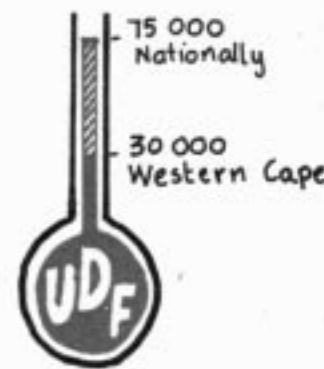


Make
your
mark!

UDF signature campaign — page 4

WE WANT SRC's

Pupils in Saulsville/Atteridgeville are boycotting classes and demanding the right to have student representative councils.

Nine pupils have been suspended.

This picture (right) was taken at the funeral of a pupil who was killed after disturbances at the school.

Schools are also being boycotted in Cradock in the Eastern Cape (See page four)



STARVATION WAGES

THE minimum wage rate of workers in the Western Cape is far below the supplementary living level (SSL). This

is the finding of a research unit at the University of Cape Town.

The SSL is the wages a worker

must get to cover the bare necessities for a family: food, clothing, and money for rent, electricity, transport and medicine.

The SSL for a family of four

is R76 a week, for a family of five it is R85 a week. Any wage below this will mean hardships and problems for workers and their families.

But most workers earn much less than R76 a week.

Clothing is the biggest industry in the Western Cape. More than 55 000 workers, mostly women, work hard, long hours in the factories. They make big profits for the bosses. Yet a qualified machinist earns R54 a week.

After paying for everything, what is left? How can we live on these wages?

ELECTRICITY

Now the government is increasing prices of basic things we need and use everyday.

First GST went up to seven percent and electricity by six percent. Bread was increased six cents and milk by nine cents. Canned fruit, vegetables, jam and sugar also cost more. Now train-fares have gone up. This causes great suffering for us.

But the government can still spend R3700-million on the army, and on bombs and bullets.

It can still spend R800-million on the police. How does this help us?

The university's research says that prices today are three times higher than in 1973. But wages have stayed low. This means that workers can buy far less now than what they could ten years ago.

SURVIVE

Connie September, a clothing worker from Rex Trueform, told Grassroots, "Because of the increases, clothing workers are again being hit hard. We can't survive on the low wages we are getting. The R1,60 increase that the Garment Workers' Union is giving us, is not going to help at all. It doesn't even cover the increases."

It is time for us to put an end to this suffering. We must join progressive trade unions like the Clothing Workers' Union (CLOWU), Retail and Allied Workers' Union (RAWU), Food and Canning Workers' Union and others.

It is time to unite and say with one voice: "We demand a living wage. We demand a say in the running of our country."

....while prices go up and up

THE government talks about peace but prepares for war.

This year they will spend R3 755 million on bombs and bullets — 21,4 percent more than last year.

The minister of finance announced this increase for defence in his budget last month.

He also announced that the government would spend R795 million on the police — 41 percent more than last year.

This money he said will be used for "crime prevention" for "internal security" and to fight "urban terrorism."

What kind of peace is this which is built on an ever-increasing supply of weapons.

The United Democratic Front

(UDF) says the amount of money spent on defence "will fuel the fires of anger among the voteless."

"Terror" Lekota, national publicity secretary of the UDF said the government speaks of peace, but it has not faced the internal problems which put South Africa in a state of war.

What are these internal problems? In the new budget alone we can see some of these problems.

In the new budget R866 million is for white education. But only R709 million is for African education.

In the new budget white pensioners will get R166 a month, coloureds and Indians will get R103, and Africans only R65 a month.

In the budget R4 559 million has been given to the Department of Constitutional Development and Planning — the department which was created to make the three-chamber Apartheid parliament work.

Another R1 700 million will go to the bantustans to make Apartheid work in the next year.

And before the budget our people were hit by one increase after another.

First electricity went up by 6 percent, then canned fruit, vegetables and jam, eggs by 4 cents a dozen, brown and white bread by 6 cents a loaf, sales tax, train fares, sugar and milk.

The new budget does not solve our problems. It only increases our hardships.

INSIDE
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Remember all our women in the jails

LET'S ORGANISE

grassroots
FOCUS ON WOMEN

Supplement April 1984

"WHAT does the Army want with our children? Why are there no playgrounds for them?"

These are the questions of a Hanover Park mother a few weeks ago when a teacher at Belmore Primary arranged for students to go camping with the SADF. Worried parents went to the principal and said they wouldn't send their children to a camp unless they knew what they would be doing there.

The parents, the civic and UDF joined hands to challenge the school. At a meeting the UDF speaker explained why women should join their civic organizations. Women are the backbone of the community. We bring up the children and we must fight the burning problems in our areas.

Women are also workers in factories, homes, offices and shops. A clothing worker called on women to join trade unions: "Bosses exploit us more than men.

"We get less money and when we go to get a job they want to know if we are married. They don't give us jobs if we are married. They say we will leave to have children. In the Union we can fight this

by demanding proper maternity benefits."

Mrs Sibeko is a domestic worker in Constantia. She knows no-one there and sits alone in her room with her problems. She works long hours for low wages and seldom sees her own children in Guguletu.

We cannot leave her alone with her problems. We should organize her into the Domestic Worker's union. Aunt Nellie, a domestic worker from Pinelands, told us: "I have joined a women's organization and the union. The union can help us get better working conditions and in the women's organization I discuss my problems with the other women."

Women who have joined organizations say: "Women are born leaders. In our organizations we feel stronger. We speak together."

In South Africa we do not have the basic rights of housing, medical care and jobs with a living wage. It's a land of plenty but people die of starvation. We get low wages so that bosses' profits are high. Our burden is made heavier by high prices and GST. The government is giving us a New Deal which we know is still Apartheid.

The majority of us are still excluded. The New Deal is not making our daily life any better. We still can't afford proper food, many of us have no proper house, our rents are high and we get low wages. These are our daily worries. We know these problems need not exist.

Dora Tamana said:

Call the women
Build the organization
Mothers, release yourselves."

We call on women everywhere to join organizations. A finger can easily be broken, but make a fist and your fingers are protected. Divided we are weak, united we are strong. We can only win food at prices we can afford when men and women join the civics, unions, women's organizations and the UDF.

Unite to say no to high prices and GST on foodstuffs. Unite to demand enough food for everyone at prices we can afford. Unite to say that every person has a right to a home, a job, food and clothing.

Let us build strong women and strong organizations so that together we can build a democratic society free from hunger and poverty.



We salute
Dora Tamana



We are mothers and workers.



Let us raise the voice of women

We who give life and who bring up children,
We who feel the pain of hungry children,
We who see our children grow up in the streets,
We who watch our children die in the violence of this country,

Let us raise the voice of women

We who struggle to feed and clothe our families on low wages,

We who scrape together the extra cents to pay GST,
We who have no homes and live in shacks and tents,
We who know the inside of Pollsmoor and the pass courts,
Let us raise the voice of women.

LET US RAISE THE VOICE OF WOMEN

To take part in the life of our country,
To defend our children from the evils of poverty, and Apartheid,

To win the demands of houses, security and comfort,
To demand the right of all women and men to vote for a single parliament.

WE CALL THE WOMEN TO COME FORWARD

On Saturday 14 April

From 1.00 — 6.00p.m.

Venue to be announced! Watch out for pamphlets and posters

LET US STAND TOGETHER ON THE 30TH ANNIVERSARY OF THE FEDERATION OF SOUTH AFRICAN WOMEN. LET US JOIN HANDS UNDER THE BANNER OF THE UNITED DEMOCRATIC FRONT.

Remember all our women in the campaigns

"Workers had to fight to build the union"

NUTW: GOING FORWARD

A NEW union was recently launched in the Western Cape. It is the National Union of Textile Workers who held its inaugural meeting on March 11.

About 400 workers and well-wishers came to listen to speeches by officials and shop-stewards, and solidarity messages from other progressive trade unions.

