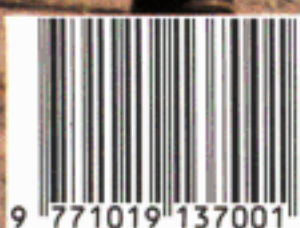
- TV
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WOMEN SAVE MONEY the stokvel way

SHOULD FATHERS HAVE RIGHTS?



CAUGHT IN THE CROSSFIRE



What do people say about SPEAK?

"SPEAK has now become the traditional weapon of women. It is a forum where we can air our views to educate our womenfolk and at the same time liberate our menfolk."

**Phindi Mavuso,
Azanian Youth Organisation**

"SPEAK's wide coverage of issues around women's lives increases the awareness of readers. SPEAK's wit and simplicity makes it an accessible mouthpiece for South African women."

Ivy Matsepe, Education Development Trust, Johannesburg

"I love SPEAK Magazine. I feel the voices of South African women speaking directly to me through its pages. They aren't just journalistic voices, but the personal voices of women speaking about all aspects of their lives."

Jean Carstensen, Feminist International Radio Endeavour, Costa Rica

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INSIDE

PEOPLE

Women caught in the crossfire

The war in Natal

Chris Hani

Women pay tribute

Women farmworkers

The forgotten people

Should fathers have rights?

A father tells his story

5

10

20

22



Women caught in the crossfire

page 5

POLITICS

How will elections work?

8

Women vote!

16

Pull-out poster

Eritrean women

24

Fighters and builders

ORGANISING

Stokvels

12

Saving you money

ADVICE

You and your marriage

14

Divorce



Health care: not only for the rich

page 28

HEALTH

AIDS

18

Rights and responsibilities

Health care:

28

Not only for the rich

Briefs

30

REGULARS

Readers talk back

2

Kwa-Sophie

4

As a matter of fact

31

Taxi Talk

32

Community Notice Board

33



Should fathers have rights?

page 22

WIN

Radio

Calculators

TV

See back cover

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Cover photo by Mark Wing

COMMENT



Chris Hani



Oliver Tambo

HAMBANI KAHLE, MAQHAWE

In one month South Africa lost two outstanding leaders: SACP General Secretary Chris Hani, who was assassinated and ANC National Chairperson Oliver Tambo, who died as a result of a stroke.

Both men gave their lives to the liberation of all South Africans - to building democracy and justice in place of racism and cruelty. Both played a leading role in the armed struggle and Umkhonto we Sizwe.

Both were loved and respected by millions of South Africans inside and outside the ANC-SACP-Cosatu alliance.

Both showed unusual commitment to the struggle for women's equality in democratic organisations and society.

In 1981 Oliver Tambo criticised the ANC for continuing to be a male-dominated organisation and urged women in the movement to take the lead in the struggle to change this. At the time of his death, he was chairperson of the ANC's Women's Emancipation Commission.

Chris Hani actively

encouraged the participation of women in decision-making structures of the SACP, which is one of the few organisations to have included women in its negotiating team from the start of talks. Unlike so many leaders, he put his beliefs about women's equality into practice at home and at work.

Hani's assassination highlights the urgent need for democratic, non-racial elections. While the apartheid government remains in power, there will never be an end to the killings.

Hani himself understood the forces that killed him. He said violence is **part** of the government's negotiating strategy. So while it negotiates, Hani said, the government is still using violence to weaken and destroy the democratic movement.

We have lost two leaders with wisdom, courage and vision just when we need them most.

The best tribute to them will be to work even harder to achieve the freedom and justice they lived and died for. ☉

Talk

Customary marriage problem

In your last month's edition I read about customary marriages by Cathi Albertyn.

I am one of those women who is married in a customary marriage. I am not satisfied with this marriage. My husband promised to marry me after he paid the lobola. Since we have stayed together in a new house he does not talk about marriage any more.

When I reminded him that he promised to marry me after the lobola was paid, he got cross and beat me. So I do not know what to do. He will not agree to go to the Commissioner with me, and I love him very much. Please help me. I do not know what to do.

Worried Woman
Pretoria

Thank you for your letter to SPEAK magazine.

We hope that the following information will help you with your problem.

You mention that you are interested in going to the Commissioner. Is this because you wish to get a marriage certificate in order to have written proof that you are married by customary law? Or do you wish to change your marriage from a customary marriage to a civil marriage? Both of these can be done by a Commissioner.

However, if you want evidence of your customary marriage, it is possible to use oral evidence. This can be done by getting the local chief's support for the

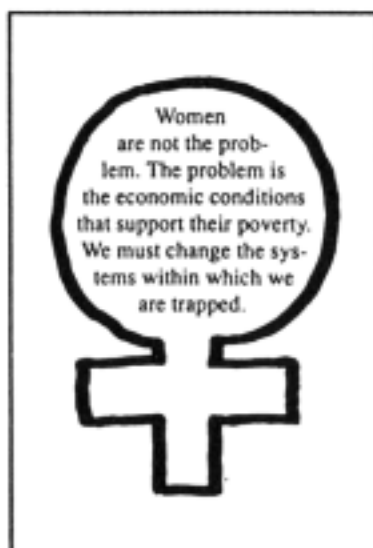
back

Thanks to all readers who have written. Please keep your letters flowing in. We are often forced to shorten letters because of space. Send your letters to:
SPEAK,
 PO Box 261363,
 Excom, 2023
 Johannesburg
 South Africa

Beautiful work

I am a great admirer of the beautiful work you all do at SPEAK. I'm just writing a little note to say keep on keeping on. Many South African women are proud of you.

Gcina Mhlophe



marriage. Alternatively, people in the community, the family of your husband or yourself, can give their word that you are married, and that you have changed your surname, if you have.

I hope that this information will help you in sorting out your problem. If you need more help, you can contact the Wits Law Clinic on (011) 716 5657

Editor

Congratulations

This note is to congratulate all the women involved in producing SPEAK. Good work! Although we do not often publish articles from SPEAK in our newsletter since it is so different in nature, we do enjoy receiving and reading the magazine. It keeps us informed about what is going on.

Beatrijs Stemerding
 Women's Global Network for
 Reproductive Rights
 NZ Voorburgwal 32
 1012 RZ Amsterdam
 The Netherlands

Congratulations to the lucky winners of SPEAK competitions!

Radio Cassette Competition

This great prize worth R400 was won by Victoria Monyaki, Mfuleni, Cape.

Book of African Proverbs and Sayings about Women

This book, *Source of all evil*, has been won by 30 lucky competitors:

N Magijima, Langa • Jacob Nthontho, Parys • Margaret Letsoalo, Tzaneen • Margaret Monamodi, Johannesburg PhillipMongatane, Bronkhorstspuit • M C Ramoshaba, Phalaborwa • April Radebe, Heilbron • Alfred Mbele, Heilbron • V Mahlangu, Hendrina • Simon Matla, Arlington • Paulina Baloyi, Daveyton • P L Phetla, Groblersdal • George Sambo, Louis Trichardt • Joyce Nobela, Brits • Gloria Kotela, Transkei • Isaac Shipalani, Giyani • Doris Papi, Daveyton • Freddy Matjie, Witbank • J N Sibiya, Spruitview • Fanyana Mngxitama, Potchefstroom • Samaria Mkansi, Letsitele • Michael Sebifelo, Brits • Enos Montsho, Hebron • Julia Tau, Hertzogville • Thembi Maseko, Vereeniging • Geophrey Magale, Burgersfort • Thokozone Nkosi, Kabokweni • Hope Mosia, Johannesburg • Julia Mathisi, Aliwal North • V J Mathaseko, Kroonstad

Kwa-Sophie

Women's work

A man interviewed by SPEAK insisted that he supports women in the fight for their rights. "Housework **must** be shared," he argued strongly. "There **must** be equality in the home."

"Do you share cleaning the house?"

"Oh, yes, of course."

"Do you wash clothes?"

"Of course."

"And do you wash your baby's nappies?"

His face dropped in disgust.

"Look there are some things a man simply **can't** do ..."

* * * * *

702 - Male Talk Radio

A listener called in to Radio 702 the other day to tell a joke. "How many men does it take to change a light bulb?" "None - it's a woman's job ..." "Ha! Ha! Ha!" 702's Gary Edwards burst out laughing ... that was a **real** joke. Later the same day, Edwards asked: "Is



there a feminist movement in South Africa?" His ignorance is not really surprising. After all, 702 has huge advertising billboards up all over Joburg saying: "One man one quote".

