

CALL FOR UNITY

The real fight is for our rights

ON the trains, on the buses and all over the Cape Flats, the people are shaking their heads and asking:

"Why did this have to happen?"

Nomhle, a sixteen year old from Crossroads spoke to Grassroots. "We are shocked. We are angry. We are sad that some have died and been injured in the fighting Crossroads".

These were the reactions of many people to what is said to be faction fighting between the people at Crossroads. Seven people died and 26 were injured. The houses and a community school were burnt down as a result of the fighting.

"Crossroads is our home. We have grown up here. We have suffered because we have no houses. Some of us have passes and others don't. This fighting is bad between our people. This is our country and we want rights for all. We cannot be divided", she said.

Over the years, the people of Crossroads have had to carry the burden of the government's vicious laws.

The people have been pushed from pillar to post. Piet Koornhof has made promises and more promises. Some of it he kept and others were simply forgotten. Some people were given houses and not others. Some were called 'legals' because they have passes. And, others were called 'illegals' because they have no passes.

All this was used to divide and control the people in what is now called a "Faction fighting between legals and illegals".

Mr Mpinga spoke to Grassroots He said, "We must not allow the government to sow divisions between us. 'Legals' or 'illegals', houses

or no houses, our fight is one".

Last year, close to 16 000 people were arrested for pass offences. Daily, men and women appear in the Langa courts and are faced with fines which they cannot afford. Women and children have filled the jails of the Western Cape for not having passes. There are early morning raids, shacks are pulled to the ground. Many nights the people sleep in the rain around camp fires.

Insecurity and fear is the life of the ordinary Crossroads resident. Overcrowding and a lack of facilities have caused health problems. In 1979 Bazar officials said there were 20 000 people at Crossroads. But, many think it is close to 60 000.

"We want the right to live and work where we choose. We don't want to starve in the homelands. We don't want to be told that Cape Town is for 'Coloured' workers only. We don't want to be divided from our brothers and sisters. How can we go back to where we come from? This is our country too", said Mr Mpinga.

No, this is not a simple matter. It is not simply a fight between leaders. We must not lose the real fight of the people of Crossroads, of KTC, of Modderdam or Unibell.

Mr Msinga an old man and Nomhle, a young girl said; "The real fight is for our rights. Let us not be misled in this fight. This is the concern of all our people.

People's protest.....



KTC women march on the Administration Board to demand houses.

State's response!



Police move in to stop the march.

"AN injury to one is an injury to all" There were cries of Amanda and singing of workers' songs. This was the scene as trade unionists left the conference hall after a two day meeting.

FOURTEEN independent trade unions representing more than 300 000 workers met at a summit conference in Cape Town recently.

This was the fourth meeting between the unions over the past two years in the search

for a wider unity in the trade union movement.

In spite of many differences between the trade unions, the call was for unity workers need a fighting defence against the problems facing them. A defence against attacks by the state and the bosses.

Mr. Botha, we have given our answer

PW Botha wants to have a referendum to see if whites accept his constitutional proposals which have been widely rejected by the people.

The people have said they will not be fooled by the referendum, which is seen as an attempt to win voters for Botha and the National Party.

The Cape Areas Housing Action Committee has rejected the referendum.

MAJORITY

CAHAC said: "Any real constitution for South Africa will have to be approved by all the people of South Africa. A referendum for whites will not show how the majority of the people feel about the constitutional proposals.

"The people have already given their answer. All over the country, the people have said no to the president's council and the constitutional proposals.

MANDATE

"Botha is aware of this and he is afraid of the people's rejection. Now he has called for a referendum for whites to reassure him.

"A mandate from the whites does not mean a mandate from the people of South Africa."

Committee

The unions decided to form a feasibility committee to work out the details of forming a new federation of trade unions. Guidelines were laid down for the committee. These were:

- to discuss and gather materials from different unions on the structure and policies of a new federation.
- unions will submit proposals. These proposals will be circulated between the different unions and
- a conference will be convened of trade unions within three months to discuss the different proposals.

Six Unions

At this stage, there are six unions serving on the feasibility committee. Some of the unions will be taking the proposals back to their organisations for further discussion.

The following unions are serving on the feasibility committee: Food and Canning Workers Union (FCWU); General Workers Union (GWU); General and Allied Workers Union (GAWU); Commercial Catering and Allied Workers Union (CCAWUSA); Cape Town Municipal Workers Union (CTMWA); Federation of South African Trade Unions (FOSATU) and South African Allied Workers Union (SAAWU).

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WE MUST UNITE TO WIN OUR DEMANDS!



'Better understanding between unions' - talks

A summit meeting between independent trade unions held in Cape Town recently, could pave the way towards a united trade union movement.

This has been the fourth conference to discuss unity in the last two years. The talks which were held in Port Elizabeth in July last year, ended in a deadlock. "There was no basis for unity at this stage", said trade unionists after the meeting.

One block of unions argued that they could not participate in a federation with unions that were either registered or sat on industrial councils. A united trade union movement seemed a step or two out of reach.

Conference

The Cape Town conference held on 9th and 10th April was initiated by the General Workers Union. Fourteen unions around the country were contacted to re-open the unity talks. All fourteen unions attended the recent conference.

Over the past few months before this conference, some unions continued with the efforts to bring about unity. In Cape Town, Durban and Johannesburg, the Food and Canning Workers Union, acting on a resolution from its annual conference, called meetings between community organisa-

tions and unions. The aim was to inform the community of the efforts at unity.

In all centres, the position was clear. The community organisations endorsed efforts at unity and called for a united labour movement of all independent democratic trade unions.

The Fosatu position was put forward in its newsletter recently. In spite of the deadlock, "all has not been in vain. Since the talks (Port Elizabeth meeting) there has been a great deal of rank and file discussion on the question of unity in many unions. And a better understanding has grown between the unions".

Before the conference, the Orange Vaal General Workers Union (OVGWU) circulated proposals for building the unity of the trade union movement. "A year and a half has passed since our trade unions first began an organised drive for unity."

"Today, with another summit approaching and the working class needing unity in action more urgently than ever, our trade unions are dangerously divided. The coming summit is an opportunity to put right this wrong".

OVGWU stated its position on the controversial issues of registration and industrial councils. "We do not make our position on these questions a precondition for unity with other trade unions". They called for unity around common problems and needs of workers despite differences which might exist.

The position of OVGWU is that solidarity committees be formed to lay the basis for a federation in the future. And, that unity be built from the bottom upwards around common problems facing workers.

Problems

The major problems facing the labour movement at this point are:

- low wages and rising prices
- retrenchments and unemployment
- victimisation of workers
- attacks by the government and
- action against the constitutional proposals and influx control which are attempts to divide the working class.

Many unions agree that these are the most urgent problems facing workers.

At the conference there were two positions. One was that solidarity committees be formed as a way of uniting workers and laying a basis for a federation at this point.

"We need an organisational structure which will allow us to take effective common action at all levels - local, regional and national." This is the Fosatu position which appeared in its newsletter.

A feasibility committee was formed to look into the formation of such a federation. All the unions are at present not serving on the feasibility committee, but would go back to their organisations to discuss the question.

The unions which attended the conference are all representatives of the independent, democratic trade unions in the country.

Co-ordinating Council of Unions of South Africa (CUSA); South African Allied Workers Union (SAAWU); Fed-

eration of South African Allied Workers Union (SAAWU); Federation of South African Trade Unions (FOSATU); Food and Canning Workers Union (F & CWU) and the African Food & Canning Workers Union; Orange Vaal General Workers Union (OVGWU); Cape Town Municipal Workers Association (CTMWA); General and Allied Workers Union (GAWU); Municipal and General Workers Union (MGWU); Commercial Catering and Allied Workers Union (CCAWUSA); Motor Assembly and Component Workers Union of South Africa (MACUSA); General Workers Union of South Africa (GUSA); Engineering and Allied Workers Union (EAWU); and General Workers Union (GWU).

Detentions make us more determined - workers

ABOUT 200 workers at the Eastern Cape Agricultural Co-op Creamery in Queenstown went on strike on March 9 and demanded

that management recognise their union as representative of the workers and improve working conditions.

Most of the workers belong to the African Food and Canning Workers' Union (Queenstown Branch), but even those who do

not belong to the union have gone on strike. At the moment, some departments at the factory have been brought to a complete halt, while others are kept going by scab labourers.

The workers have called on several organisations for support, including the National Council of Women, Zenzele, YWCA and the Rugby Union.

The workers joined the union in July last year. In November they

'We are ready to go in' - FCWU

OUR union welcomes the first concrete steps towards the formation of a new federation, and will be taking part in the committee set up to plan the structure of a federation.

We have been striving for the unification of trade unions since 1981, and believe that the formation of a new federation is now long overdue.

It is our belief that:

1. A national federation of trade unions is best able to support us if employers who are organised nationally, refuse to recognise unions or refuse to negotiate with the workers.
2. Only a national federation can stand up to the government, when laws affecting the entire working class, such as the Orderly Settlement of Black Person's Bill or the new constitution, are introduced.
3. Only if trade unions are committed to one another in a federation can we hope to solve disagreements between unions.

There are disagreements as to which unions organise in which factories. This means that we can often not help unorganised workers who need a union.

It is not likely that all the trade unions will ever be able to agree to form a federation at any one time. This is so because of their different policies and because unions are at different levels of development.

Some unions are only organised in one area, and some are organised nationally. Others have already formed federations.

We believe that a start must be made with those unions that are ready to form a federation.

The door will always be open to unions which are not ready now to join later.

sent a letter to management asking for recognition of their union. The bosses said they would reply to the East London branch secretary of the union by January. They did not do this. In February the workers again sent a reminder, but this was also ignored.

On March 9, the workers decided they could wait no longer and decided to strike. Management said they

wanted to meet with a liaison committee but the workers said this would be puppet representation.

On March 12, the chairperson of the workers' committee, Thandi Madikana was detained and charged with intimidation. The case was postponed.

The workers said the detention had made them more determined to strike until their demands were met.

'Take forward their fight' - ADAC

AFTER a wave of detentions in 1981 in Johannesburg, the Detainees Parents Support Committee (DPSC) was formed by relatives and friends of detainees to give each other support and show up evils of the detention system.

DPSC's were formed in Cape Town, Durban, Port Elizabeth and other areas in South Africa.

Last year, the DPSC's made March 12 National Detainees Day, to focus on the hundreds of people then in detention.

In their statement on National Detainees Day, DPSC (Western Cape) said detainees are people struggling for freedom - trade unionists, students, youth and community workers, Black and White alike. Detention is one of the ways in which the unjust apartheid tries to crush all opponents.

We should remember that while

some detainees are released, others are charged. The laws are wide enough to include all opposition to apartheid. Some detainees are made to be state witnesses against others, usually after long spells in detention at the hands of the police.

These laws and trials cannot be accepted as just. The DPSC's and all those fighting detentions, say: **RELEASE ALL DETAINEES UNCONDITIONALLY AND SCRAP THE SECURITY LAWS.**

But the DPSC's also have short term demands - access to detainees by their own doctors, lawyers and families and to end the torture of detainees.

All South Africans who believe in democracy joined the DPSC's on March 12 to salute the detainees who stand for the same goals of freedom and justice for all. The call went out: **"TAKE FORWARD THEIR FIGHT!"**

House sales won't solve the problems

"BUY your houses, or pay higher rents," this is the threat the government made when they announced that 500 000 houses would be sold as from the 1st July.

Is this the government's answer to the housing crisis and the demand for rents people can afford? Cahac and other civic organisations say no.

Housing struggles fought by Cahac and

other civics have always demanded that the government take full responsibility for giving people houses. These houses should also be given at rents that people can afford.

Kotze's response was to set up an investigating committee to look into the housing crisis and the rents structure. They came up with this 'New Housing Deal'

What are the effects of this 'new deal' which

is now forced on us?

People are forced to buy these houses. If you don't, you face large rent increases.

But the majority of our people will not be able to afford to buy their houses. This means that pensioners, widows, most of the workers and millions of people who are unemployed will be forced to pay very high rents.

The houses we live in are in a very bad con-

dition. Often we have problems when the council refuses to maintain our houses.

We have heard nothing about whether the government will repair our houses before they are sold. Are we expected to buy these council houses in their existing bad condition?

With this new deal the responsibility of maintaining houses is thrust onto tenants. They will have to spend money to keep their houses in good condition.

Big businesses will profit because people will have to go to the shops to buy materials and also hire firms to do repairs.

Who actually gains from this 'new deal'?