The NUTW began organising in the Western Cape about a year ago. Today it has over 1250 paid-up members in the region. After fierce struggles recog-

nition has been won from three companies, S.A. Nylon Spinners, Table Bay Spinners and Franz Falke. NUTW also has a majority at Twistex.

The union is even stronger in other parts of the country. Nationally there are five branches which together have over 19 000 members.

General Secretary John Copelyn said, "Workers had to fight very hard to build the union. The union was formed after the mass strikes by more than 100 000 workers in

Durban in 1973.

"Textile workers were at the forefront of these strikes. They began to realise the need to have a strong organisation and decided to form NUTW.

"Over the next 6 years the state and the bosses kept the union down by banning organisers and firing workers who joined up. Despite this repression workers learned many valuable lessons during this time," said Copelyn.

"First, they learned that to survive attacks from the state and the bosses they needed strong, democratic, factory-floor organisation.

"Secondly, they decided to have a non-racial policy.

"Thirdly, they learnt the importance of having strict worker control. At first the NUTW relied on help from Norman Daniels's Industrial Union of Textile Workers. (IUTW). This help was withdrawn as soon as the Security Police put pressure on the IUTW not to help the new union.

Members no say

"Workers realised that this cowardly action by the IUTW was because its members did not have a say in the running of the union," said Copelyn.

In 1979 NUTW joined the Federation of South African Trade Unions (FOSATU).



Workers listen carefully at NUTW launching

Since then it has gone from strength to strength. It has been greatly helped in its drive to organise workers by other unions in FOSATU.

"The biggest challenge for NUTW now," said Copelyn, "is to unite all factions in the textile industry. The union has organised workers in many factories and it now wants to link them together in a united front in negotiations with the bosses.

"To do this NUTW, needs strong democratic structures. Together with the other unions in FOSATU it has formed shop-steward

councils where workers from different factories can meet to discuss common problems."

Problems

"In organising textile workers in the Western Cape the NUTW is faced with three problems" said Virginia Engel, Western Cape Branch Secretary.

"Firstly, the Western Cape is a coloured labour preference area. This makes it difficult to organise because workers are being divided."

"Secondly, because of the Group Areas Act workers are further divided. The long distances which workers must travel to work

because of removals makes organisation more difficult."

The main problem is, however, the many workers which are still members of the IUTW. "The IUTW has disorganised workers. Their history shows they work with the bosses, not the workers. They weaken the strength and power of workers inside the factories. Norman Daniels recently gave evidence for employers against the NUTW in a court case."

At S.A. Nylon Spinners, Table Bay and Franz Falke workers have overcome these problems. Mr Tini Sikota, a shop-steward

at Table Bay said:

"Norman Daniels' union did nothing for the workers at Table Bay. Once we began to show them a union could do something they joined NUTW. We held meetings daily and then got a majority. After six months management were forced to recognise us."

Union organisers and members are sure that the same will happen in other factories and that the NUTW will soon have the majority of Textile workers in the Western Cape organised. Judging by the enthusiasm of the workers at the launch they are right.

UCT workers: "we need our own union"

THE workers at the University of Cape Town have many problems. "Our wages are low. And we cannot afford the high transport costs" one of the garden workers told us.

"But there are other problems too. For example, our supervisor. He accuses us of stealing. He falsely accused a worker of sleeping on the job, and nearly fired him.

"He has been our supervisor for three years, and in that time he has sacked between 30 and 40 gardeners. And some of them were working here for 15

years.

"We also have problems with this "Group Life Insurance Scheme. The university did not ask if we wanted this thing. They just deduct from our wages each month. And if we are fired, or leave UCT, we don't get our money back.

"We have an organisation called the "Campus Workers' Association," that is meant to take up our problems. But it works so closely with the administration, you wouldn't know the difference. We need our own union to help us make our demands.

Union helps hotel workers

CLARENCE started working in hotels in 1955, when he was 20 years old. His life since then as a waiter has been a hard one.

Hotel work is one of the worst paid jobs there is. But in the last few years things have started to improve.

When the law changed the LCWU (Liquor and Catering Trades Employees Union) started organising African workers. Since then conditions have got a little better.

Clarence was born in the Transkei. He started to work when he was 18 years old. His first job was on a farm in De Doorns. But he didn't like farm work and wanted to come to Cape Town where he knew there was more money.

Clarence's first job in Cape Town was at Eagle Cement Works. He worked there for a year and then the boss sacked him. It was then that he first heard of trade unions. He met a man called Elijah Loza, who told him that he was a trade unionist from SACTU. He told Elijah that the boss at Eagle had sacked him without giving him any money. Elijah said: "Come with me and I will help you." And Clarence did get some money. But it was a long time before he heard about trade unions again.

From 1955 to today Clarence has worked in many hotels. He worked as a 'houseboy-waiter' and as a waiter in Rosebank, in many Sea Point boarding houses

and hotels. He also worked in restaurants, and for six years he worked as a waiter at University House, a university residence. His pay was very low. At his first job he got only R10 a month.

Every time he moved he went to a job which paid more money. Often he had to do two jobs to earn enough money to live.

Hotel jobs are very hard in this way because often the bosses are only prepared to give you a job for a short time when they are busy. When the 'season' is over, they don't worry about you any more.

Clarence knew that a waiter's job was a bad one. At one time he tried to get away from hotels. He got a job as a cleaner in a hospital. He liked this job. The hours were certainly much better than those in hotels. But the pay was still not very good.

When the boss refused to give a proper increase in the new year, Clarence left the hospital and tried to find a job in the Golden Acre. But the law forced him back to the hotels. When he applied for the town job officials at Langa told him that Cape Town was a 'coloured preference area'. The only job he could get was in hotels. So back he went.

For the last six years Clarence has been working at a very smart five star hotel. It was here he heard of trade unions again. This is how it happened.

Clarence is a hotel worker Grassroots tells the story of his problems & experiences



One of the big problems in hotel work is the long hours. At that time waiters worked from 7 to 12 o'clock in the morning serving breakfast and tea. Then they had a break until 3 or 4 o'clock and then had to work until 10 o'clock at night. Most of the waiters lived in hostels in Langa or Guguletu, but the bosses did not provide any transport after work. So the workers arrived home very late at night.

In 1981 Clarence was on his way home one night late when he was attacked and stabbed. He was very badly hurt and could not work for six months. He received a little money from the unemployment Insurance Fund (UIF) and his friends also helped him. It was really the boss's fault because

he did not provide transport. But the boss did not give Clarence any money.

When Clarence returned to the hotel, he heard that many people were talking about the union. The law had changed and African workers were allowed to join registered unions. The LCWU had started to organise in the hotels.

Clarence was approached by Willard, a waiter at the hotel. Willard asked him to join the union and to help with organising. Clarence was not keen at first. He saw it was a difficult job and was afraid the government might interfere like it had with unions like SACTU in the past. But then he saw Willard struggling and decided to help him.

On the first day they went to a hotel where Clarence had worked before. They spoke to the workers and all of them joined. Since then Clarence and Willard have gone to many hotels to tell workers about the union.

In some factories bosses are very hostile and they have to see workers round the back way. In other hotels the bosses agree to let them have meetings in the hotels. But, as Clarence, says, "most bosses are very difficult. The union is strange to them. Some say we are communists."

Since those times the LCWU has made big progress. 95% of the African workers in the small hotels are now members of the union.

Hours of work are much shorter than before. Now the bosses employ other workers to serve breakfast. So waiters like Clarence only start work at half past eleven, but he gets the same wages as before. Most bosses also now provide transport home for workers who work late at night.

But Clarence and his fellow workers in the union know that there are still many problems.

The big hotels are still a problem. It is difficult to organise meetings of all the workers because of the shifts. Also the wages of hotel workers are still lower than most other workers. Their hours are still longer. Many of the workers come from other countries like Malawi, Zambia and Zimbabwe. Many others have no pass. They are afraid to stand up to the bosses because they know that the bosses can sack them very easily.