* * * * *

Men throw women around

The Citizen newspaper recently gave half a page to an article called *Why women throw things*. According to the article, there is a psychologist in private practice who believes that women throw things as a substitute for actually hitting a man - they're reluctant in case the man hits

back. He also thinks that women have an in-born sense of moderation, so that when they do throw things, they deliberately miss. Prof Rita du Preez of Pretoria University is quoted only towards the end of the article. She says she is not aware of research done on the subject, but points out that if women do show a tendency to throw things around, "it should be remembered that men throw women around".

* * * * *

Quote of the month

"The only thing really new that we could do to try to save mankind in the 21st century would be to suggest that women take charge of the world ... Man's hegemony [domination] has squandered 10 000 years of opportunity." Gabriel Garcia Marquez, winner of the 1982 Nobel prize for literature. ◉



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Women from Table Mountain near Pietermaritzburg flee at night to escape attackers

Women caught in the crossfire

The war in Natal started 13 years ago. More than 17 000 people have already died. Lakela Kaunda investigates the effects of the war on women

Women in the Natal Midlands are used to living in crowded refugee centres and wondering if they will live to see the next day.

Hundreds of women have been left homeless and many have lost their loved ones in areas such as Richmond, Mooi

River, Table Mountain, Estcourt, Ladysmith and Imbali township outside Pietermaritzburg. Some

Please turn over

of the killings can be linked to membership of political organisations. But sometimes women are just shot dead as they are walking to church or sitting in a taxi.

“Women are seen to be soft targets who will not hit back. It is also a strategy to get the whole family to move if you hit the mother and the children. This is a war with no morality,” says Thoko Nene of the executive of the Midlands ANC Women’s League.

Women in Imbali

About 26 Imbali families have fled their homes. Home is now the Dutch Reformed Church in the township. The church has no water, electricity or toilets and people have to depend on others living in houses near the church. The church is the size of a two-roomed house. The women say it is better than their homes where they are woken up by the sound of gun shots every night.

One of the women living in the church is Isabel Zondi who fled her Sinkwazi Road home. She is bitter and angry. “The Inkatha people took all the furniture which I later recognised at an IFP home at the hostel. I asked police to accompany me there to fetch it. The IFP people threatened us and the police said they would not proceed with the raid.”

Selvasia Mngadi was shot in the mouth and leg during an attack on her Mbabazane Road home. “They invaded my home in front of soldiers and set it alight. I am now squatting with friends in the Vietnam Section of the township because my home is an empty shell.”

Beauty Ngcobo, the wife of slain Imbali Inkatha leader Thu Ngcobo, is also a constant victim of attacks. Her husband was regarded as a warlord and was hated by the majority of Imbali residents. Beauty and the children have never known peace.

In Imbali there is a new source of terror. There are young men who used to be comrades in the ANC until about two years ago. They are well armed because they were protectors of the community at the height of tensions. They now drag defenceless young women from their homes and rape them.

“They invaded my home in front of soldiers and set it alight. I am now squatting with friends because my home is an empty shell.”

Caught in the crossfire

In Table Mountain six children were brutally murdered in an ambush attack in March. Mothers wailed as the innocent children were buried after an emotional speech by Inkatha president Mangosuthu Buthelezi.

In a revenge attack, six women were killed in an ambush in Nkanyezini near Table Mountain.

Women in Bruntville have been caught in the crossfire of the war between hostel dwellers and youths in the township. Many women have been killed trying to protect their children. In 1991, 12 women were brutally murdered by hostel dwellers while sitting in their homes. Hostel dwellers claimed that youths living in those homes had killed one of their colleagues.

Women have not folded their arms

Women have taken to the streets many times to demand that authorities take action against



Women in the Natal Midlands are used to squatting in crowded refugee centres when violence forces them to leave their homes

Photos on pages 5 and 6 by Clint Zassman, Natal Witness

killers, rapists and abductors.

Last year Pietermaritzburg was brought to a standstill for a week when members of the ANC Women's League organised mass action to force the state to remove 32 Battalion from Imbali township. There were marches, pickets and sit-ins at government buildings.

Many women were arrested and jailed for weeks. They were not released until they went on hunger strike. Eventually 32 Battalion was removed. 32 Battalion, accused of violent attacks in many parts of the country, has since been disbanded.

Currently 15 women from Bruntville in Mooi River are facing charges of trespassing. They occupied the local police station, demanding the state of emergency be lifted because it gives police powers to harass residents.

"I saw hundreds of men advancing and I grabbed my children and ran. I was only wearing a night dress and I did not know where I was going. I am not going back to Maqongqo. If a relative dies, let them be buried without me and my children. Men in that area are animals."

Starting over

Khonzeni Khoza of Maqongqo near Table Mountain nearly bursts into tears when reminded about the night she left her home. "I left Maqongqo in the middle of the night minutes after the home of our chief



Photo by Mark Wing

"If a big fuss is made each time one black person is killed, like the government and its security forces do when one white person is killed, this country would be peaceful," says Khonzeni Khoza, who fled from violence in Table Mountain

Mhlabunzima Maphumulo was attacked," she recalls. "I saw hundreds of men advancing and I grabbed my children and ran. I was only wearing a nightdress and I did not know where I was going. I walked 20 km in the dark until I reached Pietermaritzburg. Some sympathetic people in the coloured community gave me shelter. I am not going back to Maqongqo. If a relative dies, let them be buried without me and my children. Men in that area are animals."

Khoza and other displaced people settled in plastic shelters on an uninhabited plot on Otto's Bluff Road in Pietermaritzburg. On five occasions the Pietermaritzburg Council sent security men to demolish the shacks but residents refused to move. Women

and children were injured in the clashes between the security guards and residents.

Eventually the council allowed them to stay. They have now started a creche run by Gladness Ngubo, who also teaches literacy. The Happy Valley settlement, as they call it, has become a success story. "We were homeless but now this is our home. We will not move anywhere else."

Khonzeni Khoza believes the war can be brought to an end. "If a big fuss is made each time one black person is killed, like the government and its security forces do when one white person is killed, this country would be peaceful," she said as she worked in her vegetable garden in her new home. ☉

HOW WILL ELECTIONS WORK?

Since the death of Chris Hani, everyone agrees that elections must come sooner rather than later. But there is still no agreement about how exactly the elections are going to work

It is expected that every South African citizen over 18 years will be able to vote. We also know that each person will have to prove that they are a South African citizen and that they are over the voting age. To prove this, people will probably have to have an ID book. They may also be able to use other documents, such as a birth certificate or a pension book to prove that they can vote.

Getting ID

If you do not have an ID, you should get one now. Here we explain how to get it:

- First, you must apply for an ID book at the Home Affairs Department.

- If you have never had an ID book before, you must take along your old pass book, or your birth certificate, or any other document that can prove your date of birth.
- You must also take along two passport-size photographs of yourself and R3. Your fingerprints will be taken.
- If you give a postal address, Home Affairs will post your ID book to you.

Secret ballot

We also know that voting will be secret, in other words, no one will know who you vote for. Many people are afraid that others will find out who they voted for. This is not true - nobody

will know unless you tell them. If your boss tells you you have to vote for a certain party or be fired, you can pretend to agree. But when you vote, you can vote for the party of your choice. Your boss cannot find out who you voted for.

Registering to vote

We are not yet sure if voters will have to register to vote before the voting day. In most countries, you do not have to register: the government does it for you. But voters in the United States of America do have to register to vote. In other words, before the election day, they have to put their names down as voters.

In our first non-racial, demo-

GET YOUR ID NOW!

BE READY TO VOTE!



IF YOU DO NOT HAVE AN - ID BOOK, APPLY FOR ONE NOW AT THE HOME AFFAIRS DEPARTMENT.



TAKE YOUR OLD PASS BOOK OR YOUR BIRTH CERTIFICATE WITH YOU TO PROVE YOUR DATE OF BIRTH.



ALSO, TAKE 2 PASSPORT SIZE PHOTOGRAPHS OF YOURSELF AND R3. YOUR FINGERPRINTS WILL BE TAKEN.

Graphic: Marnik

cratic elections, voters may not have to register, but will probably have to show ID. On election day, you must go to the voting station and show a form of identification. This is just to prove that you are eligible to vote. Then you will get a ballot paper with all the names of the parties. You will go into a cubicle to vote. You must put a cross next to the party you want to vote for. Then you put the ballot paper in a box. You must not write your name.

Proportional representation

We are not yet sure which voting system will be used in the elections, but it is likely that the system will be proportional representation. In this system, voters do not vote for a person to represent them in parliament. Instead, they vote for a political party.

The parties then get seats in parliament. Of course, the party with the most votes will get the most seats in parliament. That party will then have the most say in running the country.