Burden

At the moment the government receives one third from the rents paid in state owned housing. With this new deal they will now receive the full monthly instalment. This means that the government now gets three times the income that they had before. The financial burden placed on people will be worsened because of:

- high monthly instalments
- having to carry the full responsibility for maintenance
- rates have to be paid to local councils or administration for sewerage services, street lighting, garbage removal etc.
- huge rent increases for people who cannot afford to buy.

From what we have seen the NEW DEAL does not help to solve the present housing crisis. It does not help to solve the problem of the high rents people are presently paying.

Does this new deal serve the interests of the people or those of the government and big business?

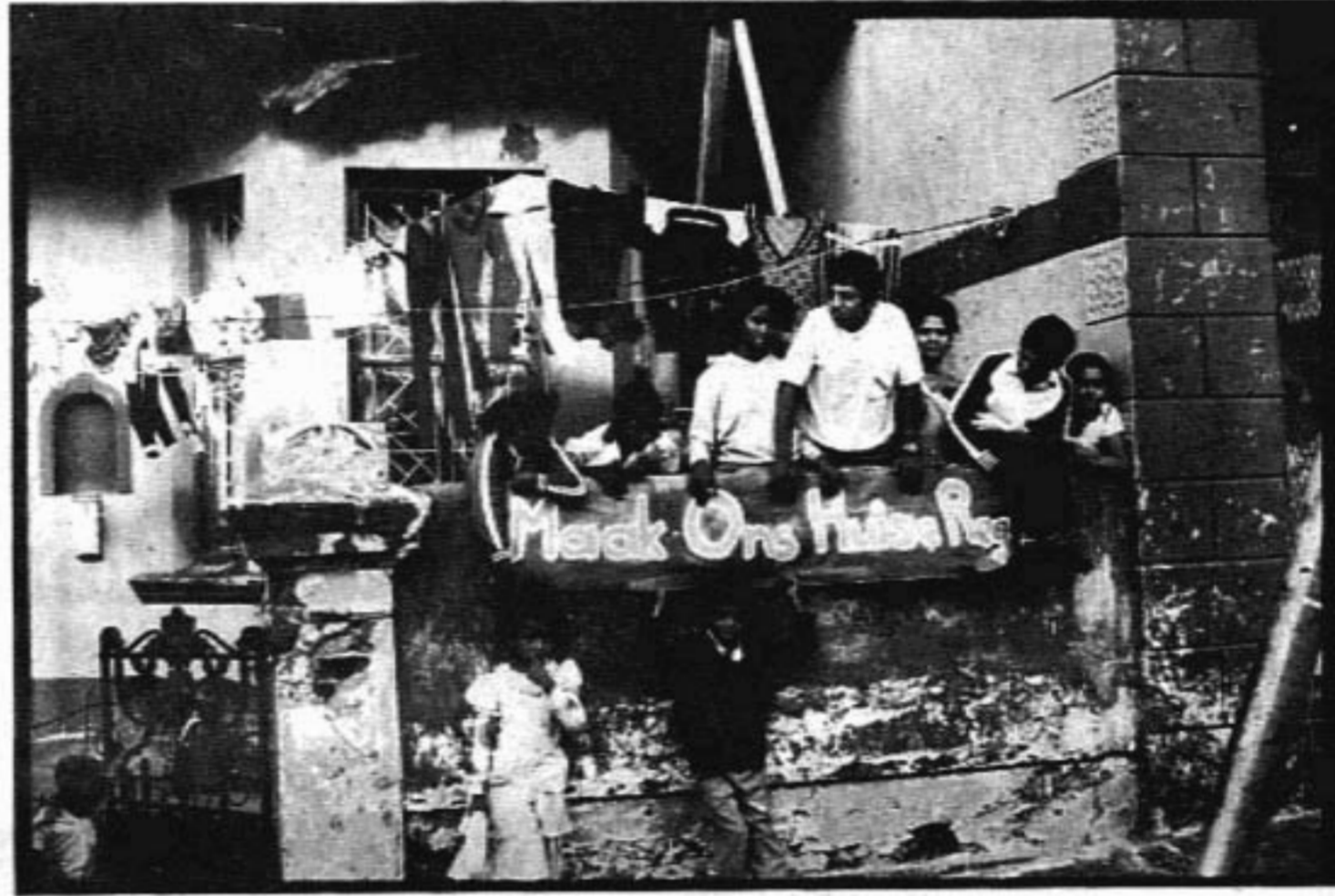
Pine Rd. residents don't want to move

PEOPLE living in Pine Road and other areas of Woodstock, Walmer Estate and Salt River, don't know what is going to happen with them. The Council and the Department of Community Development is talking about plans for the whole area. Some people fear that many will have to move.

Last year some residents of Pine Road were told by officials of the Department of Community Development that they would have to leave their houses at some time in the future. So they held meetings and formed the Pine Road Street Committee which is working to get all the people on the Street to stand together.

Some of the houses in the road need repairs badly. Since the 'Group' bought the houses about six years ago they have not done any major repairs. So the Street Committee has asked each family to write a letter stating the most urgent repairs that are needed. These letters will be taken to the 'Group'.

The Residents Association called a mass meeting on 28th March to support the Pine Road residents and to discuss the future of the whole area. Here is what one speaker, the oldest resident in Pine Road told the 250 people who were at the meeting:



'Evict me now and I'll die'

MY name is Frank James de Stadler. I wish to make it clear that for me, this is NOT a political protest, but one of humanism.

As a senior citizen I deserve the right to speak up and do my bit to plea for humanity. Why should I make it a political issue when in truth it is a question of priority?

I've been a resident

of Pine Road for 46 years. I've seen scores and scores of residents come and go, people of different race groups, of different denominations. I've watched children grow from infancy to adulthood. I have raised three generations in Pine Road and I admit that everything must someday and somehow come to an end.

But why, why must it end in such a sorrowful way?

Pine Road has always paid its dues to society. We have never given Cape Town any reason to be ashamed of us. We have never made ourselves guilty of hooliganism or gangfights. Pine Road has never killed anyone but by natural death. Why must it be killed?

It is lives we are talking about, lives which cannot be renovated like old buildings. Evict me now and I'll die. My

wife and I are old. Our children have all married out of Pine Road. We are alone, but we are happy because we are home.

We have always contented ourselves with the thought of dying in Pine Road where we

have spent the better part of our lives. Show us some compassion by letting us spend our twilight years at the place we've come to accept as HOME!

Why take away this wish from two old folks who have graced Pine Road as pillars of respect through all these years?

I readily admit that development is important. But why must it

be done at the cost of others' happiness.

I say beautify our street by renovating our houses. We have paid our due rent through all these years. Let us live in peace. That I call 'development'.

Pine Road is my life - my life is Pine Road. Don't kill me by eviction. I want to die a natural death in Pine Road.

All welcome at Schotseskloof AGM

THE Schotse Kloof Civic Association will be having their 13th Annual General Meeting at the Bokaap Community Centre, Pentz Street, on Monday April 25.

The committee of the civic association held an assessment workshop to thoroughly assess the organisation. The workshop was attended by various organisations in the area, including mosque and church committees, sporting clubs and school representatives.

At the workshop

people expressed concern about the structure of the organisation and decided that more people from the area should become involved. They also realised that despite many efforts to negotiate with the authorities for more housing and better facilities, nothing concrete was achieved. The council has failed to meet the demands of the Bo-Kaap people.

The workshop recommended that the civic assist in mobilising the youth, students, sporting people as well

as religious bodies to fight for their demands.

The civic called on all people to attend the AGM and build a strong Association.

Support

THE working committee of Bokaap Youth Movement is planning a community library to help students and to make good books available to the community.

A function will be held at the St. Paul's Hall on April 22. All residents are urged to support.



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LET'S ORGANISE ALL WOMEN



ABOVE: Women salute the third AGM of their organisation.
BELOW: "Where there are women, we also find children."

Childcare - our work theme for '83

MANY of the UWO branches have established children's creches. One delegate said, 'Our resources are few, but my children are happy. They play, they learn games, they sing songs, they play with toys that teach them.'

Many branches are discussing evening child care so that mothers can become involved in organization. Mothers are being drawn in. They realize that when many are sharing the same responsibility, it becomes easier.

Some of us like to have many children, and some only want one or two. It is clear that our mothers must decide for themselves. And then we will help them care for their children.

UWO is a women's organization and sometimes it must also be a children's organization. UWO will again have the theme of 'Childcare'. At the AGM, mothers came with their children. One speaker said, 'Where there are women, we also find children,' so together we will look after the children.



Work to be done

UWO sees women as women, but also as part of their community. It has supported the KTC squatters, the bread boycott.

A policy was taken of total rejection of the constitutional proposals of the PC and the Koornhof Bills. UWO pledges support to fight both the Constitutional proposals and the Koornhof Bills as two parts of our campaign.

UWO will co-operate with other organizations in a broad front against these state

attempts to divide the people. Especially, UWO will work in all areas where women are to be found to ensure a strong campaign.

In May of 1982, UWO decided to be based only in the Western Cape. This decision will not change. It is not yet ready to become a national organization. However, UWO will give every support to women in other regions to form their own regional women's organizations.

"LET'S organize all women. Let us organize women who are mothers, women who are wives, and women who are workers. And for each group of women we shall have to organize differently."

These were the opening words of the UWO AGM. 'Our baby is 2 years old, it is growing, we must nurse it carefully,' said Mama Zihlangu, elected for a second time as chairperson of UWO.

The AGM took place in Athlone. Branches sent delegates from all over the Western Cape: from Claremont, Worcester, Langa, KTC. Local community organizations and trade unions sent observers; 29 organizations sent messages of solidarity. Representatives of an East London

Womens Steering Committee hitch-hiked to be at the Conference.

There was one minute of silence for the condemned freedom fighters with Mama Mosolodi present. UWO read a message in support of Azaso's protest meeting.

The Conference worked hard at laying down UWO's work for the year. The greatest encouragement was that some great women leaders of our time were there: Granni Doru Tamana opened the Conference; Helen Joseph spoke of the Womens Federation of the 1950's; and Zora Mehlamakhulu gave concrete advice on how to organize. They all three saluted: Forward Women of UWO: the road is thorny but liberation is in the air.'

Women are born leaders

IN this year, UWO has set its task as organizing working women. This is a difficult job. In our society, women are treated as children by the law and by their husbands. Women are deprived and exploited. Women work in the factories, they cook and clean for their children, where will they find time for organization?

But it is clear that 'a struggle such as ours can only be won if we work side by side with our men,' said a delegate.

Often it is the men who say, 'No, the women must stay at home, who will take care of me and the children?' With these men we must explain why women should join organization.



Zora Mehlamakhulu, a trade unionist, spoke about how to organise.

To the women we must give encouragement. We must be patient. Sometimes women will seldom come to meetings. It could be they are having a problem.

Because women are treated as minors, often they behave like minors: they are afraid to speak out, they feel they know nothing. But in our democratic organization, we must practice democracy. Decisions must be taken by the majority of our members.

"Let us not forget that women are born leaders, they must protect and lead their children," said Mama Zora.

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Keep up the good work

SEVERAL messages of support were received by Grassroots for its Third Annual General Meeting.

CAHAC

THE Cape Areas Housing Action Committee: We salute Grassroots for its contribution to the peoples' struggles since 1980. Largely because of these struggles, the government can no longer continue to rule in the old way. It has been forced to buy time through the President's Council proposals and the Koornhof Bills.

These will no doubt be strongly resisted. The government will not allow this resistance to continue unchallenged. Already we have seen how they use the media to confuse the people. Thus, the role of Grassroots will become even more important.

CTMWA

THE Cape Town Municipal Workers Association: Grassroots has filled an important vacuum. The newspaper is most informative and plays a vital role in educating the oppressed. Continue the good work.

MPCC

THE Mitchells Plain Coordinating Committee: We salute you, pledge our continued support and hope you will grow stronger as the only genuine people's paper. Forward the people's paper.

MWASA

MEDIA Workers Association (Western Cape): We sincerely hope that efforts to distribute the paper more widely will bear fruit. To this end, we pledge our full support.

SASPU

THE South African Students Press Union: Grassroots dedication as a paper which is truly the voice of the people has been an inspiration to all in the alternative press. We express our continued support in the way ahead.

MPYW

THE Mitchells Plain Youth Movement: We reaffirm our commitment to the goals of Grassroots as a uniting force in our struggle, on the basis of our belief in the united action of the oppressed people, including the youth. We pledge again to seek maximum involvement of our members in Grassroots.