Another big problem is that the 'coloured' and Indian workers don't belong to the same union as the African and white workers. The 'coloured' and Indian workers' union does not work together with the LCWU. The bosses use this division to divide and weaken the workers. This is a serious problem.

Clarence and his friends know that they must be strong to fight the bosses. "The bosses in the hotel trade are very stubborn. They need a good whip on them, which is the Union."

THE Women's Charter was drawn up on April 17, 1954. Since then it has been a source of inspiration for women involved in the struggle for democracy in South Africa. The following is the content of the Charter.

PREAMBLE:

We, the women of South Africa, wives and mothers, working women and housewives, declare that we will strive for the removal of all laws and customs that discriminate against us as women and that deprive us of the advantages, responsibilities and opportunities that society offers to any one section of the population.

A SINGLE SOCIETY:

We women do not form a society separate from the men. There is only one society, and it is made up of both women and men. As women, we share the problems and anxieties of our men, and join hands with them to remove social evils and obstacles to progress.

TEST OF CIVILISATION:

Because of the hardships women experience, South Africa must be considered uncivilised.

WOMENS LOT:

We women share with our men the cares and anxieties imposed by poverty and its evils. As wives and mothers, it falls upon us to make small wages stretch a long way. It is we who feel the cries of our children when they are hungry and sick. It is our lot to keep and care for the homes that are too small, broken and dirty to be kept clean. We know the burden of looking after children and the land when our husbands are away in the mines, on the farms, and in the towns earning our daily bread.

We know what it is to keep family life going in pandokkies and shanties, or in overcrowded rooms. We know the bitterness of children taken to lawless ways, of daughters becoming unmarried mothers whilst still at school, of boys and girls growing up without education, training and jobs at a living wage.

POOR AND RICH:

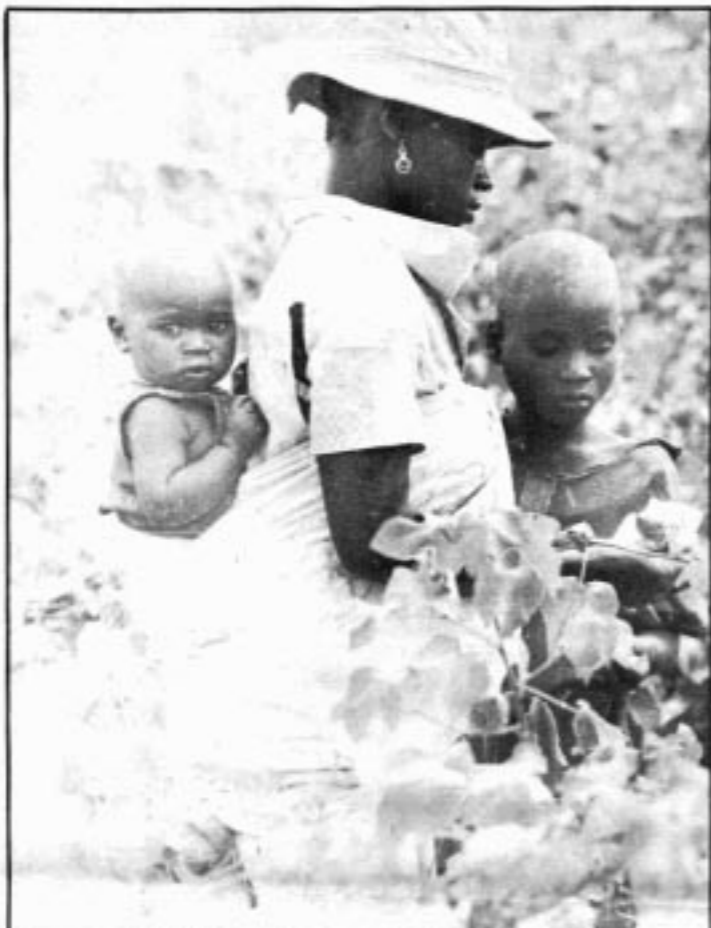
These are evils that do not need to exist. They exist because our society is divided into poor and rich, into Black and Whites. They exist because there are privileges for the few, discrimination and harsh treatment for the many. We women have stood and will stand shoulder to shoulder with our menfolk in a common struggle against poverty, race and class discrimination and the evils of Apartheid.

NATIONAL LIBERATION:

In and through our various organizations, we march forward with our men in the struggle for liberation and the defence of the working people. As women, we have the burden of removing from our society all the social differences developed in past times between men and women. These keep women in an inferior and subordinate position.

EQUALITY FOR WOMEN:

We recognise that the women are treated as minors by marriage and property laws because of ancient and



respected traditions. These customs began in ancient times and served a purpose in those days.

There was a time in society when every woman reaching marriageable age was assured of a husband, home land and security. The husbands and wives with their children belonged to families that supplied most of their own material needs. Men and women were partners in close family units.

WOMEN WHO LABOUR:

Those conditions are gone. Society has changed as a result of loss of land and growth of industries and towns. Many men migrated to the farms and towns where they depend on wages to live.

Today thousands of women are employed in factories, homes, offices, shops, on farms, in professions as nurses, teachers and so on. As unmarried women, widows and divorcees

they have to fend for themselves, often without the assistance of a male relative. Many women are responsible not only for their own livelihood, but also that of their children. Large numbers of women today are the sole breadwinners and heads of their families.

FOREVER MINORS:

But, the laws and customs from that earlier society are still applied today. We are responsible for ourselves

*We are the workers on the farms and in the factories.....
We have to starve because of high prices.....
But we are united and organised.*



and our children. But the law treats us as minors.

Most of our women are denied political rights. And many of us are denied the same status as men in legal contracts.

OBSTACLE TO PROGRESS:

The law has lagged behind the development of society. It no longer corresponds to the actual social and economic position of women. The law



has become an obstacle to progress of the women, and therefore a brake on the whole of society.

Many men refuse to allow women the rights and privileges which they demand for themselves. We shall teach men that they cannot liberate themselves from the evils of discrimination and prejudice, as long as they fail to extend to women complete and unqualified equality in law and in practice.

NEED FOR EDUCATION:

Large numbers of our women continue to be bound by traditions. They don't see that these have become a brake on progress. It is our duty to bring all women into our struggle for emancipation. We must also make all women aware that our inferior status as women is bound up with the poverty and discrimination which all our people suffer.

We aim to have a nation-wide

education programme so that all women and men can understand that freedom cannot be won for the people as a whole as long as we women are kept in chains.

AN APPEAL:

We women appeal to all progressive organizations, to the trade unions and working class organizations, to the churches, educational and welfare organizations, to all progressive men and women who have the interests of the people at heart, to join with us in this great and noble endeavour.

OUR AIMS:

- We declare the following aims:
- 1. This organization, the Federation of South African Women, is formed to unite women in common action for the removal of all political, legal, economic and social disabilities. We shall strive for women to obtain:
 1. The right to vote and to be elected to all State bodies without restriction or discrimination.
 2. The right to full opportunities for employment with equal pay and possibilities for promotion in all spheres of work.
 3. Equal rights with men in relation to property, marriage and children, and for the removal of all laws and customs that deny women such equal rights.
 4. For the development of every child through free compulsory education for all; for the protection of mother and child through maternity homes, welfare clinics, crèches and nursery schools in countryside and towns, through proper homes for all and the provision of water, light, transportation, sanitation and other amenities of modern civilization.
 5. For the removal of all laws that restrict free movement, that prevent or hinder the right of free association and activity in democratic organizations and the right to participate in the work of these organizations.
 6. To build and strengthen progressive women's organizations, the organization of women in trade unions and all other progressive organizations.
 7. To co-operate with all other organizations that have similar aims in South Africa as well as throughout the world.
 8. To strive for permanent peace throughout the world.