Parties with few votes will get just a few seats, or maybe none at all, depending on how many votes they get. In most elections, parties have to get a minimum number of votes to get a seat. For example, if 20 million people vote and Party A only gets 400 votes, that party probably won't get a seat in parliament.



The parties with seats in parliament then decide which of their people will get those seats. They write a list of names, which they sometimes publish before the elections. For example, if there are 70 seats in parliament, Party B will write a list of people it wants to get the seats. The names of the people will be numbered from 1 to 70. If Party B wins 40 of the 70 seats, then the first 40 people on Party B's list will each get a seat.

Proportional representation is used in elections in many countries in Europe. It is a good system in countries where the people are very divided - as in South Africa. The party with the most support has the biggest say, but proportional representation gives smaller parties a better chance than other systems do.

However, one of the problems with proportional representation is that many parties can stand in the elections. This can be very confusing for voters. The only way voters can have a clear idea of the party they are voting for, is if each party is freely able to tell the citizens what they stand for. For this to happen, we need political tolerance and independent media. ⚡



Matla Trust
 This page is a joint project
 of
MATLA TRUST & SPEAK

COMPETITION

WIN A RADIO!

Answer the question below and you could be the lucky winner of a radio.

What should you do if you want to make sure you can vote in South Africa's first democratic elections?

Place a cross in the box next to the right answer:

A. Join a political party.

B. Get an ID document.

C. Listen to the radio.

Name

Address.....

.....

Code

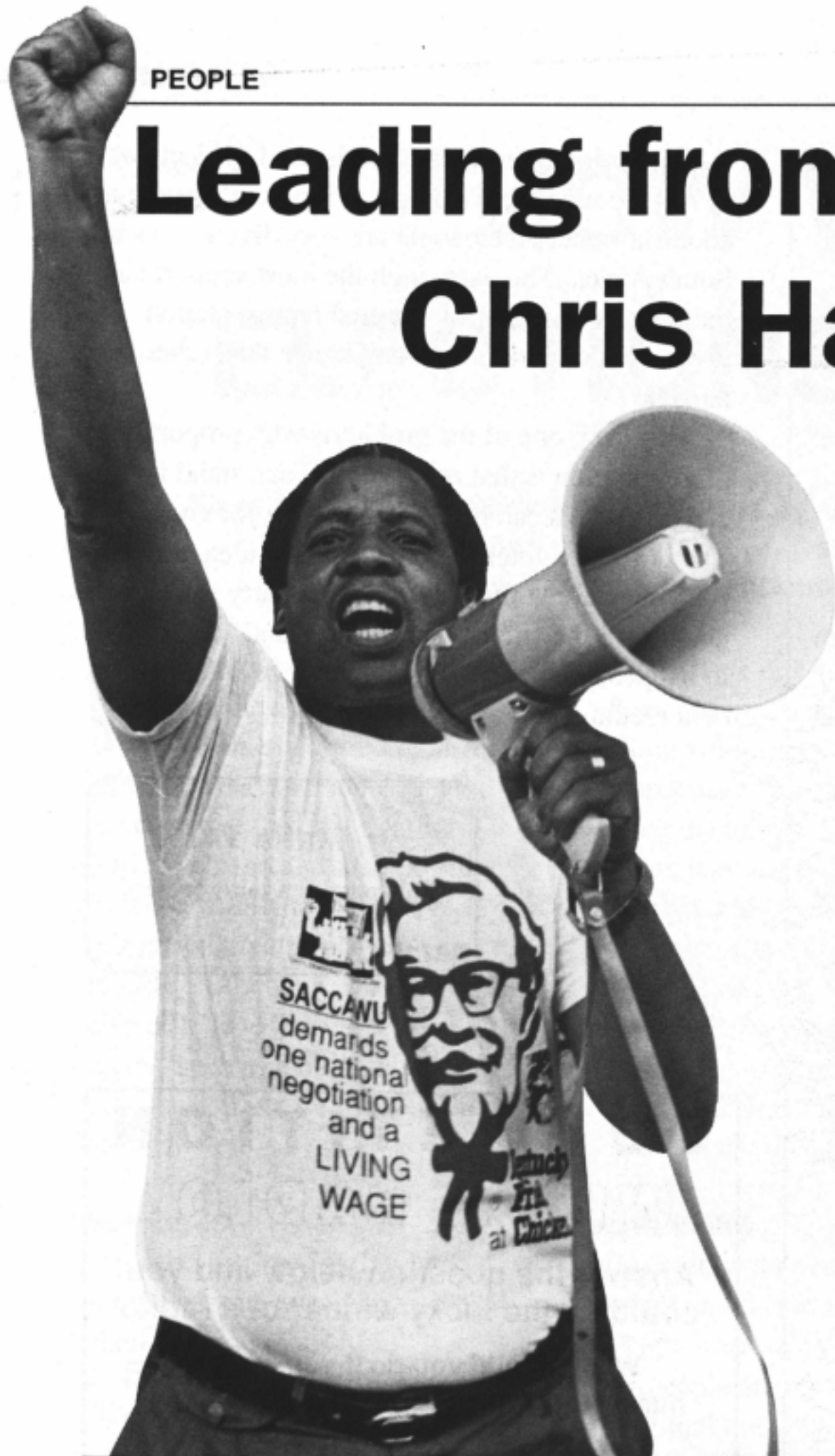
I agree to abide by the rules of this competition.

Signature

Send your entry to SPEAK/Matla Trust Voter Education Competition, PO Box 261363, Excom 2023, South Africa.

Competition rules: The decision of the judges is final. This competition is only open to people living in South Africa. Employees and relatives of employees of SPEAK are not allowed to enter. The closing date is 1 July 1993. The winner will be announced in the August issue of SPEAK.

Leading from the front: Chris Hani's life of struggle



Chris Hani, assassinated on April 10, dedicated his life to the struggle for democracy and freedom. He was a fighter for the rights of all: women in shacks, workers in hostels, peasants without land and children without schools. *Thenjiwe Mthintso* and *Jenny Schreiner*, who worked closely with Hani, pay tribute to him

Thenjiwe Mthintso, member of the ANC, MK and the SACP



I met Chris Hani when I joined the ANC in 1979. Chris was one of the few leaders in the ANC, SACP or MK who actively fought against women's oppression.

I had just come out of the Black Consciousness Movement (BCM) when I joined the ANC.

In the BCM, we believed you are black first before you are a woman. I therefore did not see women's issues as important. Chris was the first person who asked me what I thought about women's emancipation and feminism.

I was impressed when he said

gender inequality had to be addressed in the ANC. He was not like many of our leaders, who shout slogans but do not put those words into practice.

In the SACP, Chris insisted that the gender committee should not be made up of women only. He himself was a

member of the committee. When Chris talked about equality for the working class and the poor, he never forgot to talk about women.

There were times when I felt that I was given responsibilities because of the need for affirmative action, the need to give a woman a leading position. Chris strongly criticised me for doubting my own ability. He never gave me special treatment because I was a woman, but dealt with me as a cadre.

It is no secret that women in MK were expected to do extra duties like washing the uniforms of commanders, cleaning their tents and cooking. Chris rejected this. Leading by example, he cleaned for himself and washed his own clothes.

Everyone who lived in his house in Lesotho had household duties, including him. There were moments when he could not do political tasks because of personal duties.

Sometimes he had to take the children to school or he had to baby-sit. Chris always said: "Anyone who does not respect his own wife cannot be a revolutionary."

Sometimes Chris's wife, Limpho, would offer to wash the dishes when it was his turn, because she knew how tired he was. But his daughters would say: "No, no, no. He cannot get away with it. We have cooked and it is his turn to wash the dishes."

Chris learned many of these things as a child. His parents, peasants as they were, rural as they were, taught him that duty is duty. And duty must be done by everybody, in the home and in the fields.

On the day he was assassinated, he wanted to go for a run. His daughter insisted that he make his bed before leaving the house. This was the way of life in Chris Hani's family.



Chris Hani was Chief of Staff of Umkhonto we Sizwe until he took up the position of General Secretary of the SACP

Photos by Dynamic Images, ANC Photo Unit and SPEAK Magazine

Jenny Schreiner, member of the ANC, MK and the SACP



In 1985 I went outside the country to report to the comrades I was working with about our work in building the underground ANC and to get direction from them. Chris Hani took part in one of the discussions.

The comrade who chaired the meeting addressed Chris as "comrade leader". Chris responded in a gentle but firm way. "Firstly, I'm not a 'comrade leader', I'm a comrade. Secondly, the comrade from home can share her views with us, as she probably has a better understanding of the issues than I do, sitting here in exile."