Advocate
Dullah Omar

Teaching people to stand together and fight

THE first great service Grassroots rendered was to make people believe in themselves, a Cape Town advocate Mr Dullah Omar has said.

Speaking at the official opening of the AGM, he said the community paper was born at a time when people in hundreds of locations still had to take the first step forward.

Grassroots helped to fight the demoralisation and apathy and build people's confidence in themselves.

"It assisted people in understanding that they are not spectators in their own destiny but participants. We help to shape the future.

"People were encouraged to examine their own day to day problems, grapple with them and unite with others with similar problems.

"We have learnt that if we

stand together and fight together, we can succeed.

"Grassroots highlighted efforts of communities to help themselves, helped people to share experiences with others.

We also learnt it was only the people who could bring about change in South Africa.

Not a single paper controlled by big business, including the Cape Herald and Sowetan, represented the views of the oppressed, he said.

At one time we did have newspapers which either belonged to or served the oppressed. In the 1940s and 50s, the Guardian was read by thousands of blacks.

"When it was banned, it came out under the name Advance and then Clarion and then New Age. All of them suffered the same fate.

"There was also the Torch

circulating mainly in the Cape. Though not banned, it was forced to close down due to the persecution and banning of its personnel.

"The end of these papers signified that South Africa had entered a period of darkness and repression. The ANC and PAC were banned and countless people persecuted.

"The State, assisted by other sections of the ruling class, launched a gigantic campaign to change the thinking of the oppressed.

"By attacking the minds of the young and destroying people's leaders, the strategy of the State was not only to produce a slave mentality but destroying a people's history."

He said we were taught that we had no history, or if we did, it was dirty and treacherous.

"After 13 years, in 1973 the workers struck a blow for free

dom. Wave after wave of strikes brought new hope.

And our students at schools and bush colleges, in 1976 and thereafter, "became soldiers of the freedom struggle".

"The decade of 1973 to 1983 is undoubtedly the decade of the worker-student alliance.

"It does not mean that everybody overnight changed from slaves into freedom fighters.

The State's onslaught had taken its toll, Mr Omar said. In locations and communities all over the country, people still complained about what was being done TO them and wondered what was going to be done FOR them.

"The role Grassroots began to play three years ago was to a large extent determined for it by the very situation in which we lived."

GRASSROOTS seems to be a child of the oppressed. So when a child is enjoying her birthday, the people who gave it birth celebrate. We do not only want to wish it

many more happy birthdays but we also ask ourselves and our child "which way are we going and how do we see your place in the struggle ahead". At the same time, the

people's offspring, Grassroots, can also ask whether they, the people, appreciate their offspring, and have we made proper use of the child in our work. — Mr Omar.

Forward with the people's paper!

MORE THAN 500 singing, cheering and chanting people. The glare of the video camera lights. The backdrop of a beautifully hand-painted banner symbolising the growth of Grassroots since 1980.

Banners of several civic, union, student, youth, women's organisations draped around the hall, signalling their solidarity with the paper. Messages of support, hailing the paper's good work. The hive of activity in the hall's foyer as people clamour for Grassroots T-shirts, buttons and stickers.

This was the scene at the opening of Grassroots' Third Annual General Meeting in St. Marks Hall, Church St., Athlone, on Friday March 18.

It wasn't so much "a show of strength" as someone remarked, or to indicate "we've made it after three years". But, as one organisation said in its message: "Forward the people's paper".

It was a time for members, supporters and subscribers of Grassroots to hear reports on the paper's progress, listen to speakers outline the important role of the paper and discuss the future.

And, in the end, to get people to rededicate themselves to taking the paper "forward".

Speaker after speaker applauded the role Grassroots had played since 1980 and condemned the President's Council proposals and the Koornhof Bills. These included the Grassroots' outgoing chairperson, Essa Moosa, the outgoing secretary, Rashid Seria, Cape Town advocate Dullah Omar, and Pastor Frank Chickane of Johannesburg.

On Saturday, March 19 at the St. Francis Cultural Centre, Langa, it was down to the serious debate of the paper's future with delegates and observers from about 80 organisations attending.

Educative, critical but still a mouthpiece

MORE educative, independent, critical but still a mouthpiece of democratic organisations.

This was the decision of the AGM on the future role of Grassroots.

It followed group discussions and a paper by organiser Lila Patel on The Way Forward. The paper included discussions with activists, youth groups, trade unions and members of civic, student and women's organisations. The discussions were part of the assessments which took place before the AGM.

Ms Patel said many people felt Grassroots should be more political rather than a narrow issue-oriented paper.

There were different views on what was meant by political. Some understood it to mean that the



During the two day programme delegates broke up into groups to discuss questions facing grassroots. Here is one of the eight groups at work.



Delegates at the AGM's report back session.

paper should be a political mouthpiece.

Others felt Grassroots was political. Reporting on organisation at civic, youth, women's student and worker levels was political but at a different level.

Still others agreed that the paper was political but felt organisation had reached a higher level and faced new challenges like the President's Council and the Koornhof Bills.

They felt the paper should continue to be a mouthpiece for mass organisations but the emphasis should change.

It should be more educative and link struggles for rents, wages and so forth to apartheid and capitalism. It should also criticise the way we work, its successes, failures and weaknesses.

It should have some independence in giving political direction but this independence should not mean the paper was separate from mass organisations. It should explain why conditions existed and not only report on it, Ms Patel said.

The AGM resolved that Grassroots should remain a mouthpiece of mass organisations but become more educative.

It should remain a broad forum in which views and opinions could be debated and criticised. The debate should not be aimed at intellectuals but at educating and politicising all its readers. Criticism should be constructive and not divisive. The effects of the criticisms should at all times be considered by Grassroots.

THE new executive of Grassroots for 1983 includes Rashid Seria, chairperson; Lynn Matthews, secretary-treasurer; Machella Naidoo, assistant secretary; Essa Moosa and Enver Daniels, trustees; Kay Arnold, newsgathering convenor; Steve Carolus, distribution convenor; Marion Jacobs and Willie Hofmeyr, advice convenors; Shanaaz Meer, fundraising convenor; and Anton Fisher, workshop convenor.

Comment

Union cannot be divided

FOR two years the independent trade unions have tried to build unity in the trade union movement. There have been many problems and differences between the trade unions.

But today, trade unions recognize the importance of unity. They know that they cannot continue to be divided. A conference between independent trade unions held in Cape Town recently, could pave the way towards a united trade union movement.

Workers and their trade unions are facing difficult times. United action is needed to fight against high prices and low wages; against retrenchments and unemployment; against victimisation by the bosses and attacks from the government.

It is a time when all democratic people's organisations need to unite and resist the constitutional proposals and influx control.

The trade union movement cannot afford to be divided in these times.

Mthize's death is our loss

SAUL MKHIZE, a community leader and chairperson of Driefontein Civic Association, was shot dead by the South African Police.

All over South Africa and in the world outside, there has been outrage against his death. It is an outrage against this method of silencing our people.

Saul Mkhize fought for the rights of the people. The right to their land, the right to live where they choose. It is the land of the people of Driefontein. They have built a community - roads, schools, churches. They have grown their own food. They have resisted the forced removals as part of the government's homelands plan.

The people of Driefontein's struggle is a just one. It is for this struggle that he died.

Saul Mkhize's death is not only a loss to the people of Driefontein, but a loss for the people of South Africa.

Who is to blame?

EIGHT people have died at Crossroads. We are told it is the result of faction fighting. Of tensions between 'legals' and 'illegals'.

Who is to blame.

When people have no homes and live under overcrowded conditions. When they have no say and no rights in the country of their birth.

When the government sows blatant divisions between the people by giving some 'rights' to be in the cities and not others. Can a people be in the country of their birth illegally?

Surely, the answers are clear for all to see. South Africa belongs to all who live in it.

Let us not find simple answers to problems which are caused by the vicious laws in our country.

We need good schools urgently

DEAR GRASSROOTS

AS one of your readers, I want to thank you for your news. I read your newspaper for nearly a year now and have found it very interesting!

I am a scholar at a highschool in Bridgeton. I am in Std. 7 and am 16 years old. You have probably read about our accommodation problems at school here. They say that our problems have been solved, but I don't think so.

Three of our classes have to be held at a church. Some of us find it very difficult to learn our subjects, because our teachers have to walk far to get to another class. This means we have a short time for education.

GRASSROOTS, it is very hard to be a scholar, because some of us are not so lucky to get to the right schools. They have money to build unnecessary buildings, but no money to build good schools. We need those very urgently.

Our community here in Oudtshoorn is very verkrampt. They don't want to get involved with these things here.

If you talk about justice, they want to arrest you. They say you are "poison" for the community.

But I don't care what they do to me, because it is the truth.

Yours sincerely
OUDTSHOORN
SCHOLAR



ADAC replies to Grassroots

Dear Grassroots,

AS an organisation formed to publicise and work around the unjustness of the detention system, we want to thank you for your article on the new Internal Security Act of

1982 (Advice page 13), in the last issue of Grassroots.

It raises many important questions for people organising in trade unions, civics, or youth and womens organisations.

However, we feel it was a mistake to put the article on the new laws next to the one which dealt with what a person could do if arrested. Being detained and being arrested are two different things, and should be treated as such.

When we talk about detention, we are talking about being taken in by the police under the Internal Security Act.

The government uses this as a weapon against its opponents. These people oppose the government because of its unjust policies. These

people who are helping to build organisations to struggle for a free and democratic society.

The other article discusses what to do if you are arrested. This means when a person has been arrested by the police because of a crime, or because the police think that the person has committed a crime.

We wish to point out that people who are detained are not held because they have committed crimes. They are held because of their political beliefs.

If they are accused of having committed crimes, then it is because the government has made the laws so wide that any opposition to its unjust policies can now be called a crime.

Yours
Detention Action Committee (ADAC)



GET UP, STAND UP!

HI ROOTS

"Boycott the PC" of Lansdowne is correct (Jan. GRASSROOTS). The government has got nothing to do with 'equality', 'the franchise' or 'citizenship'. It is trying to sell the oppressed masses buttered-up apartheid.

Countrywide, even in a meeting near Pretoria, the people have rejected the PC - and the hateful 'Koornof' Bills. This is not because "blacks" have been left out. No. The PC has been rejected because:-
• It consists of nominated stooges

• It is racist and undemocratic - the people only know about the Human race, not about 'Coloureds, Indians, Blacks and Whites'.
• Apartheid will be entrenched, in the hands of a Hitler-like dictator - the 'pillars of apartheid' will remain.

• The PC is a glorified Management Committee dummy system; and the people have totally ignored this system.

We see the Labour Party's role, against the will of the people. The fat-cat puppets in the Party say they have not changed policy. That is correct - they have always been warped, twisted, racist, sellouts - it is nothing new that they are eating Curry and Apartheid.

organisations of the people - NOT in the Labour Party and its friends in the SAIC, Community Councils, Management Committees and "Governments" like "Kwazulu".

Misled

Do not be fooled by government propaganda like the "information" all households received; do not be misled by the liberal papers and TV - look for the newsletters of the people - look away from the PC and the 'Koornof' Bills.

Stand by and build up your local organisation to do the PROPER job of fighting for the rights of all exploited and poor people.

Get involved in the work towards democracy - struggle today and tomorrow for a country free of injustice and inhumanity.

GET UP, STAND UP.

Athlone

'n Genot om Grassroots te lees'

Liewe Grassroots

kry.

Met trots kan ek erken dat dit vir my nog altyd 'n genot was om u tydskrif "Grassroots" te lees. Hoewel ek dit nog maar eers die afgelope jaar begin lees het, kan ek alreeds erken dat dit my geweldig verryk het. Veral wat my politieke sy betref.

Omdat ek in Oudtshoorn was die afgelope jaar, as 'n student, kon ek gereeld 'n uitgawe by die boekwinkel ver-

Ek sit egter nou met 'n probleem noudat ek terug is in my tuisdorp Robertson, aangesien dit nie hier beskikbaar is nie.

Ek sal dit dus waardeer as u my met raad kan bedien hoe om maandeliks 'n uitgawe te kry. (Die Desember uitgawe ingesluit).

Ook sal ek meer inligting omtrent die ontstaan van Grassroots waardeer aangesien dit

baie interessant behoort te wees.

E. Africa

GRASSROOTS reply:
Dear E. Africa - At the back of each issue of Grassroots there is a subscription form. This can be filled in, posted off to us and you will receive an issue of the paper each month. If you are interested in selling copies to others who want to read the paper, please contact Grassroots at 32-2117 or 22-0264.

Slavery

Progressive, democratic trade unions, civic and residents associations and sporting organisations have long ago voiced their complete rejection of the PC and the system of legalised slavery.