Women's Charter: 30 years later women still say.....

THESE ARE OUR RIGHTS

Come to the rally to celebrate 30 years of the federation



MANY PROBLEMS IN OCEAN VIEW

"ONS het baie probleme hier in die Ocean View, maar die mense staan nie so lekker saam nie. Miskien as die mense meer saamgestaan het, sou ons nie so baie probleme het nie."

These words were spoken by an elderly woman in Ocean View, and area where people have many problems and little money. And where not much more than the houses have been built. A new area was built on recently where rentals are up to R120 a month.

"We call this area Hungry Hills because the people go hungry when they have to spend all their money on rent. And it seems that the Divisional Council only builds

houses without providing any facilities," said a resident of the older section of Ocean View.

Even though Ocean View is officially one area, the residents have made their own demarcations and gave their own names. Like "Ghost Town", the area next to the cemetery.

"We don't know if this is proper but the fence of the cemetery comes right against the fences of our houses," said a resident of "Ghost Town".

Most of the people of Ocean View used to live in the surrounding areas which are now declared "white", like Simonstown, Clencairn and Noordhoek.

Some of the residents who moved in most

recently are housed in 11 corrugated iron houses on concrete foundations. The houses are built with the most basic materials and have outside toilets, but no bathroom.

Residents said they were told that the Divisional Council would build proper houses within the next five years. Many of them moved in about three or four months ago after years of living in squatter communities.

"We realise that these are not the best houses, but what do you expect of someone who has lived in a tent for so many years. We had to take it to get a roof over our heads," said Mr Peter Daniels.

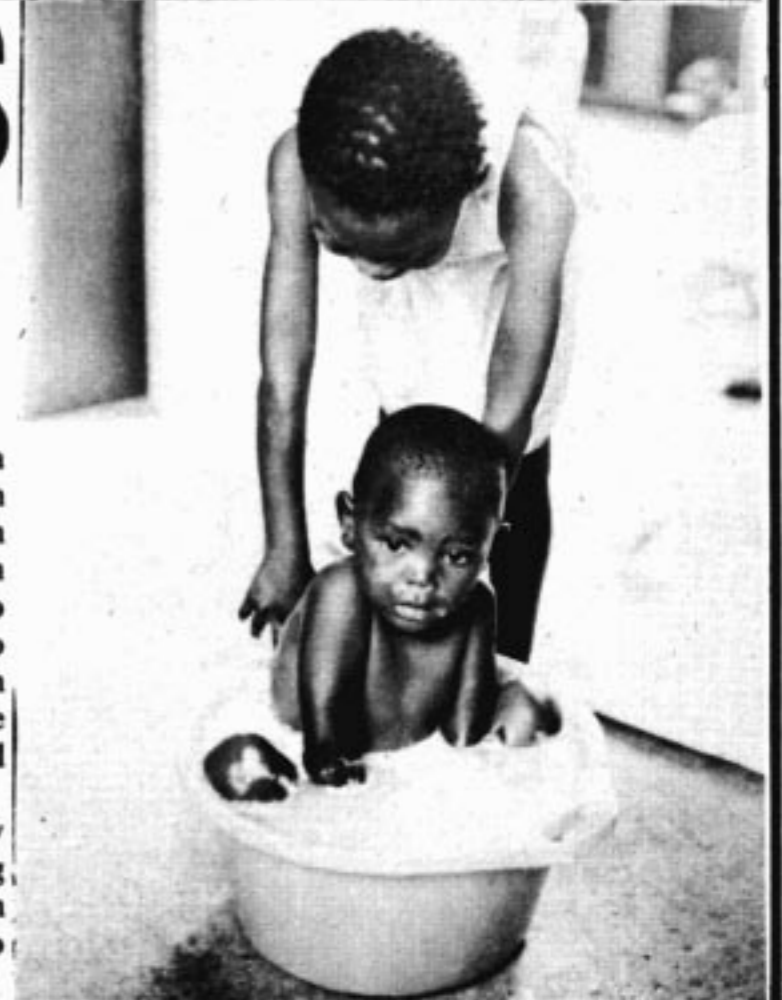
"We were told that we would be able to

buy these houses from the council, but who wants to buy this. It's not worth it. There are not even airholes in these walls and I don't know what will happen during winter," said Mr Cyril Spanenberg.

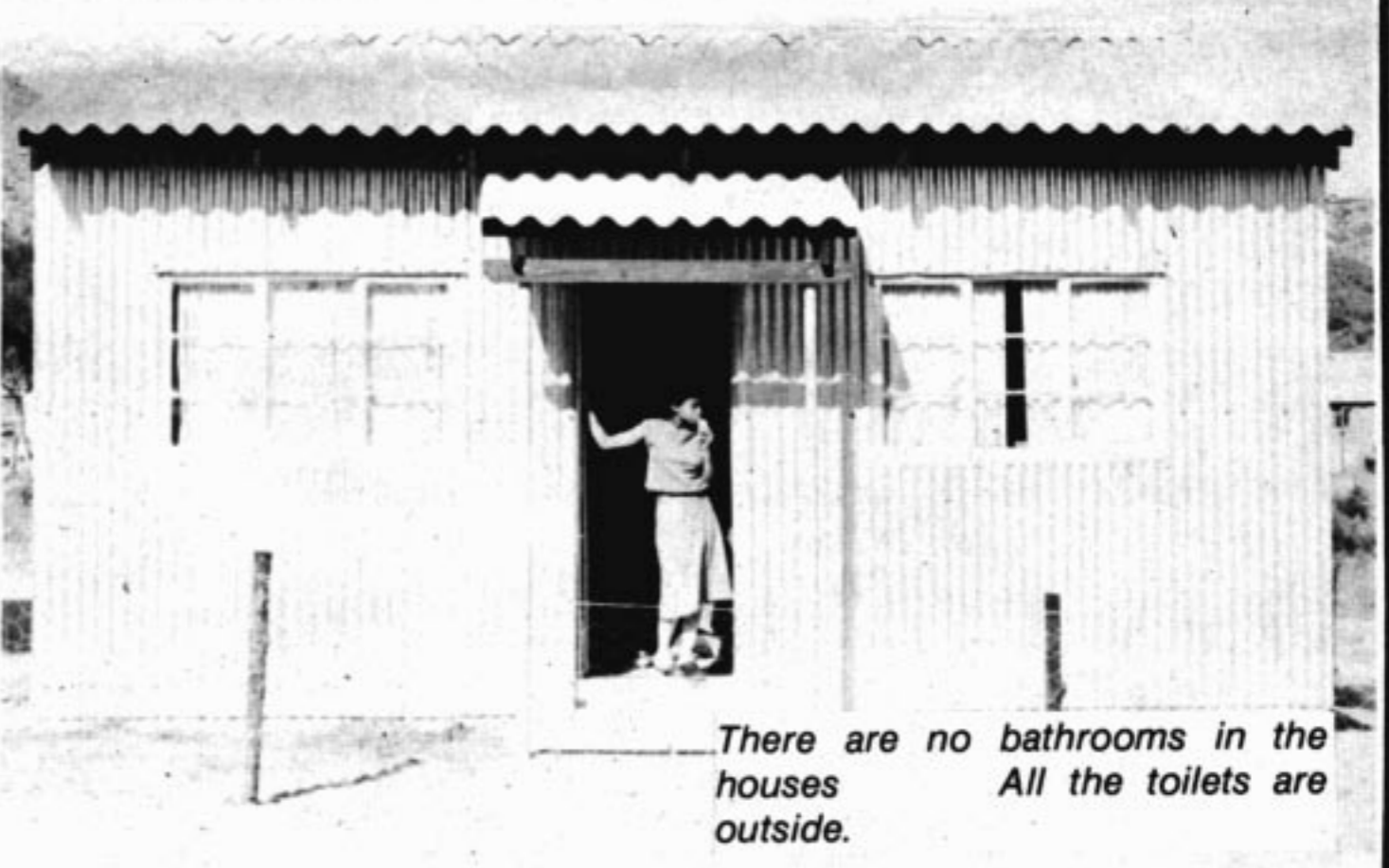
Mr James Petersen, who lives in "Old Ocean View" said the poor bus service in the area affected the people seriously.