He did not see himself as a leader who had all the answers. In this way Chris taught me to have the confidence to go back and take the decisions that were necessary.

Whenever I met with Chris, he raised the issue of gender struggle. He believed women's emancipation was impossible if women did not take part fully in all parts of the struggle and society. He did not treat me differently because I was a woman, but as an equal, a person who had something to offer.

Chris understood the difficult conditions we worked under at home. He never expected us to do something he was not prepared to do himself. His assassination mobilised people because of how he understood his role as a communist. He was rooted among the people and defended their interests. We need to follow his example. ✪

Photo by The Sisters; photos on page 13 by Thoraya Pandy, SPEAK Magazine



There are strong feelings of love, sisterhood and trust in this stokvel

Stokvels: sisterhood and trust

Stokvels are a type of co-operative group formed to help people cope financially. Everyone contributes money regularly and each member has a turn to get the money.

Today there are thousands of stokvels across the country. Some stokvels only deal with financial assistance for their members while others regularly organise social events. For many, stokvels are a place where they enjoy spending leisure time with people they trust.

Stokvels are part of every day life for thousands of South Africans. Sixty percent of stokvel members are women. Thoraya Pandy spoke to three women to find out what the attraction is

Warmth, understanding and a commitment to helping one another financially and in other ways are the benefits Chono Ntsihlele gets from her stokvel.

This, she says, is why she joined the women-only stokvel 11 years ago.

Although the aim of the stokvel is to assist members financially, it has become a home where these women discuss and share their problems. Ntsihlele says her life has changed since she joined the stokvel.

“We have women only in our stokvel which makes it easier for us to bond and to share our experiences,” she says.



Chono Ntsihlele says: "I can go to the women in my stokvel with any problem and I know I will get guidance and support"

"I can go to the women in my stokvel with any problem and I know I will get guidance and support. It really helps a lot."

Ntsihlele says her life would be dull without her stokvel.

"I look forward to our monthly meetings and feel like I've lost a lot if I miss one meeting."

Every month she pays a fee of R162. The money paid by the 20 members is given to two different members every month. A small amount is put aside for a burial fund.

"If members or their family die, we pay up to R800 to help cover the funeral costs. This money does not have to be paid back to the stokvel," she adds.

Apart from the fridge, stove and other expensive things she was able to pay for with straight cash using the money from the stokvel, Ntsihlele says she has become more confident about saying what she thinks and making up her own mind.

She also understands the problems women face better.

Thokozile Shoba was a founder member of her stokvel. Shoba says she started it because she saw how other stokvels helped people financially.

"It was difficult in the beginning because we did not know each other. It took us a year to really feel comfortable and to trust each other," says Shoba.

"Our stokvel is working well because everyone is committed to it. And it is not only because of the money."

"We often organise social events because we enjoy going out together," she adds.

Shoba is a member of another stokvel that helps people in the community who are in need.



Thokozile Shoba says she started a stokvel because she saw how it helped other people financially

"Members regularly contribute money to projects in our community. We also have fundraising events for our projects," she says.

Shoba says her stokvel bought blankets during winter last year for people living in squatter areas.

"We also 'adopted' a child six years ago because she does not have any family. She is doing her matric this year," she says proudly.

It took SPEAK's administrative assistant **Pumla Baloyi** a year to "truly" feel part of her stokvel.

"I could feel others did not really trust me because I was new. Now, there are strong feelings of love, sisterhood and

trust among all members," says Baloyi.

She says trust is the most important quality of any stokvel.

"You are dealing with a lot of money that people work very hard for. You must have faith in each other for the stokvel to survive."

Baloyi's stokvel often addresses issues affecting women in the home, workplace and society.

"Our members speak freely about their problems in meetings and everyone gets involved in solving the problem. In this way, we get to know each other better."

She says being able to pay for many expensive household goods with cash and not on Hire Purchase (HP) is a big relief.

"I've saved hundreds of rands that I would have wasted paying interest on HP goods over the years.



SPEAK's Pumla Baloyi says: "I've saved hundreds of rands that I would have wasted paying interest on Hire Purchase goods."

"I cannot see myself not in my stokvel. The sisters in my stokvel will always be there for me in my good days and in my bad days," says Baloyi.

She says her stokvel does not have men in it because, "if you have men around, you're not really free. We have also proven to ourselves that we can succeed without men." ●

YOU AND YOUR MARRIAGE: DIVORCE AND YOUR RIGHTS

Cathi Albertyn answers questions on how to get a divorce when you have a civil marriage and what your rights are

Where do I get a divorce?

Because divorce involves a change in legal status and rights, you have to go to the Supreme Court. This means it costs money to get a divorce. If you are African, you can use the "Black Divorce Court". This is cheaper because you can do the divorce yourself with the help of the clerk of the court.

What are the grounds for divorce?

The law says that you have to show:

- your marriage has broken down "irretrievably" (this means that the marriage is finally over); OR
- your spouse is mentally ill and has been in an institution for at least two years.

How do you start divorce proceedings?

It is best to use a lawyer, although this is expensive. The Legal Aid Board will help you free of charge if you earn less than R1 000 per month (over R1 000 if you have children, at R150 per child).

If you use the Supreme Court, your lawyer will write a document called a summons. This must be delivered to your spouse by the court. If you use the Black Divorce Court, the clerk of the court will help you with the summons.

What if your husband has disappeared?

You have to ask the court to serve a summons on his last known address or through the newspaper. You should use a lawyer for this. The process will take a few months.

What do you have to decide in your divorce court case?

There are three important issues:

- who gets guardianship and custody of the children (who takes care of the children);
- who keeps the property of the marriage and how it is divided;
- maintenance for yourself and your children.

These are usually included in the divorce summons. If a summons is served on you, you must defend yourself if you do not agree with any of the arrangements.

Who gets guardianship and custody of the children?

Guardianship rests in the father during the marriage. This means that he controls the property, rights and business affairs of the child. Both parents share custody. This is the daily care of the child. It includes decisions about education, morals and religion. It is usual for the mother to have custody of the children after divorce but you have to ask for



Artist Zenda Woodman

it in the divorce.

You can also ask for guardianship.

How is the property divided?

This depends on whether you are married IN or OUT of community of property or by ACCRUAL.

- If you are married IN community of property, the property of both you and your husband is equally divided between you.
- If you are married OUT of community of property, you are only entitled to your own property. If you were married before 1 November 1984 (coloured, Indian and white marriages) or before 2 December 1988 (African marriages), you can ask for some of your husband's property to be transferred to you on divorce. The court will grant this if it is "fair". It is usually done where the woman has stayed home to look after children and not increased her property; or where she has helped in her husband's business and received little or no pay for this.
- If you are married by ACCRUAL, the money and property gathered during the marriage is shared equally between you and your husband.

- If one spouse has been guilty of "substantial misconduct" (bad behavior) during the marriage, the other spouse may ask for a "forfeiture of benefits" of the marriage. This means that the "guilty" spouse will lose rights. As a result, he or she may no longer be entitled to their share of some of the property of the marriage.

Who is responsible for maintenance?

The duty of husband and wife to support each other financially ends at divorce UNLESS provision for maintenance is made in the divorce agreement. If you work or are able to work, the court may not grant you maintenance or may only grant you maintenance until you get a job.

The duty of parents to support their children lasts until the children are independent. You can always enforce this in the Maintenance Court. However you should include provision for maintenance of the children in the divorce agreement.