The true way to democracy and freedom is with the



Who will make the decisions?

A WHITE parliament. A coloured parliament. An Indian parliament. This is what the government's new proposals will bring us.

In the last issue of Grassroots we described the structure of the new system of government — we said there will be three separate voters rolls, three separate chambers and an executive president who will have the final say over the parliaments. For every Indian elected, two coloureds and four whites will be elected.

Each parliament will discuss matters relating to their own race group. If the Labour Party sits in the coloured parliament, it will only be able to discuss coloured education. It can decide to open all coloured schools to all South Africans but this will not apply to all

schools in the country. And if the executive president is unhappy about this decision, then he can put a stop to it. It is not the coloured parliament but the executive president who will have the final say.

Other matters to be discussed by each parliament will be religion, culture, community planning and development, and aspects of social welfare and health.

In matters affecting all race groups, the cabinet will make policy and laws. The cabinet is made up of experts drawn from business, the military, the professions.

All laws that the cabinet draw up must be accepted by a majority in each parliament. If the proposed law does not get the support of the majority in each chamber, then it will be referred to

a special committee. This committee will be made up of representatives from all three chambers. If they still cannot reach agreement, then the law will be referred to the President's Council who will have the final say.

Matters of common concern will be issues like: finance, defence, justice, security, foreign affairs, labour, and aspects of health welfare, recreation.

The government will function in a way that will leave very little power in the hands of our people. It will be the business-man and men from the army who will help make decisions.

Are they the people who will know our problems?

Can we expect that they will speak for us?

Must we not fight for the right to speak for ourselves?

CALL FOR UNITED FRONT AGAINST PC PROPOSALS

FRANK Chikanyi is from Kageso near Krugersdorp. He is an ex-Apostolic pastor who was expelled from the church because of his political beliefs. When he was expelled, his whole congregation left with him because they agreed with the stand he was taking in speaking out against the injustices in our society.

Frank Chikanyi was a guest speaker at the opening night of Grassroots Annual General Meeting. Speaking as a priest, he told us what he felt about the new constitutional proposals and the Koornhof Bills.

This is what he said:

My fellow comrades in the struggle for liberation of the oppressed and exploited masses of South Africa...

I have taken a chance in addressing you as my fellow comrades in the

this country.

My subject today is the Presidents Council Proposals and Orderly Movement and Settlement of Black Persons Bill.

The Botha regime rejects the one man one vote demand of the people. Botha, like his predecessors, argue that separate development is the best answer to the one man one vote demand of the people. They say it will result in the oppression of one group by another. So he created Kwa Zulu, Lebowa, Ciskei, and declared South Africa all white to avoid the domination of one group by another.

I want to ask a question: Is Botha's regime not a minority regime dominating the majority of the people? And is this not done at the point of a gun? Four million people are oppressing more than

follows: Whites: Coloureds: Indians — 50:25:13.

- The Presidents Council which will advise the executive council: 20 Whites, 10 Coloureds, 5 Indians. Also 25 members approved by the executive president.

I won't go further into the regional administrations, provincial councils and the metro-

majority and strengthening the present structure — It will make the apartheid machine run more smoothly.

- The 4:2:1 representation will ensure that the white vote is the vote that will swing decision. This will give coloureds and indians a mere spectator role in propping up the decisions of the whites.
- They make race and

politan, for the pattern is the same.

This is what Botha calls the Total Strategy against the Total Onslaught. He knows he can't win by simply meeting strength against the forces of liberation. He has to use political strategies.

Firstly he has to convince the people of South Africa that we are fighting against communists and terrorists.

Secondly he has to co-opt the Indian and Coloured communities to help him fight against the majority of the people of South Africa.

Thirdly, to create and co-opt a middle class amongst African blacks through Koornhof bills.

Ladies and gentlemen, I believe you will agree with me now that we do not need a communist from Moscow to come and tell us what these proposals really are. I believe you will agree with me that these proposals:

- Entrench the policy of excluding the black

that they would get security and benefits for themselves.

Jan Theron said that the constitutional proposals discriminate against working class coloureds because the voting system will be in favour of those who are better off. The voting system gives three votes to those who own property, two to rate-payers and only one to workers.

The Koornhof Bills is really a more effective way of enforcing the Bantustan system on the millions of black Africans. They declare these people non citizens of South Africa. These Bills will:

- reduce the population of African people who will have rights of residence in the cities.
- ensure that only the government can say who are 'approved' to stay in the cities.
- try and move more and more blacks out of the cities and into homelands.
- to make influx control more efficient for the first time by forcing people to pay severe penalties if they give accommodation or employ the "illegals". This Bill will therefore result in massive raids



Frank Chikanyi, speaking at Grassroots AGM

"I want to suggest that the struggles of the people are just part of the greater struggle the church is involve in"

struggle. Some 'holier than thou' hypocrites of the gospel believe that you cannot be part of the struggle as a priest. I want to suggest that the struggles of the people are just part of the greater struggle the church is involved in ... to create a new person from this dangerous corrupt society.

Our society is oppressive, exploits others, is characterised by racial, tribal and ethnic prejudice. It is symbolised in the racist minority regime in South Africa.

We want to create a new person, who is liberated from racial prejudice, exploitative tendencies which all result in the exploitation of others. We want to produce a just and peaceful society where all share in the God given resources of

twenty million.

He rejects the Westminster system because it would result in the domination of the minority by the majority.

Let us look at what the PC Proposals say:

- A tricameral parliament constituted on the basis of the ratio of White: Coloured: Indians — 4:2:1
- Electoral College that elects the all powerful executive president. This will be as

"They do not meet the basic demand of one person one vote."

Botha's attempts at dividing the people is not only confined to dividing us along racial lines but also along class lines. At dividing the workers from those who are better off.

Jerry Coovadia has pointed out that there is a danger of Indians (and Coloureds) being tempted into accepting the new proposals because they will believe

and prosecutions. It will result in the growth of huge squatter settlements on the borders of the Bantustans. It will result in the increase of rural poverty and suffering. Therefore, judgement must be passed on all collaborators for causing such misery to millions of South Africans.

I want to add my voice to many voices already heard that we reject the constitutional proposals, because they do not meet the basic demand of one person one vote in a unitary South Africa.

I also want to declare my support to the call for a united front to fight against the Presidents Council Proposals. I also wish to call on all justice loving South Africans and liberation movements committed to bringing about a just society in South Africa. Join hands together!

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PASSING ON THE MESSAGE



TODAY when we talk about going to the Parade we mean that we are going to buy fruit or flowers or cloth, thirty years ago we would have gone to the Parade to hear people's leaders speak out against apartheid.

Mr I Morrison told Grassroots about those days: "People came in their thousands, sometimes as many as 15,000, and gathered on the Parade in front of the statue of King George. They would come from all over. Some would come on lorries from places like Paarl and Stellenbosch, others by bus or their own Athlone, Elgin, Ladysmith and many other places. Others just walked down Hanover Street from District Six. There, people like Moses Kotane, Dr Dadoo and Cassa Goet would tell us about the struggles facing the people."

Mr Morrison told us that there were mass meetings on the Parade on most weekends and even during the week at luncheon, when people who worked in the area would gather.

"When there was a really big issue, like when they took out some away, we would march from the Parade, thousands of us, up Adley Street and past Parliament to protest."

"When the government cracked down on the people's organisations they banned meetings on the Parade. Today it is illegal to hold meetings there."

**Emancipate yourself from mental slavery
None but ourselves can free our minds.**
(Bob. Marley.)

MR JANSEN is walking home through the streets of Hanover Park. Around him he sees graffiti, doty buildings, badly lit streets, broken gutters. He has lost his job. He doesn't know where he will get money to pay for the rent or food.

He goes into his house and switches on the TV. The man on the box tells him that apartheid is right, that Alex Hendericks and the PC will solve all his problems.

Mr Jansen knows that his life is full of hardship and struggle. But, he thinks, if they say those things on TV and the newspapers, they must be true.

There is a knock at the door. "Knop 'n Grassroots, man!" Mr Jansen looks at the paper. He reads about unemployment, high rents, and people's organisations. "Ja, dis mos waar!" he thinks. He picks up a pencil, and slowly begins to write a letter to Grassroots. Mr Jansen is learning to speak for himself!

All over South Africa people are beating the woods of the houses and the government. TV, the radio, the newspapers and films pretend what we know and think. We need to answer back. We need to speak for ourselves, to find ways of reaching people and of passing on our own message.

Grassroots is one way of doing this. Grassroots brings us news about our organisations and what



**26 years
of people's
press**

People's organisations have always used newspapers to tell of their struggles, and to help build their organisation. Today we have papers like Grassroots. In the past, there was the Guardian, New Age, and many others.

The Guardian was founded in Cape Town in 1956. Every Thursday for the next 26 years, thousands of people throughout South Africa would buy the paper.

The Guardian had news of all struggles being fought, from a rent campaign in Silvertown to the Congress of the People in 1955. They exposed the conditions under which people suffered. For example,

MEDIA AT WORK

THROUGHOUT the world, the ruling class has used media to control people's ideas and political beliefs.

During the Zimbabwe war, for example, the South government spent millions on propaganda. Through newspapers, TV, radio, leaflets dropped from helicopters and T-shirts, they tried to make people support them.

They told the people that the Patriotic Front's Liberation Army were terrorists, murderers and robbers. They tried to frighten the people by saying that if they protected the freedom fighters, they would go to jail.

The Liberation Army did not have money or technology to use these kinds of media. They did not have control over the newspapers and radio. But they found ways of telling people of their side of the story - through educational programs, discussions and songs.

The ordinary, working people of Zimbabwe saw the cruelty of the Rhodesian Government soldiers every day. They knew that the Liberation Army was fighting for their demands for a free and democratic society.

A million pamphlets could not hide the truth. When the 1980 elections were held 84% of the people chose the Patriotic Front as their leaders. They showed that they had not been fooled by South's propaganda.



The other side of the story - Drawings by village children



There were stories about other countries as well, such as the liberative struggles in Kenya, and changes in people's lives in the Socialist countries. These stories showed that the South African people were not alone in their fight for a better life.

Ruth First wrote about the abuse treatment of farm workers, which led to the Congress Alliance calling for a potato boycott.

Leaders like Moses Kotane, Ray Alexander, and Alex la Guma wrote about the week's events. Many letters used to pour in for the Letters Page. People also said that the Guardian had the best writing tips in Cape Town!

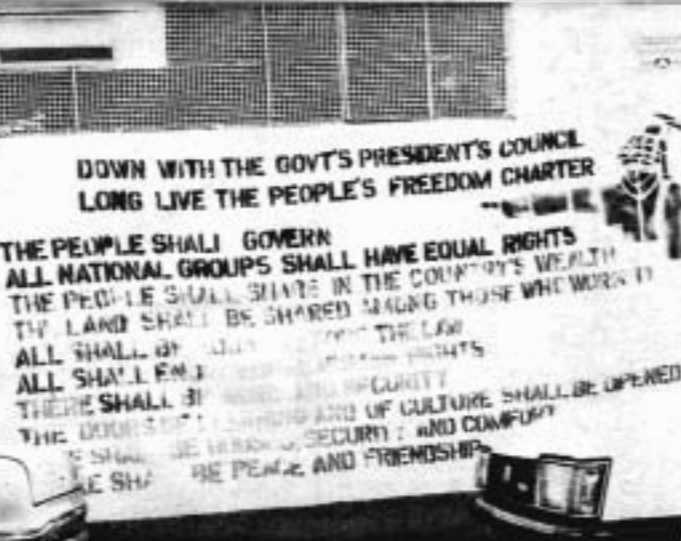
The paper was sold door to door. While selling the paper, people would discuss the stories with the people in the community. It was also sold in public places.

The Guardian always struggled for money. There was little advertising because the bosses did not want to support a people's paper. Readers would send in small donations, and the community held fundraising dances and other activities.

The Guardian showed the truth about the suffering caused by apartheid, and showed how people stood together to fight - This is why the government banned the paper.

Thousands of people flocked to meetings around the country to protest against the ban. The following Thursday, the Guardian editors brought out a new paper, the Claret. This was almost the same as the Guardian. When that was banned, they brought out People's World, then Avonisa and finally New Age.

New Age finally stopped publishing soon after the people's organisations were banned in the sixties. But it had played an important part in the struggles of the fifties. It had passed on the message to thousands of people throughout the country.