The last bus on a Saturday night from Fish Hoek to Ocean View is at 9.30 which means that one can't go out. And there is no entertainment in Ocean View except a bioscope and the occasional disco.

"One finds so many young people walking the streets of Ocean View with nothing to do," he said.



Residents have to start travelling early in the morning to get to work on time.



There are no bathrooms in the houses. All the toilets are outside.



The only park in Ocean View has three items for children to play on.

NEW IMPROVED



HOTSPICE
Chilli Bite
MIX



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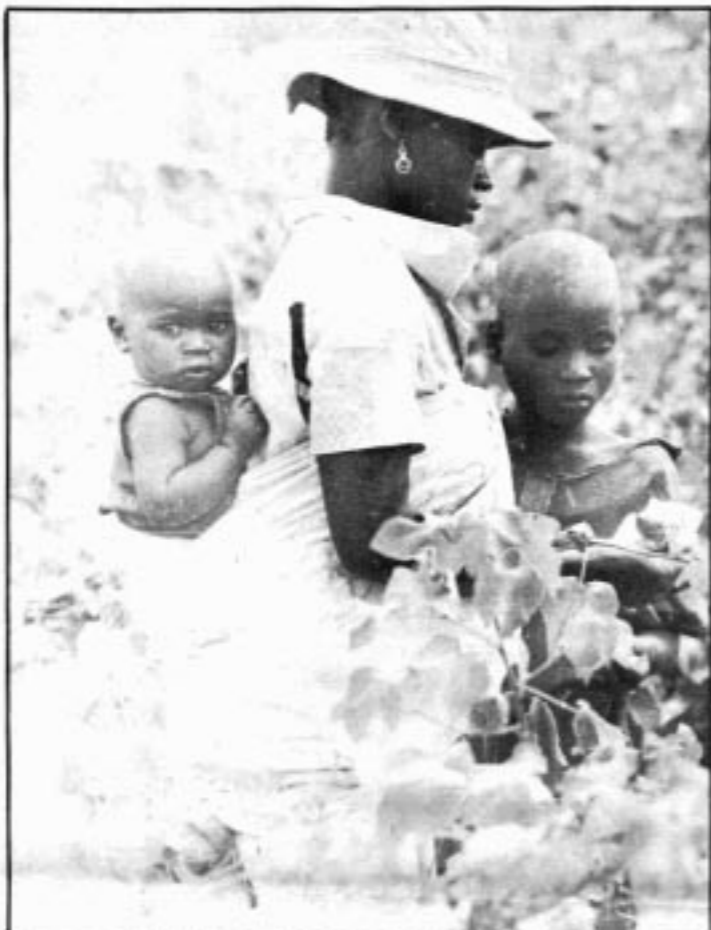
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WOMEN WHO LABOUR:

Those conditions are gone. Society has changed as a result of loss of land and growth of industries and towns. Many men migrated to the farms and towns where they depend on wages to live.

Today thousands of women are employed in factories, homes, offices, shops, on farms, in professions as nurses, teachers and so on. As unmarried women, widows and divorcees

they have to fend for themselves, often without the assistance of a male relative. Many women are responsible not only for their own livelihood, but also that of their children. Large numbers of women today are the sole breadwinners and heads of their families.

FOREVER MINORS:

But, the laws and customs from that earlier society are still applied today. We are responsible for ourselves

*We are the workers on the farms and in the factories.....
We have to starve because of high prices.....
But we are united and organised.*



and our children. But the law treats us as minors.

Most of our women are denied political rights. And many of us are denied the same status as men in legal contracts.

OBSTACLE TO PROGRESS:

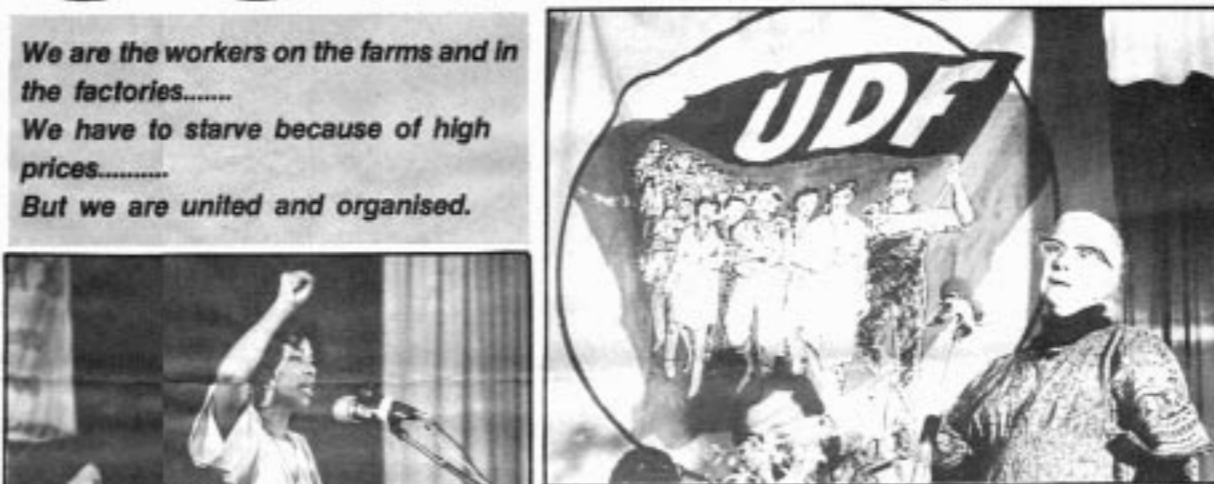
The law has lagged behind the development of society. It no longer corresponds to the actual social and economic position of women. The law

has become an obstacle to progress of the women, and therefore a brake on the whole of society.

Many men refuse to allow women the rights and privileges which they demand for themselves. We shall teach men that they cannot liberate themselves from the evils of discrimination and prejudice, as long as they fail to extend to women complete and unqualified equality in law and in practice.

Large numbers of our women continue to be bound by traditions. They don't see that these have become a brake on progress. It is our duty to bring all women into our struggle for emancipation. We must also make all women aware that our inferior status as women is bound up with the poverty and discrimination which all our people suffer.

We aim to have a nation-wide



education programme so that all women and men can understand that freedom cannot be won for the people as a whole as long as we women are kept in chains.

AN APPEAL:

We women appeal to all progressive organizations, to the trade unions and working class organizations, to the churches, educational and welfare organizations, to all progressive men and women who have the interests of the people at heart, to join with us in this great and noble endeavour.

OUR AIMS:

- We declare the following aims:
- 1. This organization, the Federation of South African Women, is formed to unite women in common action for the removal of all political, legal, economic and social disabilities. We shall strive for women to obtain:
 1. The right to vote and to be elected to all State bodies without restriction or discrimination.
 2. The right to full opportunities for employment with equal pay and possibilities for promotion in all spheres of work.
 3. Equal rights with men in relation to property, marriage and children, and for the removal of all laws and customs that deny women such equal rights.
 4. For the development of every child through free compulsory education for all; for the protection of mother and child through maternity homes, welfare clinics, crèches and nursery schools in countryside and towns, through proper homes for all and the provision of water, light, transportation, sanitation and other amenities of modern civilization.
 5. For the removal of all laws that restrict free movement, that prevent or hinder the right of free association and activity in democratic organizations and the right to participate in the work of these organizations.
 6. To build and strengthen progressive women's organizations, the organization of women in trade unions and all other progressive organizations.
 7. To co-operate with all other organizations that have similar aims in South Africa as well as throughout the world.
 8. To strive for permanent peace throughout the world.