Dr Cathi Albertyn works at the Centre for Applied Legal Studies at the University of the Witwatersrand. ☉



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AND MAKE YOUR VOICES COUNT

WOMEN

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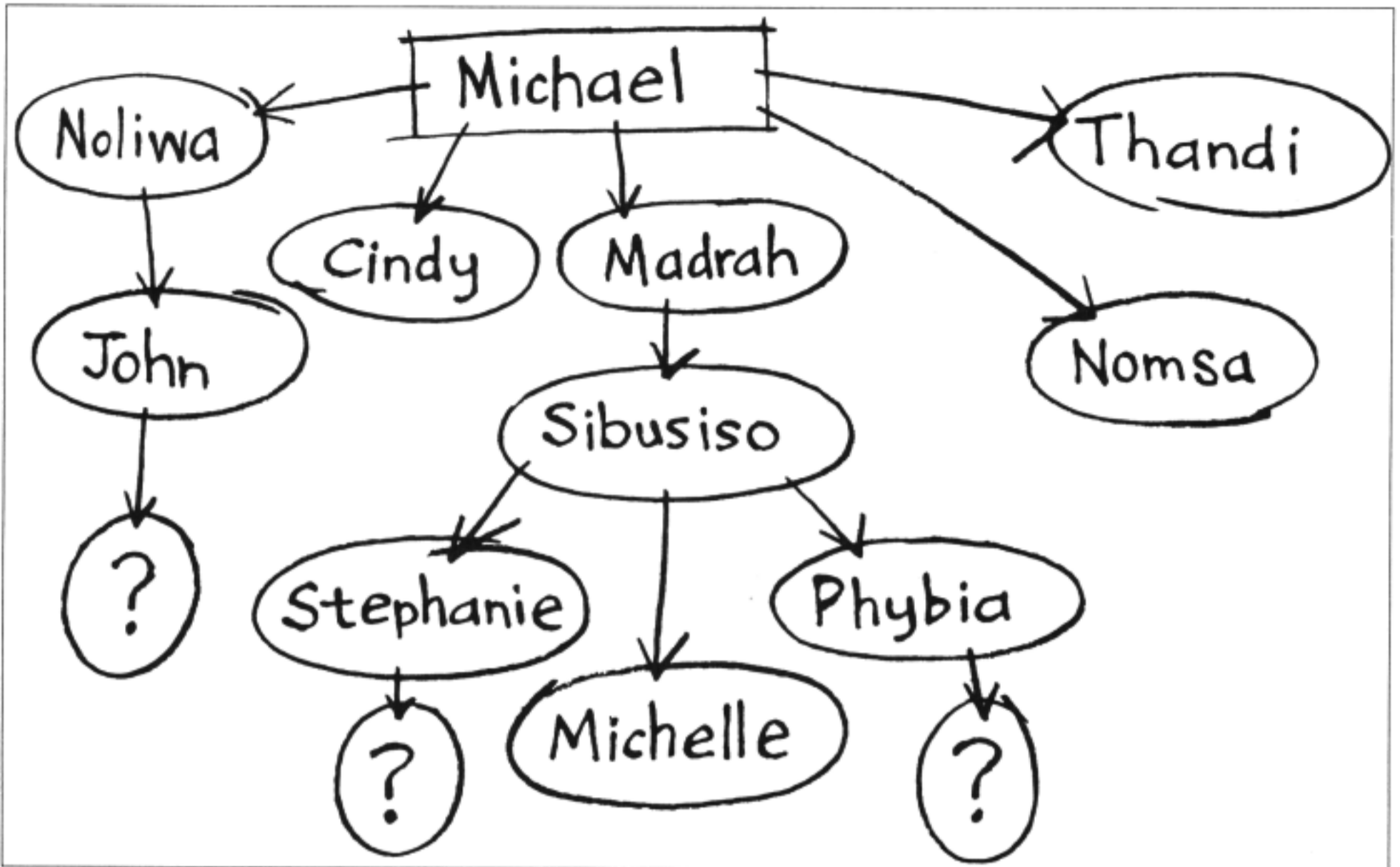


WOMEN VOTE!
AND MAKE YOUR VOICES COUNT

WOMEN

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One person with HIV can spread the virus to many people

People who have the HIV virus which can cause AIDS have the right to privacy and confidentiality. But they also have a responsibility not to infect others. Liz Floyd discusses the issue

Sophie was working in a Johannesburg old age home. One day her employer sent her for a blood test. The employer did not tell Sophie what the test was for.

Sophie later found out that the test was to see if she was HIV-positive. She did test positive - and she was dismissed from her job that same day.

To make matters worse, Sophie's co-workers told her family.

The fear of AIDS is so great that it can turn gentle people into monsters. Sophie's family was so afraid of getting AIDS that they beat her and chased her from her home.

When people think about AIDS, they think about death and dying. As a result, they may feel anger, shock and anxiety. Very often, they reject the person who has AIDS because they are afraid of catching it.

Many people are ignorant about how AIDS is caught.

Paul has a son with AIDS. Paul refuses to share a plate or a cup with his son. He won't even sit on the same chair or share the table with his child. Paul does not know he can't get AIDS by sharing a cup or sitting at the same table.

Lerato's baby is dying of AIDS. Her family

AIDS: RIGHTS AND

blames her for infecting the child with a disease that is spread by having sex (a sexually transmitted disease). But Lerato is not to blame - she was infected by her husband who was sleeping around. Lerato is treated differently from someone whose baby is dying of cancer.



"I'm sorry that there's no easy way of telling you."

The right to confidentiality

Because of the fear and ignorance about AIDS, people who have the HIV virus often hide the fact that they have the disease. An HIV-positive person has the right to confidentiality. In other words, the person has the right not to tell her employer or her family. After all, people with cancer do not have to tell other people.

At present in South Africa, no one is allowed to take your blood for an HIV test *without your permission*. Also, the clinic is not allowed to give the results of your test to anyone except yourself. If you do decide to have a test, you should go to a clinic that offers *anonymous testing* so that you do not have to give your name. The clinic gives you a number and when you go to get your result, you give the number only. This means that no one, except you, knows the results of the test.

Responsibilities

Although people have the right to confidentiality, people with HIV have very serious responsibilities towards others.

- They have the responsibility not to infect other people, for example, by having sex with

someone who does not have AIDS. HIV-positive people must tell their sexual partners that they are infected.

- They have the responsibility to tell health workers, because health workers can get AIDS by coming into contact with an infected person's blood.
- They have the responsibility to tell their families so when they get sick, the family is able to cope. It would be much easier for HIV-positive people to tell people about their disease if society learns to accept AIDS. Every one of us should make the effort to learn about AIDS and about how to cope with it.

If there is understanding and acceptance, HIV-positive people would not get chased from their homes and workplaces, and they would not be afraid to tell their sexual partners and families. The world would be a much safer place.



"That's right, get away from here. You've got AIDS. Do you want to kill us all?"

The HIV virus and AIDS are a serious threat to all of us. It is not possible to identify everybody in our country who has the HIV virus. Health workers believe 400 new people get infected every day. It is a big mistake to think you can avoid the HIV virus by avoiding people known to be infected. You may be infected by someone who is infected but has not gone for a test.

We have to live as if anyone we have sex with or whose blood we touch could be HIV-positive. ●

RESPONSIBILITIES

Under apartheid, farmworkers were not protected by labour law. After a long struggle by unions and organisations, the law has changed to include farmworkers under the Basic Conditions of Employment Act. *Bobby Rodwell* asked women farmworkers in the Free State what the changes will mean for them

The Forgotten People



Photos by Bobby Rodwell

Freda and Henrietta Mothibedi say their lives as farmworkers are very hard

Farmworkers are among the most exploited workers in South Africa. Their work, homes and lives depend on the attitude of individual farmers. During this time of drought and economic difficulties, many farmworkers are losing jobs and homes.

“There are no good times. We are the unlucky ones!” These were the words of Henrietta Mothibedi.

Henrietta and Freda Mothibedi live and work together on the first farm SPEAK visited.

“We work in the kitchen at the farm house from

6 am to 6 pm six days a week. We walk to the farm house and back. It is a very long way. We do cleaning, washing and ironing. It is very hard work. At the end of the month I get R55,” Freda said.

“It is impossible to live on that money. Our husbands also earn very little. At month end, we get a bag of mealie meal, no vegetables. We eat meat only once a year at Christmas time. We are always hungry,” Henrietta added.

“Sometimes we do not have time to wash and cook. Our husbands really help us. If we are late from the farm house, they will cook and look after

the little children. We cannot get off work, even if our children are sick," Freda said.

"We have heard of the new laws, from the newspaper and other farmworkers. But it will not mean anything unless there is a way of making sure that the farmers change conditions. Even if we as farmworkers know what our rights are, we do not have the power to change things. If we ask for an increase, we will be told to go," said Henrietta.

"People in the townships are lucky. They can organise together. We cannot do that on the farms. If someone starts to organise workers, we can say goodbye to that worker. He will be on his way out!" Henrietta told us. "There is a women's group at church, but we cannot go to the meetings. They are on a Thursday and we have to work."

On the second farm SPEAK visited, we were welcomed by the Maila; Padi, Mabe and Sello families who live together in a community on the farm.

"Life is not so bad for us on this farm. We get better pay than others in this area and have a lot of

vegetables from the farm. We give the other workers in the area vegetables so that they can have *bykos*, (vegetables to eat with pap)," Margaret Maila said. "If anyone is sick they are taken to the clinic and get time off from work."

Magda Sello, who works in the vegetable gardens on the farm said: "I start work at 7 am and work until 5 pm. I earn only R200, which is better than the women who work in the kitchen. They earn R100 per month. Men are better paid which is unfair. If you look at the work I do, it is as hard as men's work. But because I am a woman I earn less."

"The problem is, no matter how hard we work, it is not for ourselves, it is for the farmer," added Minah Padi.