POSTERS: One of the easiest and cheapest ways of both informing and educating people is to use posters. All that is needed to make one, is some paper, and anything that will make a mark on it. You can also stick photographs on if you want to. A third but more expensive way is to do the design, and then send it to a printer.

T-SHIRTS: T-shirts, buttons and anything else you wear can become walking newspapers.

It is better to have a message than just the name of an organisation. In this way, your clothes can say something to others.

The process of printing onto cloth is also easy. A workshop is a good idea to enable people to learn these skills.

PASSING ON THE MESSAGE



A general view of the protest rally on the Grand Parade.

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The communist terrorists bring nothing but sickness and death to the people

In the weeks since the last issue of the communist newspaper has published her will. The leading communist newspaper of 1970, 1971, now reflects many aspects of the world with the same attitude. The editors of such papers may be just men or blind or crippled. The workers' movement will continue to lead people of the world who are being misled. All will be passing to the hands when the workers' movement will be the movement of the people. It is the way of the communist terrorists. It is the way of the people with control over their own lives. It is the way of the people who are being misled. It is the way of the people who are being misled.



The other side of the story - Drawings by village children



RIGHT: helicopter dropping Government leaflets. Below: Rhodesian government soldiers set fire to village huts.

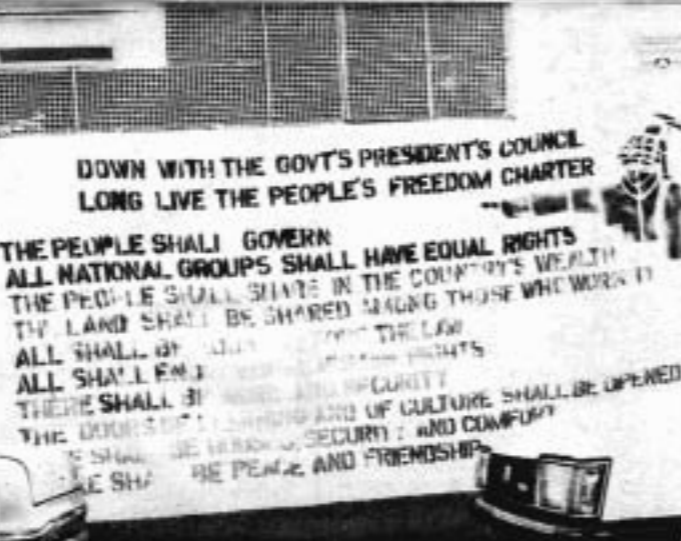
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The past few years have seen the rapid growth of alternative newspapers in South Africa. From north of Pretoria to the Cape from the trade unions to the youth, people are using their own newsletters to talk about their lives. In this photograph we see some of the papers.

RIGHT: Workers who stream into the city were surprised early one morning to find large spray-painted murals had gone up onto walls during the night. Although in this country it is illegal to write onto walls, graffiti is one of the oldest ways of saying things.

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The process of printing onto cloth is also easy. A workshop is a good idea to enable people to learn these skills.

Join the struggle, its ours' - Cissie Gool

ON the Easter weekend 43 years ago, the biggest mass meeting that Cape Town had ever seen took place. 20 000 people gathered on the Grand Parade. People came from all parts of the Peninsula, from Paarl and Stellenbosch. They carried banners and posters. They sang freedom songs:

Dark Folks arise,

The long, long night is over . . . They had come to protest against a new Segregation Bill which the Malan government was trying to introduce. A bill which would extend apartheid even further by applying it to "coloured" people as well as Africans.

Cissie Gool, James La Guma and Abdurset Brown addressed the meeting from the top of a lorry parked in the middle of the Parade. After the speeches, the people marched on parliament, led by Cissie on the lorry.

The march was well controlled, but the police were afraid. A large squad of police met the marchers at Parliament Street. They tried to break the march

with force. Many people had to go to Groote Schuur Hospital because of their injuries. Fighting continued all night between the police and some of the marchers.

In May 1946 Cissie Gool, together with Sam Kahn, again led a big march. This time the march was one of thousands of women, who were protesting about the shortage of food after the Second World War. The women marched around District Six, visiting all the shopkeepers who were suspected of hoarding rice and other scarce foods.

The women told the shopkeepers what they thought of them. Cissie and Sam went into one of the shops and found 30 bags of rice which was distributed among the people. The women then went from shop to shop, finding all the food they could.

Who was Cissie Gool - this woman who led thousands of people to demand their rights.

Cissie was one of the first blacks to study at the University



of Cape Town, and first woman advocate in Cape Town. She had a long history in Cape Town politics. She came from a political family. Her father was Dr Abdurahman, who started and was one of the leaders of the African People's Organisation (APO).

Cissie's first speech was at an APO meeting in 1930. She spoke about the vote being given to white women and not to blacks. In this first political speech, she said that talk was not enough. She then led the people in a march to Parliament to object to

the ministers themselves. Thousands followed her to demand to see General Hertzog.

But, Cissie soon rejected her father's politics and the APO. She felt that they were too worried about being respectable and what the authorities thought. Instead, in 1935, she was one of the people who started the National Liberation League.

Three years later she became the first president and chairperson of the Non-European United Front. Both these organisations tried to unite all the oppressed people.

Cissie also tried to use the government's own institutions to fight for the rights of the people. At that time, "coloured" people could still vote for and be elected to the City Council. In 1938 Cissie stood for Council and was elected. For many years after this she used her position to fight against all discriminatory laws both by the City Council and by the national government.

She fought against beach and train apartheid, she fought

against the introduction of the Coloured Affairs Department, she fought for creches for children of working mothers, she fought for soup for the poor . . . Above all, she fought against apartheid.

These are only a few of the campaigns in which Cissie took part. For Cissie believed in action. She knew that talk would not bring unity and freedom. She knew that as a leader, she herself must take an active part in the struggle. Cissie believed in working with all organisations opposed to unjust laws.

She said, "Don't watch the experiment; join the struggle; its yours, its mine, its ours. We shall resist."

Cissie Gool died many years ago, but her memory remains with many people. We wrote this story from reading old newspapers and from talking to people who knew Cissie. Cissie is remembered for her enthusiasm, her readiness to fight on all issues.

"FOR many, a community is not simply a place where we live. It is much more than that - The community is our home. It is a place where many of us were born and it is the place where we will die. It is the place we come home to after a heavy day's work to rest, to be with our friends and neighbours. It is a place of warmth, of friendship, of neighbourly quarrels. Even though our lives may be hard, our community gives us strength and hope."

This is the opening paragraph of a book written by the Claremont branch of the United Women's Organisation. The story is a record of peoples memories, their personal feeling and experiences.

A UWO BRANCH PROJECT Claremont - a people's history

It also looks at what happened when the Group came to Claremont.

The booklet is available at U.W.O. office, Open Books and Grassroots office.

This article will describe how and why the booklet was written to

share with other groups the experience of writing an oral history of their areas.

In May 1982, there were strong rumours that the last few old families of Claremont were to be evicted.

At a meeting called by the Claremont UWO, the residents decided

not to let the evictions go unnoticed. It was agreed that a working group of six people would write a booklet to record the history of Claremont's people.

The group soon found out that libraries and newspaper archives had very little information

on Claremont. It was clear that the information had to come from the people themselves.

A book by Paul Thompson, "The Voice of the Past" gave useful tips on how to go about writing an oral history.

Soon a list of questions to be asked and the people to be interviewed was drawn up. The schools, churches and traders played an important part in Claremont, so these were the starting points.

Two experimental interviews were done, which helped in determining which questions to ask and how to ask them. They also gave the group more confidence to go ahead with other interviews.

Interview

The interviews were done in two's. One person would do the interview and the other would take notes. Each interview was written up and shared with the rest of the group. Each person had a chance to interview.

Among the 25 people interviewed were people who still lived in Claremont, others who had been moved out, some homeowners, tenants, professionals, tradesmen, labourers and housewives.

Old photographs, letters, maps and any other documents were also collected.

Once all the information had been gath-



ered, the next step was to decide how it should be written up.

The information was divided into sections. Two people worked on each section. Ideas were brought back to the group and discussed. Two rough drafts were written and re-written. The second draft was given to different people to read and comment on. Some people who had been interviewed were asked what they thought.

The final draft was written by the group. This was then edited by one person so that there was a common style throughout the booklet.

Besides the content of the booklet, decisions and plans had to be made about lay-out,

money for printing and distribution. These tasks were shared out amongst the UWO branch members.

Laying-out the booklet needed some skills. Fortunately some skilled people were ready to help. They showed the others what to do. Finally after 9 months the booklet was completed.

The group would like to encourage other people to write social histories about their own areas. Many people have interesting stories to tell about their lives - stories that aren't written in history books.

When these people die, the stories are lost forever. These unwritten stories need to be preserved for our children's children.

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SAVE THE SIX - Don't let them hang

"Mother nothing will change my heart. I believe in freedom for our people."



"I praise your love your spirit your unity"

I greet you beloved friends. I praise your love, your spirit and your togetherness.

I am one of the parents of the children who are going to the hangman's noose.

You understand what it means to a parent to lose a child. My son left in 1976. We looked for him, but we never found him. I prayed that one day I will meet my son.

The years passed. Sometimes I did not eat or drink when I remembered him.

In June last year on the 1 o'clock news on the radio, I heard that three young men had been arrested. I put my ears to the radio. The report said that Jerry Mosololi had been arrested. He had arms. I went out of power. I was in such despair.

The next day, it was in the newspapers. We waited for a message but nobody came. At sunset, they brought the message. He said that I must go and visit my son in Pretoria.

I was so scared. The people said something that he was in chains. I wondered how I would feel to see my son in chains. But I went to Pretoria.

They brought him. When he came, he just said, "Good day mamma". I told him that I did



Mrs. Mosololi, speaking at the AZASO meeting.

not believe that I would ever see him again. In his condition, I held back my tears, I did not want to upset him. He was happy to see me.

As we both became used to the visits, something happened to me. Something gave me power.

Throughout the trial in the Supreme Court in Pretoria, I looked in their eyes. Not one suffered more than the other. The case continued and I listened. Each and everyone of the three felt that it was their decision.

They all got the death sentence for their decision. It strengthened me to the point where you see me now.

We greeted them farewell. As I visit him day after day, he says: "Mother, nothing will change my heart, I believe in freedom for our people".

That has strengthened me.

"THEY do not deserve to die for what they believed was right. They believed in a non-racial, democratic South Africa, free from oppression and exploitation".

This was the message voiced by the people at a mass meeting called to demand a stop to the execution of six young blacks convicted of treason.

Simon Mogoerane 23, David Moise 27, Gerry Mosololi 25, Thabo Motaung 27, Johannes Shabangu 28, and Anthony Tsotsobe, were sentenced to death by a Supreme Court Judge last year.

Choice

The mass meeting, held on March 26th, was organised by the Azanian Student's Organisation (AZASO). The meeting was attended by more than 700 people from all over Cape Town.

The meeting opened with a speech by Rev. Chris Nisson of the Lutheran Church. He challenged the Church's role in the fight for justice in South Africa.

"Is it the duty of the Church to merely comfort and bury the victims of the army and police, or is it our duty to destroy the system at its roots?" he asked.

"If we remain quiet, then we will fail Jesus. Jesus came to bring good news to the poor, to free the prisoner, to set free the captive. The Church should not only heal but should also take up the scissors to cut open the wound and remove the disease. Every Christian has to make a choice. There is no middle road. One is either for the Gospel or against the Gospel. One is either for justice or against justice".

Every person in the hall rose as Jerry

Mosololi's mother, stood up to speak. They sang a song in praise of her strength. "The voices of young and old could be heard on the streets of Hanover Park as the crowd sang: 'I gamaleka Mrs Mosololi, Malibongwe' - The name of Mrs Mosololi, be praised.

Despair

She told of the despair she felt when her son disappeared for six years. Of her fears when she suddenly heard that he had been arrested while in possession of arms.

But, after seeing him she gained strength from his courage and commitment to the struggle for justice.

There were other speakers. Mrs Helen Joseph, a founder member of the Federation of South African women touched many with her strength. She may not be quoted as

she is a listed person.

Mr Essa Moosa, an Athlone lawyer said that the death sentence "passed on the six was a sad judgement on life in our country. How can we respect a government which is not based on the will of the people?"

Messages of support came from more than 30 organisations, including civics, youth, trade unions, the churches and many others. A youth member said "this shows clearly what broad support exists in the community for the just cause of the six men".

The meeting resolved to demand that the executions be stopped. It called on all Progressive Organisations to support the fight to save the six.

The meeting also resolved to continue the struggle for a free and democratic South Africa based on the Freedom Charter.