Come to the rally to celebrate 30 years of the federation

"NO SADF camps for our children

"SADF, stay out of our area. We don't want our children to go on your camps."

This was the message of a meeting in Hanover Park recently. The meeting was called by the United Democratic Front (UDF), the Hanover Park Civic Association and the Hanover Park branch of the Cape Youth Congress.

Parents had informed the civic and youth that a teacher at the Bellmore Primary School in Hanover Park had organised to send children on a camp organised by the South African Defence Force.

A delegation of parents and UDF members immediately went to the school to demand that the camp be called off.

Pamphlets were given out throughout the area and a mass meeting called to inform the residents of Hanover Park of the proposed camp and to get their feelings on the matter.

"We were never informed that our children would be going on a camp with the SADF. We cannot allow our children to go on these camps because the SADF upholds apartheid and all its injustices," said one

parent at the meeting.

Speakers at the meeting outlined the role of the army in apartheid society and spoke about how the SADF had taken children from Mbekweni on a weekend camp without the parents knowing, and how the parents went to fetch their children from the camp.

After all the pressure from the people, the school made an announcement that the camp had been postponed.

Victory

The parents saw this as a major victory against the SADF.

"The SADF will increasingly be fed to our people like this. Because of the new constitution which the government wants to sell to us, the SADF will try to build up a good image in the community.

"But we know the real image of the SADF. We know that the SADF is used against our people in protests and whenever we stand up against apartheid.

"We refuse to be fooled and we refuse to send our children to SADF camps or to fight in the SADF," said one parent.

30 000 make their mark!



30 000! That is the number of signatures the UDF has collected so far in the Western Cape.

Almost every day, UDF Organisations such as CAHAC, UWO, WCCA, CAYCO, AZASO, COSAS, NUSAS and ICY have been knocking on peoples' doors. They are telling the people about the dangers of the new constitution and Koornhof Bills. They are explaining why we should not vote in the elections. And they are asking people to make their mark against apartheid by adding their signature to the thousands already collected.

In the last month, UDF has been going door to door in Lavender Hill, Steenberg, Bonteheuwel, Kensington, Silvertown, Bridgetown, Salt River, Guguletu. UDF volun-

teers have stood at cinemas, stations, shopping centres, theatres. They were at the high school sports in Athlone, and collected over 3 500

signatures. They have put up plays at high schools, District Six, Lavender Hill.

UDF secretary, Cheryl Carollos, says the signature campaign is going to be stepped up even more. "In the next few weeks, we will visit tenants in Bellville, Worcester and Paarl. On Sunday morning, April 18, 500 UDF members will collect signatures in Elsie's River. This will be followed by a mass meeting at 3 p.m.

UDF rural organisers are also hard at work.

There is great excitement, particularly on the West Coast. A local church minister told Grassroots: "On April 14, all roads will lead to

Saldanha for the launching of the West Coast UDF. Workers, fishermen, students will come together. United, we will say to Botha: we reject your new constitution! We stand with the UDF for a democratic South Africa free from exploitation and oppression. We will listen to Dr Allan Boesak. We will sing songs of unity and freedom.

The UDF is moving forward. Nationally, 75 000 signatures have been collected so far.

But what we can also see is that the UDF is not just getting signatures. They are using this chance to go into people's homes, and places of work to spread the message of the UDF in every corner of the land. And to give people the chance to take up their pens, and make their mark against apartheid.



WCCA AGM

THE Western Cape Civic Association will be holding their Annual General meeting on the weekend of April 28 and 29, at St Francis Cultural Centre in Langa.

The Saturday morning session will start at 10 a.m. and will be open to the public. The Sunday session will be open to members only.

The WCCA has branches in all the townships up to Worcester.

Schools boycotts in Craddock, Pretoria

A NUMBER of schools in Saulsville/Atteridgeville in Pretoria and Craddock in the Eastern Cape have been closed.

In Saulsville/Atteridgeville, pupils at five schools have been protesting against the suspension of nine pupils and are demanding the right to have students representative councils (SRC's).

In Craddock, all the African schools are boycotting in protest at the dismissal of a local school principal, Mr Matthew Goniwe. Mr Goniwe is also chairman of the Craddock Residents' Association (CRADORA), and has been in the forefront of a fight for lower rents in the townships.

All meetings in Craddock have been banned for three months, including the official launching of Cradora which was to have been held on April 15. Only organisations "recognised" by the government can hold meetings.

The Saulsville/Atteridgeville boycott started after the suspension of nine student leaders. The situation flared up when the Department of Education and Training closed the schools' gates and pupils were refused admission. More than 3 000 pupils marched through the streets of the township.

The principal of one school has said he refused the pupils to have SRCs because "SRCs are political bodies."

Last month, the progressive trade unions met again to discuss forming a united trade union federation.

Seven of the unions decided to go ahead with the federation. Here are the press statements of this group, and of those unions who are not taking part in the federation at this stage.

TRADE UNION UNITY

SAAWU, GAWU, MGWUSA:

"Unity built in struggle"

COMRADES, this press conference was called by SAAWU (South African Allied Workers' Union), GAWU (General and Allied Workers' Union) and MGWUSA (Municipal and General Workers Union of South Africa) to explain our stand towards the unity of progressive independent trade unions in this our country.

In press reports, many people exaggerate the differences between the unions. We must beware of anyone trying to sow the seeds of disunity between the workers. These people were frightened by the drive towards unity which we saw at the 1st conference in 1981. This was the first time in many years that workers came together to look at ways of uniting against the attacks from the bosses and the state.

We wish to repeat our total commitment to unity. Those who could not see this commitment in our attendance of all UNITY talks so far, do just not want to see it.

Throughout the unity talks, we have called for a unity which is forged through struggle. This is why we supported the call for Solidarity Committees. These committees would give workers the chance to come together, share their experiences, and together work out how to deal with the bosses.

In this way, unity would grow in the day to day struggles of the workers. It would not be worked out around a conference table and imposed on the workers.

We have committed ourselves fully to the formation of one progressive union federation. But we must also remember that the unions taking part in the unity talks are structured

differently. Some are working in one industry, some are general unions, some are federations. And all unions face different conditions and needs in the area where they are working.

This means that working out how to work together is a slow and difficult process. We cannot set deadlines for this process.

Some unions feel that we are slowing progress because we are structured differently.

They say that we should be given observer status until we restructure ourselves.

But we have no mandate from our workers to take part as observers. We have only a mandate to be full participants.

We were therefore excluded from the talks. We were told to change our structure, while the other unions continued with the talks.

We do not feel that this is a healthy way to build unity. We cannot view the workers struggle from the narrow stand-point of our own unions. We must understand how and why other unions work differently.

And we must understand that building unity will take hard work and time. It cannot be speeded up by setting deadlines.

We were hoping to form a national co-ordinating committee to oppose the banning of SAAWU by the Ciskei government. But some unions did not agree to this. They seemed to feel that we must just organise until the bantustans fall away.

But we feel that we needed immediate action against the banning of SAAWU, because we are fighting a situation which exists now, not something that will develop later.

FOSATU, FCWU, AFCWU, GWU, CUSA, CCAWUSA, CTMWA

"Some unions not ready"

"A meeting of the Feasibility Committees was held on 3 and 4 March 1984. The view of the majority of organizations was that since it was decided in April 1983 to form a Federation, little progress has been achieved.

This was because some Unions taking part in the talks are not ready or able to join a Federation.

The Federation planned will be a Federation of industrially demarcated Unions, with the eventual aim of having one Union for one industry.

It follows that Unions which are not demarcated along industrial lines or which have not yet formed industrial Unions, are not ready to join a Federation.

It was decided to ask these Unions to attend the meeting as observers, until such time as they are properly constituted along industrial lines.