SPEAK asked the workers if they had heard

about the new law. "Yes, we know about it. The farmer is worried. His attitude towards us is changing. He is not friendly any more and tells us if we do anything wrong he will fire us. The political changes in the country have made our lives more difficult," Minah said.

"We are not saying that we do not support the changes, we do! But the changes must make real improvements in our daily lives. At the moment things are very unsure. It is like a slow biting snake. We do not know when we will be left homeless," Margaret Maila told us.

We left with the words of Henrietta Mothibedi in our ears: "Our message to people in towns and townships is that they must not forget about the farmworkers. Our lives are very hard. Farmworkers are the forgotten people."



Women of the Maila, Padi, Mabe and Sello families live and work together on a farm in the Free State

THE BASIC CONDITIONS OF EMPLOYMENT ACT

Some of the new rights for farmworkers are:

- Workers work only a set maximum number of hours per day.
- Workers should have a one hour work interval (lunch break).
- Overtime and sick leave will be paid.
- Workers must have at least 14 days leave per year.
- Employers are required to give workers reasonable notice based on their length of employment.
- Child labour is illegal.
- No fines or deductions from wages are allowed.

But farmworkers are still not covered by the Wage Act and Labour Relations Act.

Thanks to the Farmworkers Research and Resource Project, PO Box 114, Wits, Johannesburg, telephone (011) 403 2908, for assisting with this story. ☉

A FATHER'S RIGHTS

For five years Sydney Frances battled to be part of his child's life. And because he was not married to the mother of his child, Frances had no legal rights. He tells his story



My relationship with Mary was very casual and lasted for only four months. Soon after we ended the relationship Mary told me she was pregnant. I had mixed feelings about it. I had no plans to become a parent and was angry, confused and upset.

"You have nothing to worry about," Mary said to me.

"I planned the pregnancy and want to be a single mother so I do not expect anything from you," she added in a very casual way.

I was shocked at what she told me and did not say anything. A month later, Mary came to see me again. This time she was singing a different tune.

"I have thought about it and

want you to be part of our child's life," she said.

By that time, I knew I wanted to play an active role in my child's life. I agreed with her and we moved in together. Our relationship was not wonderful but our daughter Ruth was what brought us together. But we both knew it would not last very long.

Ruth had just celebrated her

first birthday when my relationship with Mary ended again. This time it seemed final. She and Ruth moved away to another city. It was hard for me. I tried to visit Ruth as often as I could.

About two years after they had moved away, Mary telephoned me and told me she was getting married. I was happy for her and pleased that Ruth would have a father figure in her life. But Mary's telephone call also brought heart-breaking news for me.

"I don't want you to be part of Ruth's life any longer because it will be too confusing and upsetting for her to have two 'fathers'," said Mary - as if my daughter meant nothing to me. She had once again made a decision about my relationship with Ruth that was going to affect my life.

I begged her to change her mind but she would not listen to me. Mary knew I had no legal rights to see my daughter because we had never married.

Mary knew I had no legal rights to see my daughter because we had never married.

Whenever I was in the city where they lived, I would hide and watch Ruth from a distance. It was painful being so close to her but not able to talk to her.

In all this time, I made

What if she decides two months from now she does not think I am fit to be a father, I kept asking myself.

several efforts to meet Mary and her husband to discuss the issue but they kept saying it was best for Ruth that I stayed away.

I did until I got a call from Mary four years later. Her marriage had ended in divorce and she once again wanted me to play a role in Ruth's life. Although I was very happy, I could not help feeling scared and doubtful. What if she decides two months from now she does not think I am fit to

be a father, I kept asking myself.

Mary kept on changing her mind and making decisions without consulting me. I did not want to be hurt again and told her this would be the last time she did something like this to me.

Words cannot explain how I felt when I saw Ruth again. At first I was scared, but she made me feel as if I had just been out of her life for a short while. She was wonderful and openly gave me the chance to be her father again.

Although things worked out for me, I believe it is unfair that I have no legal rights to my child. ◉

The names of the people in this story have been changed to protect them.

WHAT THE LAW SAYS

The law says if a man is not married to the mother of his child then he has no legal rights to his child.

He can, however, take the matter to court and argue it is in the interest of the child for him to be part of his child's life. Only the courts have the authority to decide what is best for the child.

It is important to make sure that the law is fair to both mothers and fathers, giving them access to their children. This should apply to all parents, not only married couples.

ERITREAN WOMEN: fighters and builders

Women in Eritrea fought in their country's war to win independence from Ethiopia. Now the National Union of Eritrean Women has 200 000 members and women are active in rebuilding their country. *Thoraya Pandy* visited Eritrea last year



February 11 1990 was the day the Eritrean Peoples Liberation Front (EPLF) militarily defeated the Mengistu Haile Mariam regime of Ethiopia.

"When the gunshots died down and we realised we had defeated the Ethiopian army, everyone ran onto the streets rejoicing," says a former EPLF woman fighter.

"A few minutes later we got the news that Nelson Mandela was released from prison. We had a double celebration because the struggle of South Africans against apartheid was as important to us as our own struggle," says the fighter.

When the victorious EPLF marched into Eritrea's capital city Asmara, they found very

little money in the banks. More than a million refugees had to be brought home from exile and the whole social and economic structure had been destroyed. Factories, schools, hospitals and government services had collapsed.

The EPLF served as an interim government from May 1990 to April 1993, when a



Photo: courtesy of Voice of Eritrean Women

Women combatants of the Eritrean Peoples Liberation Front

referendum on independence was to be held. Within two years, the EPLF established government departments, re-opened hospitals, set up primary and secondary schools all over the country, provided a police force and a legal system with magistrates' courts. Street children and homeless people were provided with homes.

Government officials, including the president, ministers,

judges and teachers were not being paid salaries when SPEAK went to Eritrea. They were getting money for food and a place to live.

Eritrea is clean and there are no beggars on the streets. Unlike in South Africa, women can walk about safely at any time, day and night. As a woman, I found it particularly liberating being able to walk about freely, on my own, even late at night.

Women are playing a central role in rebuilding their country. Hundreds do voluntary work in all departments of the interim government.

Many were fighters in the EPLF. A third of the EPLF's combat forces were women. They were in the forefront of armed resistance.

These women are determined that their sacrifices in the struggle must not be in vain.

Women's rights are high on the agenda of the interim government and many women are in top government positions.

The National Union of Eritrean Women (NUEW) is helping to develop government policy. NUEW's present membership is 200 000 and it is still growing.

"NUEW holds regular workshops all over the country, providing women with skills in areas like health, leadership, financial management and literacy," says Askalu Menkorios, the union's president.



Askalu Menkorios, president of the National Union of Eritrean women

Menkorios says the role and position of women in Eritrea is changing.

"Men know that without women, we would not have won our struggle. If we won the struggle together then we must all benefit from it," she says. Menkorios admits it isn't always easy.

NUEW and the government are looking at the possibility of providing credit facilities for women, particularly rural women. This would enable

Terhas Habte joined the Eritrean liberation army as a foot soldier. She was eventually promoted to commander



Photo: courtesy of Voice of Eritrean Women

women to borrow money for small businesses or farming.

"Women work on the land but cannot own it because of customs and traditions," says Menkorios.

"Now the laws are changing and if women have the money, they can buy land," she adds.

At its last congress, the union decided to break away from the EPLF. Menkorios explains that while the union supports the government, it is important for women's organisations to be independent.

"NUEW must be the voice for all women in our country."

Menkorios's own story is fascinating. She was born in Asmara and lived there until her family was forced to leave the country. She completed her schooling in the USA. She worked as an air hostess for a few years.

In 1975 she joined the EPLF. Menkorios worked as a "barefoot" doctor, travelling from place to place to care for the wounded. Like most "barefoot" doctors, she had not studied medicine but had received basic

medical training.

Menkorios speaks proudly of the active participation of women in the armed struggle.

Asked why so many women joined the armed forces, Menkorios says: "Everyone was affected by the terrible things done to people by the enemy. They burnt our villages, tortured us - especially women and children. We lived in fear all the time.

"Women were not going to sit about while their menfolk did the fighting."

It is easy to spot women ex-fighters in Eritrea, with their short hair and army-like clothes. Though many were injured in the war, they feel no hatred or bitterness. Instead they speak of rebuilding their country and maintaining the peace they fought for and won.

Eritrea is an example of a people's true commitment to the development of their nation.

Thoraya Pandy went to East Africa last year on a trip organised by the Institute for a Democratic Alternative for South Africa (Idasa). The aim of the trip was to form links between organisations in South Africa and countries in Africa.