Students demand accommodation

STUDENTS at the University of the Western Cape are determined to fight for proper accommodation for all the students.

The students recently had some of their short-term demands met after more than 1000 students marched to the administration block where members of the Students Representative Council and the Hostel Committee handed over a list of demands to the Rector, Professor Richard van der Ross.

After van der Ross gave in on their short term demands, the students said they would start campaigning for their long-term demands.

A step in this direction was taken recently when the students met with the Rector to discuss these demands.

About 70 students are continuing to live in tents on campus be-



Students living in tents because of lack of accommodation.

cause of the lack of accommodation. Some of these have rooms in the hostels, but are lending their rooms to students without accommodation.

The march was the second time in two weeks. It followed on a lunch-time mass meeting where students said they were dissatisfied that the Rector did not

reply positively to a memorandum they had handed to him earlier.

The meeting was called to discuss what action should be taken to have their demands met, but students felt they could not decide on anything without having a clear answer from Professor van der Ross.

They decided to march to the administration

block to demand a reply from the Rector. Students handed over their demands to the Rector and reported back immediately to the other students to decide on further action.

While the delegation met with the Rector, the rest sat outside the administration block, singing freedom songs.

After a while, some

students became impatient and decided to go up to Professor van der Ross's office to fetch the delegation.

The delegation told the students outside that they had scored an "absolute victory" on their four short-term demands.

They said Professor van der Ross had agreed to stop the harassment of "squatters" (students who are living illegally on the hostels because they cannot find or afford other accommodation).

Professor van der Ross accepted, in principle, the autonomy of an elected hostel committee.

Students could also appoint a dietician of their choice to help improve the quality of hostel food.

The rector said he would not renew the lease of the campus cafeteria to the present lessee unless students were satisfied.



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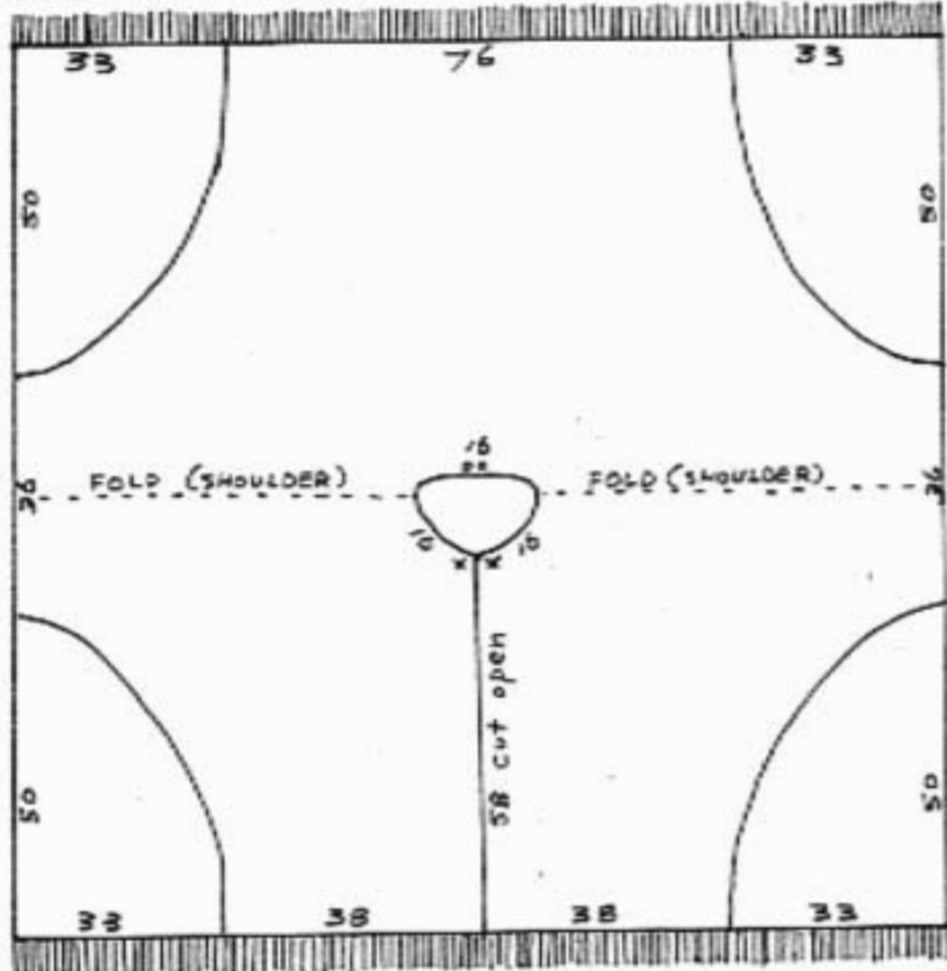
Advice

HOW TO MAKE BLANKET JACKET

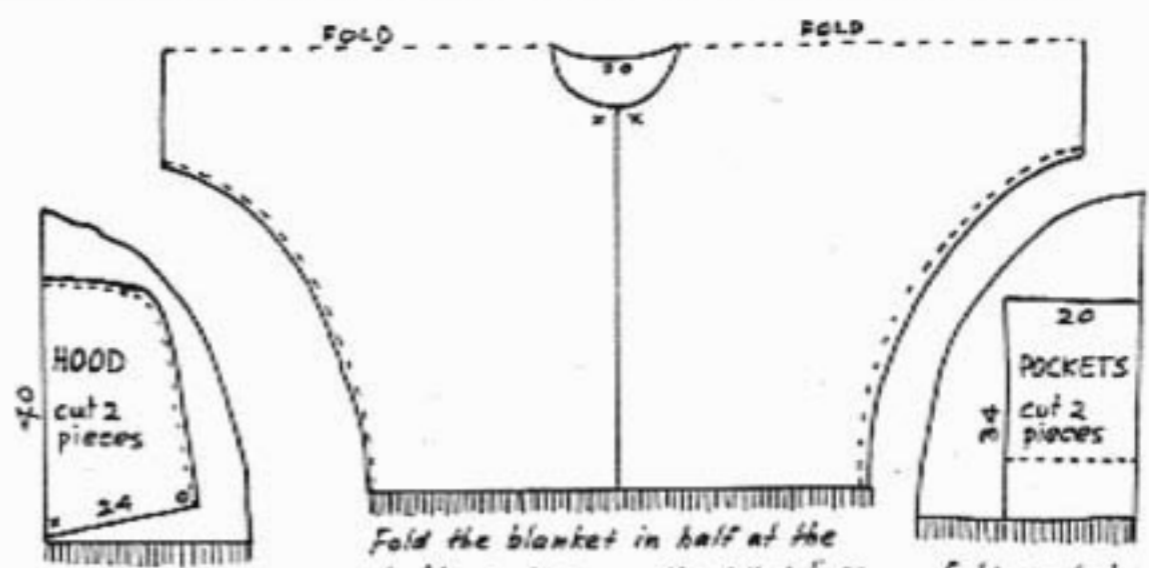


Winter is on his way and GRASSROOTS would like to show you how to make a warm winter jacket out of a blanket. A small blanket of 142 cm x 136 cm should do the trick.

Scale 1:100



All four corners should be the same. Cut pieces carefully, especially if you are using a cheap blanket because it tears very easily.



Sew hood on the dotted lines.
 Fold the blanket in half at the shoulder and sew on the dotted lines. Make 2 rows of machine stitching or back stitch by hand at each seam.
 Fold pockets on the dotted line and sew them down with a double row of stitches.



Pin on hood piece onto the inside of the neck edge. Machine and back-stitch them.
 Fold the edges of the front and hem, stitch them down.

This jacket could easily be made by



MATCO Supermarket

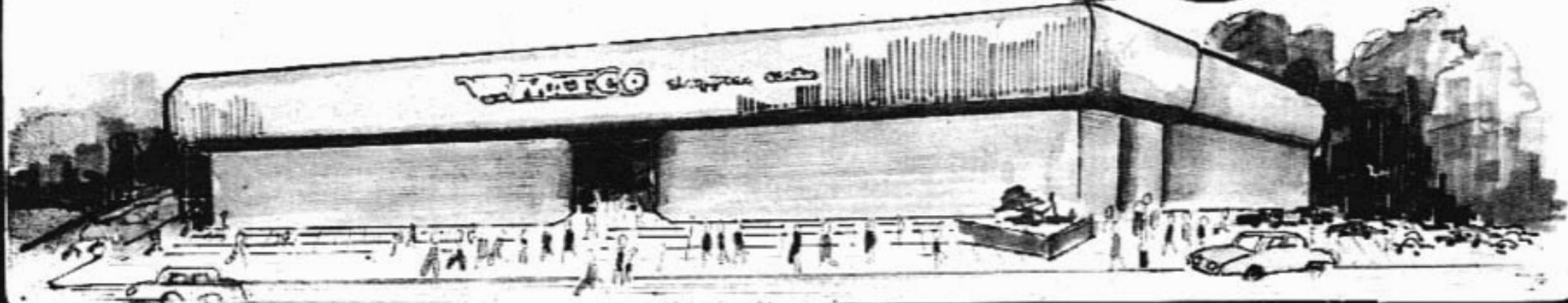
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Advice

IF you insure your car or belongings, you will be able to get money to replace them if they are stolen or damaged.

You can also insure your life so that if you die, your family will get money to live on. This is called life insurance or life assurance.

The money your family gets is called the sum assured. The money you pay every month for the insurance is called a premium.

BEWARE OF AGENTS!

Insurance is often sold by agents selling from door to door. Beware of them. Never buy insurance from them without thinking about it.

The more insurance policies the agents sell, the more money they will get. So they will only tell you about the good parts of the insurance policies. They will try to make you buy the insurance immediately so that you don't have time to think carefully, and to see any problems with the policy.

If you think you need insurance, listen to what they have to say. Then ask the agent for a quotation - telling you how much you will have to pay and what you will get.

But do not sign anything. When the agent has left,

Take insurance carefully

think about the quotation and ask yourself:

1. Do I need that kind of insurance?
2. Can I afford to pay the premium every month for at least ten years?
3. Is the sum assured too much or too little?

If you are still interested, phone other insurance companies, and ask them to send an agent to tell you about their insurance policies.

KINDS OF INSURANCE

a) Whole life insurance

With this type of insurance the sum is only paid out when you die. This may not be very useful, because if you die when you are old, your children may be grown up and won't need the money.

b) Term insurance

This is similar to Whole Life Insurance, but the money will only be paid if you die before a certain date. You decide on that date when you buy the insurance.

This can be useful if you only want to be insured while your

children are dependent on you.

c) Pure Endowment Insurance

This is also called savings insurance. At the start, you decide the date when you will stop the insurance and take the money. If you take the money before that date you will not get very much back.

This type of insurance is only useful if you know you will need the money at a certain time for a special reason - eg to give your children education.

d) Endowment Insurance

This is like pure endowment insurance, but if you die before the date you decided on then your family will get the full sum assured.

ESTIMATED MATURITY VALUE

Most insurance policies say that they are "with profits". This means that the insurance company will add a bonus to your sum assured every year. When the insurance pays out, you should get the sum assured and all the

bonuses which have been added to your policy.

When buying a policy, ask how many bonuses you will get. Some companies add more bonuses than others.

When they sell insurance policies, the companies will try to predict how much you will get when the insurance ends ("matures").

This figure is called the "illustrative" or "estimated maturity value" of your insurance.

Remember that this is only a guess and might be more than what you will actually get.

BENEFITS

There are many different benefits that you can add to your policy (at an extra cost). The most important are disability benefits.

Some disability benefits pay your sum assured and bonus if you become too ill or badly injured to work. Others pay you some kind of income in such a case.

There is one kind of benefit which you should be wary of. This allows you to receive a cash sum every five years.

This is usually not very good value for money, and you should rather put the extra money you spend on the premium into a bank account.

WHAT HAPPENS IF YOU STOP PAYING PREMIUMS?

If you stop paying premiums within the first 3 years you will probably not get anything back. If you stop paying after 3 years, but before your insurance "matures", you will get something back but not very much.

That is why it is important to be sure before you take out insurance.

SOME NAMES OF INSURANCE COMPANIES:

Old Mutual
Sanlam
Southern Life
Liberty Life
Metropolitan Homes Trust

Making your baby legal

IN this and the next few issues of Grassroots we will write about the papers that you need and where to get them.

Birth Certificates

This is another area where the government's apartheid policy is applied. The government uses this policy to divide us. For example Africans will not be given a birth certificate unless they have a pass. It is not possible to get a pass in an urban area unless the person has a birth certificate to prove that he was born in that urban area.