These Unions did not accept the offer of observer status and left the meeting.

However there is no hostility between Unions, and the offer to Unions to rejoin the talks as observers or as industrially constituted Unions still stands.

Considerable progress has been achieved in the talks and further meetings are planned in the near future. The Unions continuing in the Feasibility Committee talks are the following: FOSATU, F&CWU, AF & CWU, GWU, CUSA, CCAWUSA and CTMWA.

We remember all our women in the many fighting years

THIS IS WHAT WE WOMEN MEAN BY FREEDOM

WORKING women, housewives, professional women and mothers, women from all walks of life, from every part of South Africa, gathered at the Trades Hall in Johannesburg on 17th April 1984. The call went out from every public platform and through every organization for women to come to the non-racial womens conference.

Speakers at the Conference talked about women and peace, women in China, problems experienced by Indian women, and why we organize women.

Conference agreed to form a national womens organization open to women of all races.

It discussed the question of structure. Some women wanted individual membership. Some pointed out that there already was an organization for certain groups of women, for example, the ANC Womens League. Conference agreed to take this question back to their organizations to discuss the way women should unite.

Over the next 2 years, women in every region discussed this question. Womens League branches became active as more women were participating. By the time of the Second Womens' Conference - 10/11th August 1956 - immediately after the Womens' March to Pretoria, the Womens' League was a strong presence in each of the areas.

Federation

Conference again looked at the question of structure. The ANC was the most important member of the Congress Alliance. The other members were the Congress of Democrats, the South African Congress of Trade Unions, the South African Indian Congress and the Coloured Peoples Congress. Only the ANC had a womens' section. Any new womens structure should not undermine this strength. At this time the Womens' League was an organization for African Women only and there was a need for a voice of the other women within the National Liberation Movement. So Conference decided on a Federation which women from all organizations could join. And in this way women of all races across the country could speak in unity.

All the women in the Federation had the same commitment to 'stand

shoulder to shoulder with our menfolk, in the common struggle against poverty, race and class discrimination.'

The Federation participated in all the Congress Alliance campaigns. Some of these campaigns were the fight against Bantu Education, Congress of the People Campaign, Million Signature for the Freedom Charter Campaign, SACTU'S £1-a-day Campaign.

The Federation also organized around local problems like conditions in the emergency squatter camps, evictions, forced removals and beer-halls.

But the main focus was a national campaign. This was against the extension of passes to women. From women all over South Africa resisted when Pass Units tried to force them to carry Passes.

The women in the Western Cape formed a Front to fight the Pass Laws. Organizations like the Womens' League, the Federation, the Black Sash and the Mothers' Union came together to fight just this one issue.

Leaders

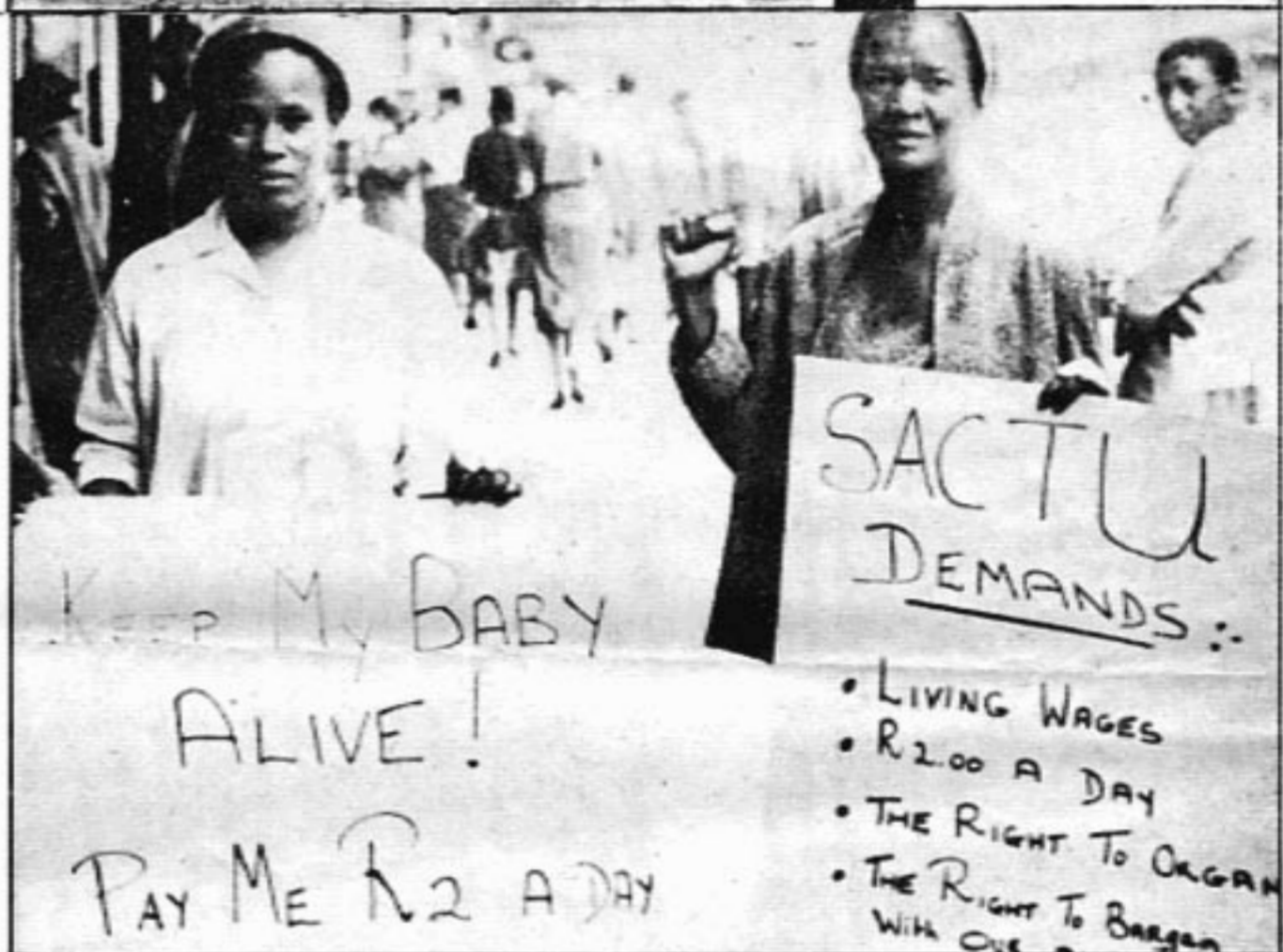
The women in these organizations did not have the same experiences and did not agree on how to fight the government's policy. But they all agreed that 'forcing passes on women was like tramping on the tail of an adder snake.' So they agreed to work together while the passes was a burning issue.

In 1960, after the massive Anti-Pass Demonstration, the government banned the ANC and its Women League. But the African women continued to organize in the Save our Families Clubs which affiliated to the Federation. The Government banned individual leaders and activists and severely harassed Federation members.

From 1963 the Federation could no longer rally the women but the spirit of the Federation has never died.

Since the early 1970's, women have struggled to organize and raise their voices. The 17th April 1984 is the 30th anniversary of the Federation of South African Women.

Let us remember Dora Tamana was on the first Executive of the Federation: 'I opened the way for you, now you must go forward.'



We salute you!

ON March 23 this year, Dorothy Nyembe was released from prison. She served the full fifteen years. We remember Dorothy Nyembe for her commitment to what she believed in.

As a young woman in her early twenties, Dorothy Nyembe became involved in the Defiance Campaign. In this campaign thousands of volunteers defied unjust laws. Many went to prison. Dorothy served two short prison sentences during 1952.

From 1954 when the Federation of South African women was formed, Dorothy Nyembe took the lead amongst the Natal women.

When the women defied the Pass Units, and when they organi-



Dorothy Nyembe defied against the government beerhalls, Dorothy was there to give direction.