HEALTH BRIEFS

TB kills

Every 40 minutes a South African dies of tuberculosis (TB). The South African National Tuberculosis Association (SANTA) has launched a six-month campaign to spread awareness of the threat of TB. The World Health Organisation reported that a third of the world's population is infected with TB, a disease which was thought to be under control. Most people with TB and 95 percent of TB deaths are in developing countries. In Europe and North America the number of TB cases has risen significantly in the past five years.

Cold shower can do you good

A British researcher says experiments done on 200 people have shown that regular bathing in cold water boosts sexual energy, helps fight off viruses and helps

blood circulation. However, he warned that people shouldn't just jump into cold water but should first train their bodies to get used to cold temperatures. This, he says, could take up to three months.

AIDS spreading like wild fire

At least 1.5 million people (15 percent of the population) may be HIV-positive in Zimbabwe, according to Zimbabwe's Commercial Farming Union. The union says every day 1 000 new people are infected with the HIV virus and about half the Zimbabwean army is infected.

AIDS orphans

According to the World Health Organisation, more than a million children in the developing world have been orphaned by AIDS. It is estimated that by the end of the century, 10-15 million children will be AIDS orphans, 90 percent in Africa alone.

Breast is best!

The United Nations Children's Fund says the death of at least a million infants every year is because women no longer breast-feed their babies. Breast-milk substitutes are easily available and used even though the mother is capable of breast-feeding. This is happening despite overwhelming scientific evidence that breast-milk is best for babies.

Information is from local and international publications

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Agenda

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Health care:



Long queues at the mobile clinic in Daggakraal, Eastern Transvaal

who gets it?

Do women in South Africa have access to good health care? If you are a woman living in the city and earning a good salary, you may answer "yes". But if you are poor, unemployed or live in a rural area, for sure your answer will be "no", writes Khosi Xaba.

It is not an accident that there are many clinics and hospitals for the rich "white" areas and almost nothing for the poor rural areas in South Africa. This is the result of apartheid, which took care of the needs of whites and neglected the needs of blacks.

Today the best health care in the country is private. It is still mainly whites who can afford good health care because they can pay for expensive medical aid schemes.

The costs of health care are rising. A health service that will

provide health care for all is needed, especially for those who cannot pay. The focus of this health care should be more on prevention than cure.

Because there are so few health services in the rural areas, the health of rural women suffers most. It can take a whole day for a woman to travel to a clinic, and can cost her a lot of money for transport.

Women have such a big load of work in the home that it may be difficult for them to find time to go to the clinic. They are used to caring for others and seldom take care of their own needs.

Very often, women do not seek health care unless they are very ill. For example, a woman who has a lump in her breast may not go to a clinic until the pain is agonising. By that time, she may be very ill with cancer.

A pregnant woman, especially if she lives in a rural area, also suffers. If something goes wrong and she has to be rushed to hospital, she must first wait for transport. This can take a long time and if, for example, the woman begins to bleed, the baby may die because of the delay.

Women in rural areas and poor communities also cannot get quick help for accidents that happen at home. There are no services near them that provide basic first aid.

Another problem is that when a woman gets to a clinic, she

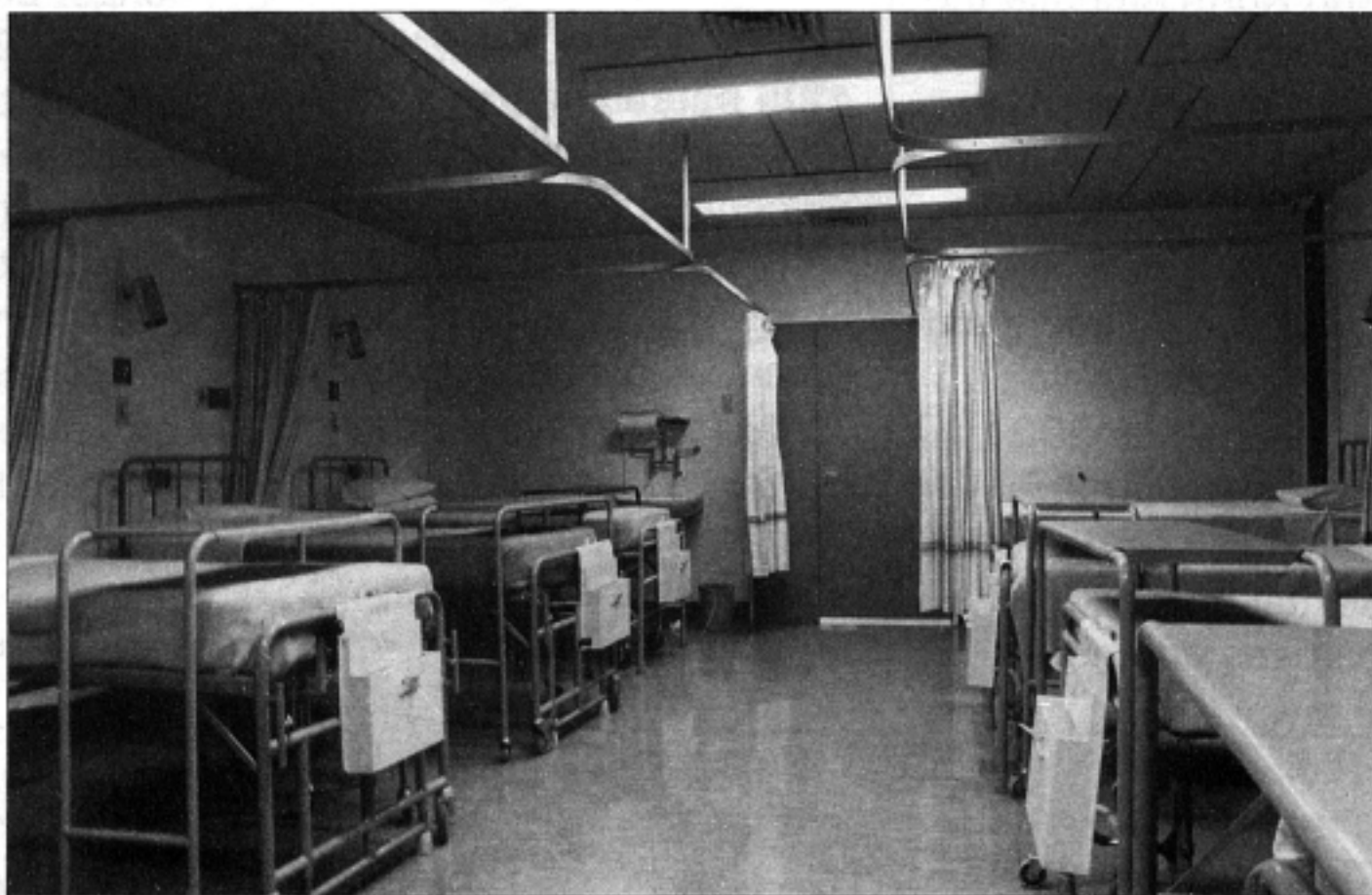
does not always get good service. Health workers often do not discuss the problem with the woman in a way she can understand. They see the woman as "ignorant" and therefore unable to understand. So a doctor or nurse will simply give the woman some medicine, without telling her what it is for and what its dangers are.

Health workers often do not take time to discuss with the woman what she can do to prevent the illness happening again. So the woman goes home with her medicine, without learning anything. This puts the

rather use other methods like taking the Pill or having an IUD put in her womb. The woman has no choice in the matter.

Learning about health is very important, not only for the woman herself, but also for her children. Mothers who are better informed are likely to have healthier babies. But often the real problem is not ignorance, but poverty. It does not help to know what kind of food you and your baby need if you can't afford it.

For all these reasons, it is very important that the health care service in South Africa changes.



An empty ward in the Johannesburg General Hospital

Photos by Gillie De Vries

health worker in a position of power over the woman. It is the health worker who makes decisions about what happens to the woman instead of empowering the woman to make informed decisions about her life.

Health workers also often do not tell the woman what her choices are. For example, a woman who goes to the clinic for contraception may be given an injection. The health worker may not tell her that she could

Firstly, we need a health care system that is close to people's homes. We also need a service that is "friendly" to women and teaches them how to prevent diseases and care for themselves. Women need to organise to fight for these services. Good health care that is close to home is a right, not a privilege!

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As a matter of fact...

Home for street children

The Twilight Children home in Hillbrow, Johannesburg, which provides food and shelter for street children has opened a new home for senior boys. The need for the new home is because of the increase in political violence and instability in South Africa. The existing shelter cares for 100 boys. The new shelter can care for 24.