People who have birth certificates have no trouble in getting a book of life or a pass. And this paper is absolutely necessary for all sorts of things to do with government offices and employment.

Examples:

- You need a birth certificate to get a book of life or pass.
- Some school principals will demand a birth certificate before children can go to school. Others accept a baptism certificate.
- Sooner or later birth certificates may be needed before you can write exams, apply for bursaries or apply to go to a training or nursing college.

If you don't have these papers at the right time, it can take a long to get them.

Where do you get a birth certificate?

African babies have to be registered at Standard House, Fir Street, Observatory. Coloured babies must be register-

ed in the nearest Magistrate's office where they were born, not where their parents live.

Before you take time off work, check which office you should go to so that you don't waste your time.

Baby born in: Phone
Central Cape Town 21-1000
Wynberg district 72-9240
Heideveld & Hanover Park 67-9196
Bellville district 97-3921
Bishop Lavis 931-1193
Goodwood 59-3171
Simonstown 86-1561

When do you get a birth certificate?

Within 14 days after the baby is born, you must register the birth.

If the baby is in hospital, some hospitals send off forms straight away to Pretoria for a book of life or pass. But you should make sure yourself that the baby is registered and that you have a birth certificate.

If you do register the baby after 12 months of age, then you have to apply for a late registration. There are special forms for this at Customs House or Standard House. You will have to pay some money for this (R2,00 at the moment).

Who can register the birth?

The father or mother can register the birth. If the baby's parents are married it may save time if you take along your marriage certificate and the books of life or passes of the parents.

If the baby's par-



ents are not married, the father can only register the baby's birth if he has the mother's permission to do so. The baby can be registered in the father's name only if the mother has signed a special form giving him permission to do this. It is however not recommended that this be done. If the mother and father marry each

other after the baby's birth, it is very easy to have the baby's surname changed.

If the mother was pregnant for 6 months or more and the baby dies, the doctor or midwife must give a certificate saying the baby was stillborn. This paper must be given in at Standard or Customs House to register the stillbirth.

The baby's names

Many people have trouble later on in life because they have different names on different papers. It is important when you register a baby's birth that you write down the first name and surname as you want it spelt.

It is important too that you spell the baby's surname as you spell your surname. If the baby is christened later on, you should give the same name as that on the birth certificate.

These are the rules and regulations at the moment. The government changes these rules. This can confuse the people working in government offices as well as the people trying to register the baby's birth. Check before you go.

CAN YOU HELP?

Do you know any of these people

MANY people have difficulty in claiming their money from Workers' Compensation. This is the money paid to workers when they are injured in an accident at work and cannot earn their normal wages.

The following is a list of people

Name	Last known address	Amount owed
Kula Mgaku	S.A. Stevedores Service Co.	R124, 29
Mdubane Phewa	Auto Carriers Transport, Blackheath	R175, 50
D. Stevens	King's Transport, Eppindust	R45, 00
Y. Daniels	Besterecta, Eppindust	R49, 45
A. Pienaar	Greatmore Butchery, Woodstock	R38, 78
Issay Yeude	Consani Engineering, Elsie's River	R100, 67
Ellias Ntaken	P.J.B. Crous Transport, Kuils River	R32, 79
E. Botha	Underwater Construction, Eppindust	R425, 00

injured as long ago as 1979. If anyone recognises their name and wants to help getting their money they can contact the General Workers Main Aid Service at Beverley St., Athlone on a Saturday morning, Tel. 67-0870.



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KTC residents on the march

"WE are not fighting. We want houses. We are born and bred in Cape Town".

These were the words on the banners of marchers to Goodwood Administration Board. 67 KTC residents protested against the demolition of their shelters and their eviction from the KTC camp.

On that morning more than 14 vans with BAARB officials surrounded the camp and intimidated the people. The marchers were arrested before they reached Goodwood and are being charged with attending an illegal gathering.

This is part of a long struggle by the people of KTC for housing and the right to live and work in the cities.

The people have stood united and have forced the government to back down. They were promised 2 500 sites where they could build their own houses.

The first two hundred people were given sites. But now, Mr Bezuidenhout of the Western Cape Administration Board has announced that no more sites will be given, and that a new township will be built at Swartklip in three years time.

But, the people have rejected this. "We want houses now, we cannot wait for three years. Why must we be thrown 60 kilometres away from the city where there is no transport? We cannot afford this." said Nomsa Kiti, a KTC resident.

Mrs Kiti said that "there are rumours that we will have to buy these houses. My husband earns R40,00 per week, we cannot afford to buy a house. We demand that the government provides housing for our people at a price that we can afford".

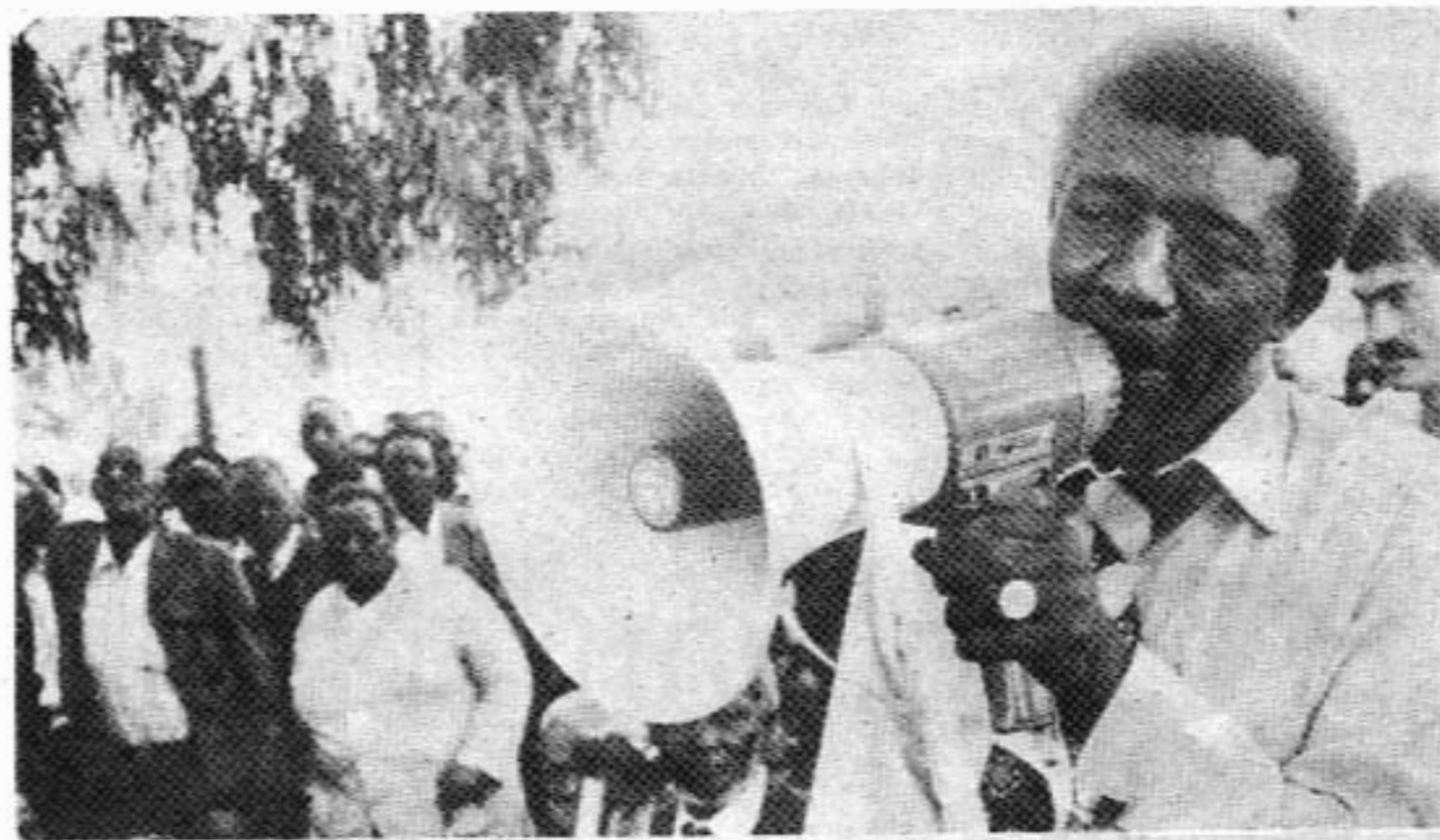
The Administration Board has

tried every trick to divide the people of KTC - those with passes and those without passes. The building of a new township and offering houses to those who can afford it, is yet another way of dividing the people.

"They broke down my shelter even though I had a pass. What's the difference? We all suffer in the same way. We must stand united". These were the words of one of the mothers as she joined the 67 marchers on their way to Goodwood Administration Board recently.

FORCED REMOVALS

Driefontein mourns their leader — Saul Mkhize



Paul Mkhize talks to the residents at a protest meeting.

THE people of Driefontein in the Transvaal have lived there for generations. They paid for their land long before the government passed the Native Land Act of 1913.

This was a vicious law which took the people's land away from them. This law gave Black people who are the majority in this country only 13% of the land. 87% of the land went to a handful of whites.

The government has decided that the people of Driefontein must live in the homelands. The struggles of the people of KTC and Driefontein is one. It is a struggle for land, it is a struggle to live and work where they choose.

And, it is a fight against the government's homelands policy. A policy which has divided our people. One which

5 000 Driefontein villagers have been waging a long and hard battle against the government's laws of forced removals. It is a fight of a poor community for land and the right to live where they choose.

A battle which has cost them the life of a community leader, Saul Mkhize.

Mr Mkhize died recently when police shot him at a meeting called by the people to oppose their removal from the area. The United Women's Organisation has joined in the voices of protest.

"We condemn the shooting of Saul Mkhize as an act of intimidation against civic people. The government cannot stop the resistance against forced removals by shooting the leaders of the people. UWO extends its sympathy to the family and to the community of Driefontein".

In this story, Grassroots tells of the struggles of the people of Driefontein for their land.

has forced millions to become migrant workers and has broken up family life. In short, it is a policy of Apartheid,

for which the people have to pay the price.

The villagers of Driefontein started this fight around the middle of

last year. They were told by Piet Koornhof that parliament had decided that they must move and that a dam will be built in the Assegai river. The people were not consulted.

They organised themselves to resist the removals. Saul Mkhize said: "We paid for our land and we wish to keep it. We will not own the new land to which we are supposed to move. We will become squatters and who knows when someone else will decide to move us again?"

He said "the government wants our land... for minerals. Would they move white people in this way - by buses to barren land with no roads, no water, no

schools, no shops, nothing?"

Driefontein is a poor village. About 300 own land and small portions are leased to tenants. The people have raised cattle, they have grown their own food. They have started schools, built homes and churches.

Must they give all this up simply to make the government's laws work better? Must they give this up so that a dam can be built in the area?

Removals

The villagers have organised themselves into a committee. They have fought the battle through the courts. They have petitioned the government and won the support of the people. They have said no to the government.

Mr Prinsloo of Dr Koornhof's department has told the people that "the government has already decided about the removal of Driefontein. We are not going to negotiate any further on the matter. It is finished."

But Mr Mkhize, in replying on behalf of the people's committee said: "If the government is not accepting any negotiation with us... then we don't accept. The community is not accepting it. Thank you." Today, Saul Mkhize is dead.

And so, the battle against removals between the people of Driefontein and the government continues.

Statement from the "voice of the Driefontein people", February 1983.

"Here we have widows, old men and women, who have spent all their lives raising their families. Educating them. Building their houses, looking after them while they still had the strength and vigour to do so.

"What can they do now - the old, the weak, the crippled? Must they just curl up and die? Without money and without the vigour of youth, which they no longer have, now can they start all over again?"

Shocked at death of Langa worker

PEOPLE in Langa are shocked at the death of Xolisa Chicks Chikane. They say her death was caused because the bosses and shop owners refuse to make proper arrangements to protect their workers who are left to work alone at night.

Chicks Chikane worked at the Goodwood branch of Kentucky Fried Chicken. On the 6th February, at night, two whites walked in and ordered Chicks to open the safe. She was terribly frightened and could not do it. The workers then telephoned the police and the robbers ran away, without getting any money.

When the bosses of Kentucky heard about the robbery, they made no arrangements to treat Chicks for shock at all, but she was forced to

continue work. After three days she collapsed. An ambulance was called but she died on the way to hospital. She was buried on the 26th March.

All over Langa the people are outraged because they say that this is not the first time that someone has died because the bosses refuse to protect or care properly for their workers.