Sex education for schools

The government of Malawi has come up with a creative way to deal with the problem of teenage pregnancy. A comic book, entitled *Sugar Daddy*, is being distributed to schools throughout the country. The comic shows the story of Chiphetsa, a young girl who becomes involved with an older man, attracted by the promise of financial and emotional security. Like thousands of

as many as four million abortions a year. Abortion is legal only if rape can be proved or if the life of the mother is in danger. Few of Brazil's thousands of rape survivors manage to claim legal abortions.

Suffer the children

According to the Christian Children Fund, more than a million children die every month from preventable diseases, seven million are refugees, 30 million are homeless and 150 million go hungry every day. It is estimated that one in five of the 1.6 billion children to be born during the next five years will die before the age of three.



Take a break or go to jail

A union in Italy took a worker to court because he likes working too much. The 63-year-old man had been working without a holiday for the past 24 years. He was told that if he did not take leave he would be sent to jail.

Indian women speak out against violence

The government of India has admitted there is a sharp rise in cases of violence against women being reported to the police.

other teenagers, she becomes pregnant and is expelled from school. Malawi's high birth rate contributes not only to poverty but also to serious health problems for women.

The women's movement in India has played an important role in breaking the silence of women about violence, with more and more women speaking out against it. Advertisements on domestic violence produced by the Delhi police have been welcomed as a positive step.

Four million abortions a year

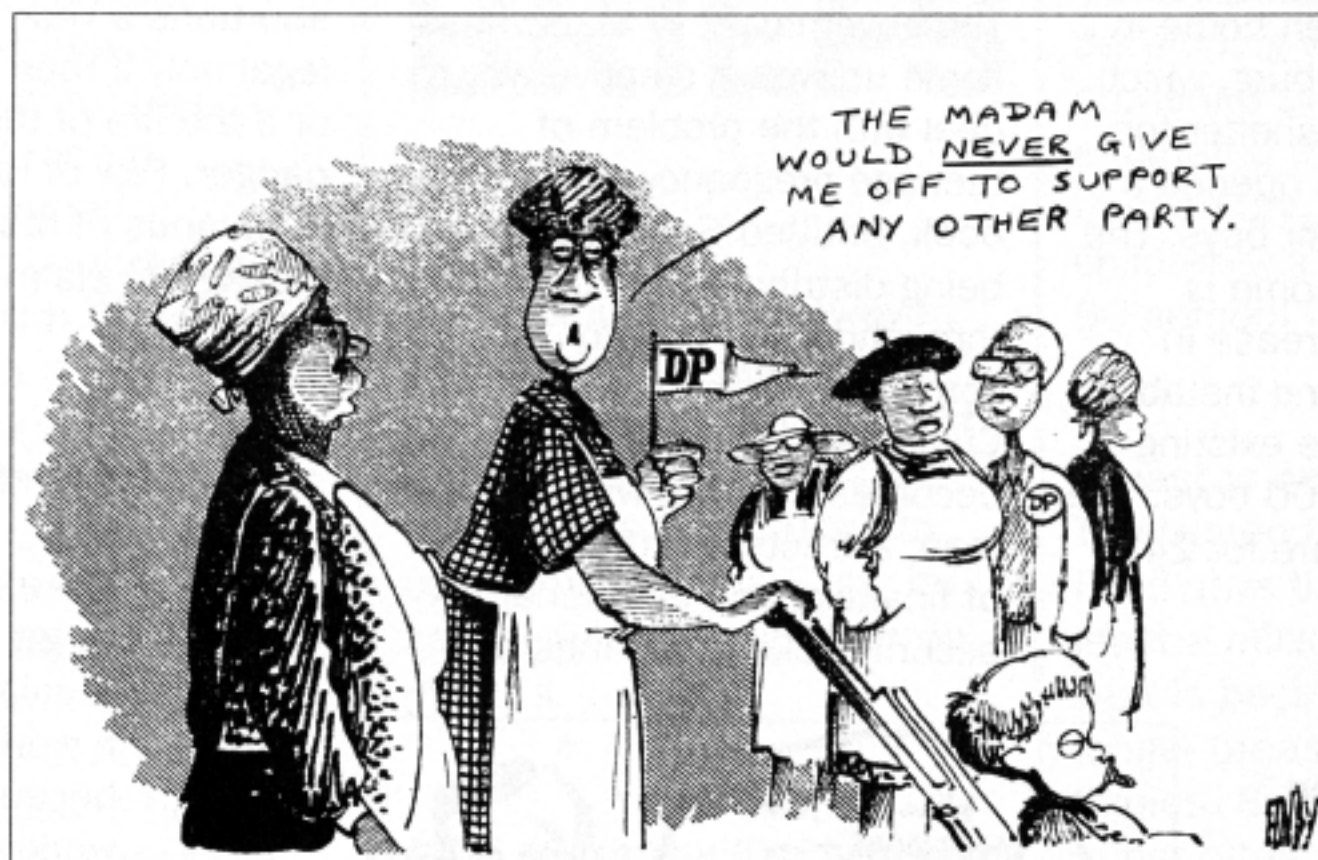
Abortion in Brazil is not legal, yet it is widely practised, with

Information from local and international publications

Rape report

Last year, 23 675 women and 685 girls in South Africa reported being raped. This resulted in 14 979 men being charged and 6 131 being convicted.

TAXI TALK



Dirty tricks

**Who gives our bosses the right to tell us who we must vote for in the coming elections?
A domestic worker, Xoliswa Nwandwe (not her real name), speaks out**

The life of a domestic worker is not an easy one. You do not have the support of a thousand other workers like in a factory or mine. Your union cannot defend you against your employer because domestic workers are not protected by law.

Our madams know we are desperate for our jobs, so when they talk to us as if we are their friends then we know something fishy is going on. All of a sudden our madams are telling us to go to meetings of the Democratic Party (DP) because it has always fought for the rights of domestic workers.

If this is so, how come our madams (who are members of this party) still pay us starvation wages and refuse to grant us basic rights as workers? And how come many of these meetings only take place on our day off? Probably because our DP madams would not be able to cope if we take off another day.

We think it is strange that the DP never invited us to meetings when we didn't have the vote. Now that we are going to have the vote, the DP is suddenly supposed to be concerned about our rights.

Employers are pressurising domestic workers to vote for the DP in the coming elections if they want to keep their jobs. Because work in this country is so hard to come by, people are prepared to do just about anything to hold onto their jobs.

Many domestic workers do not understand how voting will happen. They do not know that no one, including their madams, can find out who they are voting for because the vote will be secret. Domestic workers need to be informed of their rights in the elections.

But also, employers must know that we have the right to vote for who we want to. They must not be allowed to get away with such dirty tricks!

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NOTICES

Women's health event

The Women's Health Project (WHP) invites you to an event to mark the International Day of Action for Women's Health. The WHP will launch three booklets on women's health, battering and cancer of the cervix. Deaths caused by abortions will also be discussed.

Date: 29 May 1993
Venue: Central Methodist Church, Corner Pritchard and Small Streets, Johannesburg
Time: 11:44am to 3:00pm

For more information, contact Pinki Sithole
telephone: (011) 647 2054

Everyone is welcome.

Our Bodies, Ourselves

Greetings from Boston! We, the Boston Women's Health Book Collective, are pleased to announce the publication of *The New Our Bodies, Ourselves*, updated and expanded for the 1990s. This new edition of our women's health classic contains more than 700 pages of information written by and for women. The book costs 20 US Dollars and must be sent to: PO Box 192, Somerville, MA 02144, USA

We also have a wide range of other publications on women's health. We are encouraging organisations and groups to exchange their publications with us. For a list of our current literature, please send a Self-Addressed Stamped Envelope to the above address.

Literacy and Numeracy Course

The English Literacy Project (ELP) has an English Literacy and Numeracy Course for Adults. Drawing on 10 years of experience with learners, unions, teachers and other literacy organisations, this course is aimed at the special needs of South Africans.

The courses include handbooks for teachers and literacy groups. ELP can also run workshops for organisations and teachers on the use of the course materials.

For more information about the course, contact ELP at:
13th floor, RSA Centre
82 Jorissen Street, Braamfontein 2001
Telephone: (011) 403 2594

Women's Resource Centre

The Women's Leadership Training Project is starting a women's resource centre. They are appealing to people to donate books on the following topics: women's literature, African literature, feminist theology, health and youth. Books can be posted to: PO Box 32982, Braamfontein 2017, South Africa. People in Johannesburg can telephone Portia Makwane on 762 4916 to arrange for books to be collected.



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Employees and relatives of employees of SPEAK are not allowed to enter.

Your entries must reach us by 1 July 1993. The winner will be announced in the August issue of SPEAK.