They say that if she had been treated properly after the incident she would have been alive today.

A worker said, "something must be done to protect workers. The call is for all workers to join the worker's unions and together fight for their rights."

For advice about working problems, telephone the General Worker's Union, 67-0870.

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Theatre born out of struggle

"TOLL on church bells toll the night away tonight is judgement day". And, judgement day it was for two families living in Soweto at the height of the boycotts and unrest in 1976. It was judgement day for the people of South

Africa. "Night of the Long Day", is a sensitive play about the pain and suffering, the hopes and dreams, the tragedies of life in our country. It is also a play of birth and death. Of relations between parents and children. Between the

struggle to survive, disillusionment and the ideals of freedom. The play was written by one of our very own playwrights, Dukuza Ka Macu. The play opened at the Dhlomo Theatre Club (DTC) in Johannesburg recently. DTC is a new theatre

which was started and is run by a group of Black artists. It is a theatre which was born out of the real life experiences of our people and their struggles. Benjie Francis, the director of the play says that the theatre hopes to explore our history and culture. To do this, it must have a vision of a future South Africa. It must give birth to action.

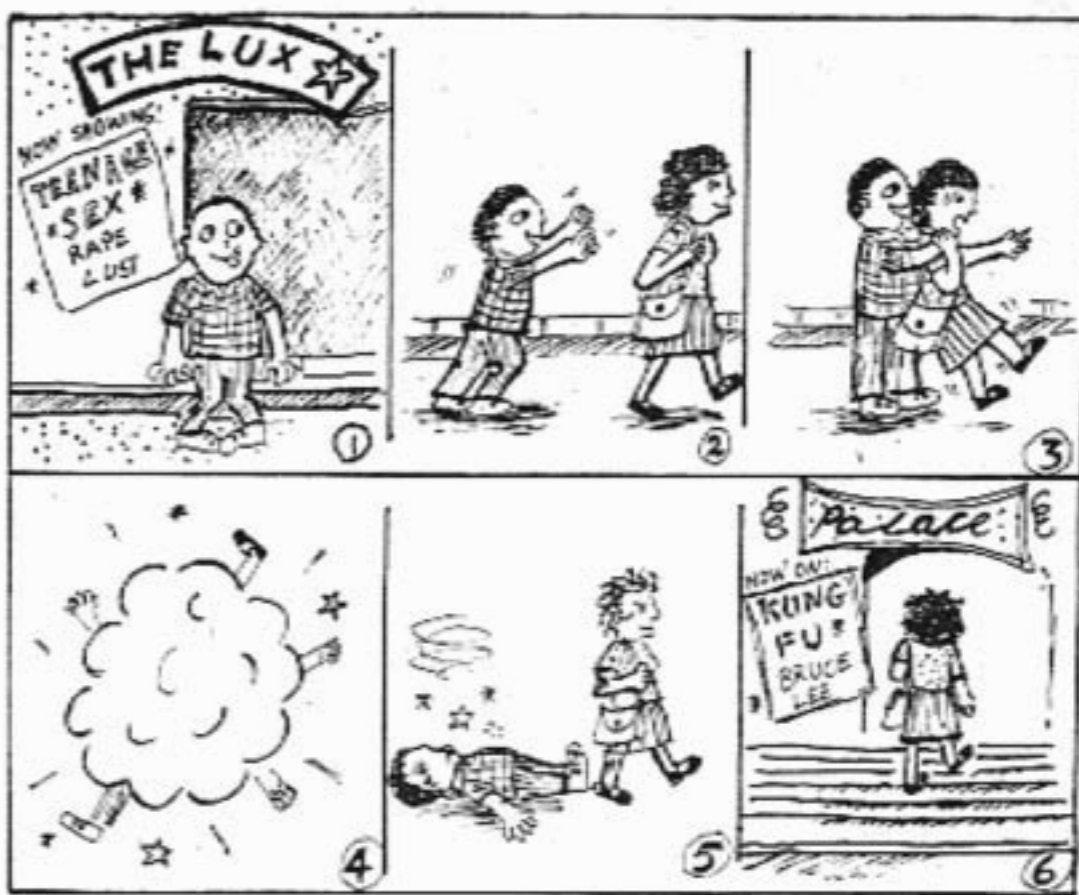
Instead of promoting individual playwrights and actors, it will emphasize collective play creation and acting. This is a new theatrical experience where the playwright, the actor and audience are full participants.

It is also the aim of the theatre club to run workshops and to develop the skills in writing, producing and acting. Dlomo is a non-subsidised theatre and needs the support of the community to fund it and help it grow.

DTC runs a membership scheme for individuals, art groups, schools and other groups of people.

In this way, tickets are subsidised at a price that people can afford.

The organisers of the club hope to take plays on tour around the country.



A scene from 'Night of the long day'.

Drama about our history and problems

ALL over the townships of Langa, Guguletu and Nyanga community drama groups have been started. Some are based in houses and others in the township community centres.

Vulindlela, Nawe and Masikhululeke are the most active groups. They write their own plays, direct them and act in them themselves.

We have seen their plays at public meetings and in the communities.

Masikhululeke drama group told Grassroots that their themes come from the day-to-day experiences of township life. Workers struggles, evictions, housing, hooliganism and detentions form the subjects of their plays.

They say, "community drama should not only talk about how people suffer, but also explain why our problems exist and how we can solve them." "People must not think that they cannot be involved in drama. Everyone can take part. Community drama is about our people and their problems."

The groups also work on plays about our history. The history that is not told in our school history books.

Masikhululeke is working on a play about such an important event. - In 1857 the Africans were deceived by the whites. They were told to burn their cattle and crops because they would get more from the whites. But this was just a way of fooling the people and to force them off their land to work on the mines. This is the theme of their new play.

Masikhululeke, we are waiting to see this play.

Poet's corner

"The time of our lives" is a new anthology of poems written by FAROUK ASVAT. We have selected "Ou China en die Amper-Intellectual," from his book. Copies could be ordered from Black Thoughts Publications, P.O. Box 6002, Johannesburg at R2.50.

OU CHINA EN DIE AMPER-INTELLECTUAL
Heit! Hoerit daar?

Nee, is sweet my bra.
Dy's mos skaars né.
Waar was dji nou-die aan?
Aai, dji't weer 'n annee' dëng gemiss.
Ou China - dji ken hom mos -
Hy't 'n annee' situation sommige' innie fridge gebêre
Omtese die situation klim oppie stage
Nogal gecollar en getie
En hy adjust sy cufflinks so met 'n style
En hy 'bêgëne woerawara in so 'n highbrow lingo
Iets van die modus operandie of - iets van Capitalism
En hy wietie what-what van Existentialism
En Socialism
En hy gaan aan en aan
Oor ek-wiet-nie-wat se moerism
En die majietas bôgëne woelerig raak van die kakpraat
Maar Ou China hy sit net daar in sy hoek
Met sy Ayas oor sy oogte en slaap.
Kanti, net as die situation klaar is met hom spieche,
En vaar die Chairman nog ken opstaan,
Is Ou China op sy bene
En hy adjust sy Ayas so op 'n slant
En hy address die Chairman en die Ladies en
Gentlemen
- Dji ken mos Ou China -
Nee, daai bra van my het style
En hy bôgëne om te sê
Die mense moet hom correct as hy verkeerd is
Maar hy voestaan omtese
Die gentleman het so 'n uur too veel gecable
Oor 'n dëng wat ons in die 'kasies mos ken
Omtese, die lahies ration ons met die lewe.
En dji wiet wat
Voor die outies hom nng 'n applause kan tchoe
Sit Ou China sommige' wee' nee'
Trek sy Ayas oor sy oogte
En slaap.

At the movies...

SATURDAY afternoon - I'm standing outside the bioscope with a group of friends waiting for the matinee show to come out. Only laaities go to matinee and they make so much noise that you can't hear a word that the actors are saying. So my friends and I go to the four o'clock show.

The doors open and the laaities come streaming out. All they are talking about is Chuck Norris and what a "main out" he is. They have just seen a kung fu movie.

They really admire him. As soon as they get out of the bioscope they start jumping around in the air like a lot of baboons, imagining they are Chuck Norris - they start hitt-

ing and kicking at each other - they are kung fu heroes.

We go inside. The bioscope stinks of Jeyes Fluid and stale air. But, what does it matter? After all, where else can one go to a Saturday afternoon? They don't even wait for us all to be seated before they start the film. But what the heck, the action hasn't started yet.

What an action-packed film! The hero is a hired killer. He has a licence to kill. He goes around killing everyone who stands in his way. Fast cars, beautiful sexy girls, the film has them all. And you must take a look at his equipment - guns, knives, bombs, the works.

By the end of the

film he must have killed about twenty "bad guys", yet not once is he arrested or even held for questioning. He just walks away with his girl at his side.

It was almost dark when we came out of the bioscope. The gangs were already gathering at the corners. There will probably be another gangfight tonight in the township. All the gangsters want to be another Chuck Norris or James Bond.

They think that it is 'cool' to go around behaving like the heroes they see in the movies. They think that they will get away with it, that the cops won't get them if they go around killing people.

But is real life what we see in the movies?

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Fight for nonracial sport

THERE have been many "rebel" tours to South Africa lately. In spite of an international campaign to isolate South Africa from international sport, greedy sportspersons have toured this country for lots of money.

One of the organisations at the head of the campaign to boycott South African sport is the S.A. Nonracial Olympic Committee (SANROC).

On this page Grassroots writes about SANROC. It has a long history of involvement in our struggle for nonracial sport.

THE struggle for non-racial sport in our country is not a new one.

Even before the Nationalist Party came into power in 1948, our people have struggled for equality in sport.

In 1946 T. Rangasamy, representing the non-racial weightlifters, asked the British Weightlifters association to recognise his group

instead of the white body which discriminated against blacks.

Our sportspersons had much talent and it was clear that they would fight for their potential in sport to be developed. But because of the injustices in our society, this was not possible.

In 1948 the nationalists came into power

and they believed that people should be separated, even in sport. Interracial competitions were not allowed. Non-racial organisations applying for international status had to do so through the white bodies.

In 1956 The South African Table Tennis Board (non-racial) were granted international affiliation. The South African Cricket Board of Control (Sacboc) and the SA Weight-

lifting and Bodybuilding Federation also applied for recognition.

Because the non-racial organisations were not strongly linked, Dennis Brutus, who is now in exile, formed the Co-ordinating Committee for International Relations in 1956.

Meanwhile the state started taking harsh action against non-racial sportspersons and administrators. In 1957, the police took a letter from the offices of the



Transvaal Indian Congress (TIC). The letter accused the South African Olympic Committee of practising racial discrimination.

But police action did not stop our sportspersons from fighting

for non racial sports bodies. In October 1958, the South African Sports Association (SASA) was formed in East London.

SASA was later to be changed to SANROC (the SA Nonracial Olympic Committee). Even though SASA only existed for a short period, it grew from strength to strength and became involved in many campaigns.

In 1960 SASA opposed the New Zealand

tour of South Africa. They heard that New Zealand Maoris were not included in the team. Petitions were circulated and the African National Congress (ANC) was also involved in this campaign.

Again the police took action against sports people. In 1961 Dennis Brutus was banned. He left South Africa and is now active in SANROC. This organisation was formed in October 1962.

Junior Sport "Friendship first competition last"

RECENTLY about 137 children participated in an inter creche sports day held in Woodlands in Mitchells Plain. Four creches participated, one from Eastridge, one from Tafelsig and two from Woodlands.

The motto of the day was "friendship first, competition last."

And so a great day of fun was had by all. Children took part in egg and spoon races, sack races, wheelbarrow races and straight sprints. There was even a parent-teacher race, which caused much laughter - and many puffing parents.

At the moment there are four creches in Mitchells Plain. They were started because of the desperate need for creches in the area.

Many mothers are forced to go out and work to get the things that their families need. This meant that they were faced with the problem of finding someone to look after their children while they were out at work.

But creches were few and those few had very long waiting lists. So the people in Mitchells Plain came together and started their own creches. Together they raised the money they needed.

These four creches in Mitchells Plain are run by the community parents, and are staffed by members of the community trained by the Early Training Centre (ELC).

This was the first time that all four creches had participated in an inter creche event. The organisers of the sports day hope to extend to other areas of Mitchells Plain for their next sports day.



Over the past few weeks Athletic fever has infected our schools.

Thousands of students took part in inter-school athletic competitions. But only a few made the finals of the South African Senior School Sports Association. The final meeting was held at Bel Josafat Stadium in Paarl and attracted many people.

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