In 1958, the Congress Alliance called for a boycott of potatoes. This boycott was a protest against child labour and using forced labour on the farms in the Bethel district of the Transvaal. In Natal, Dorothy Nyembe organized people to boycott potatoes.

Dorothy Nyembe did not only organize women. She believed

that 'every good Congress member is a member of their Trade Union.' She organized the Durban workers through the South African Congress of Trade Unions.

The government did not like her tireless organizing. They endorsed her out of Durban in 1959. So she organized in her new environment. In 1956 she was one of the 19 women arrested in the Treason Trials. All the accused were acquitted. She was banned in 1963. This was re-imposed in 1968. Dorothy Nyembe has served two long prison sentences. In 1963, she was sentenced to three years and in 1969 she was sentenced to fifteen.

Dorothy Nyembe is

the longest serving woman political prisoner in South Africa.

Her dedication to a democratic South Africa did not stop when she went to prison. She was moved from prison to prison but she kept her spirit of defiance. She stood together with three other women political prisoners and went on a hunger strike. In 1980 she was charged with refusing to obey prison orders.

Dorothy Nyembe has won various international tributes for her work. But her biggest reward must be to see that the men and women of South Africa are building organizations to fight for a united democratic South Africa.

We welcome Comrade Dorothy Nyembe!

We remember all our women for their triumphs and for their tears!

"ONS PRAAT VIR ONSELF"

Elsies Rivier

"Ons het genoeg gehad!"

DIE mense van Elsies Rivier is ontevrede oor die regering se nuwe behuisingsbeleid. In Connaught is die huise baie sleg gebou. En by 'n onlangse vergadering het 400 mense eenparig die regering se behuisingsbeleid verwerp. Die volgende stories is deur Elsies Rivier se mense self onder leiding van die Avondale Huurdersvereniging en die Connaught Komitee.

In 'n brief wat die Divisional Council aan die Textile Werkers Unie van S.A. geskryf het sê die Council dat elke huurder het eers die reg gehad om die huis te inspekteur voordat hy by die huis ingetrek het.

Mev. Hendrikse sê: "Ons was almal bymekaar gebring in 'n groot saal. Ek was gevra om R23,04 advance te bring. Eers nadat ons receipts gekry het, het die Council ons die sleutels gegee en gesê die plekke het nie ligte nie. Ons moet self ons huise gaan soek of in watter straat ons moet bly.

Ek het gevra: "Wanneer sal ons lig inkry?" Die Council: "Later mevrou, die huise is haastig en vinnig gebou."

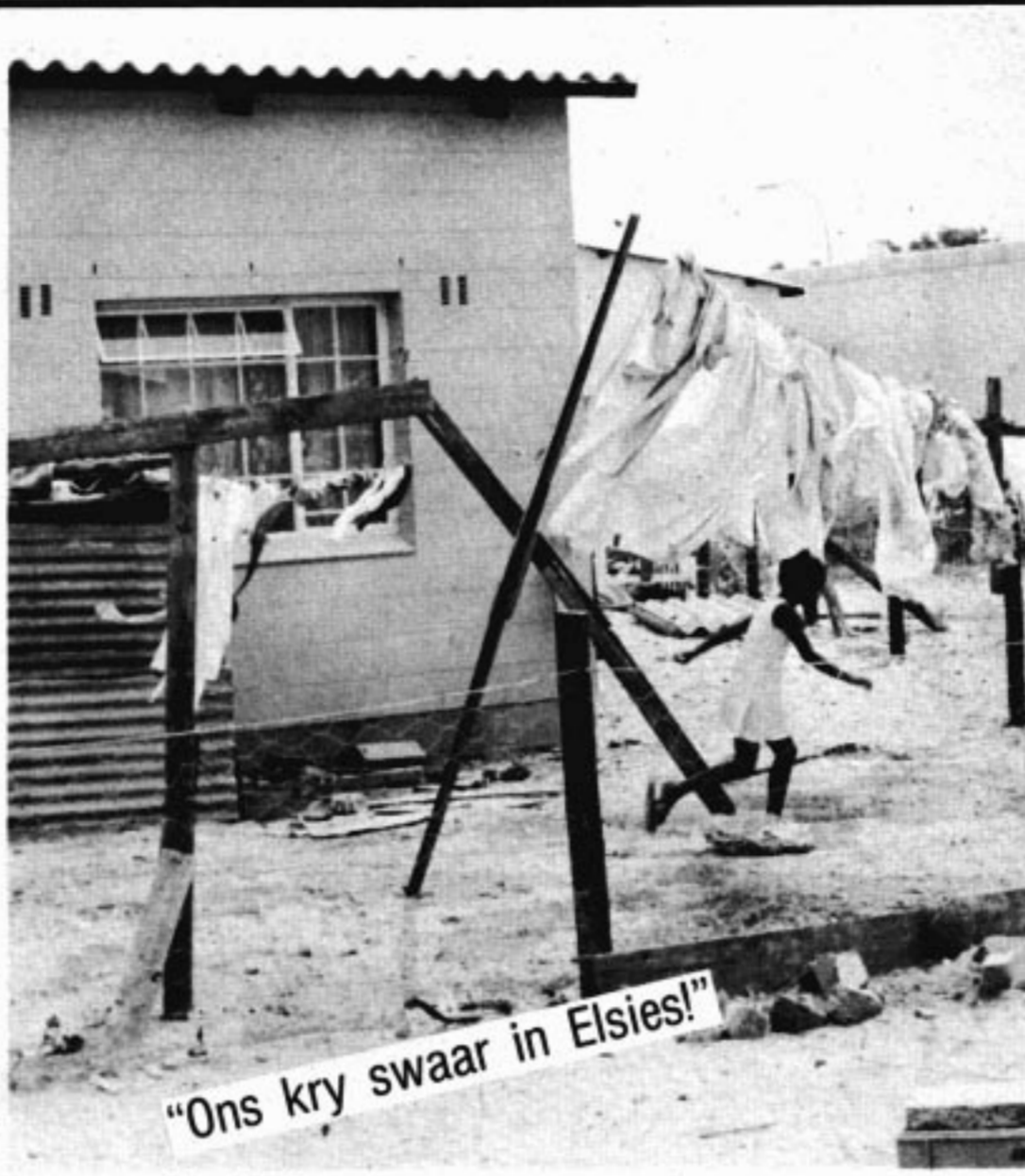
Die Council sê: Die

huise is met nuwe materiaal gebou en enige weer huise en kakkerlaake wat in die huis gevind word is, daar gebring deur die huurder.

Mev. Hendrikse: "Baie van ons het muise en vlooië in ons sink-pondokkies gehad maar weerluise en kakkerlakke nie. Dit is net 'n ding wat in muur - huise uit - breek. Vir 'n tweede die huise is van baksteen gebou en dit is 'n weerluise broeier."

Die huis van Connaught is gebou onder die regering se nuwe standaard neergelê in die nuwe behuisings beleid.

Hierdie huise sal in die toekomst gebou word vir die inkomste groep wat onder R150 per maand verdien. Dit word gebou:



"Ons kry swaar in Elsies!"

- * sonder elektrisiteit
- * sonder binne verf of pleister - net die rou as baksteen.
- * geen warm water.
- * geen waslyne.
- * en baie lae heinings en geen hekke.

Die mense van Connaught sê dat as hulle heining ontsit bevel die Council, as dit nie volgens voorvereiste is nie, dat dit moet af. Waar moet ons geld kry vir vibracrete, wanneer betaal ons dan ons huur?

Hierdie huise het baie klein kamers en lang donker gange. Hierdie huise sal net lei na meer siekte.

Ons het in die somer ingetrek maar ons weet

nie wat die winter sal gelewer nie. Dit lyk maar na 'n donker, klam, koue toekoms.

Die boodskap is heel duidelik van die mense van Elsies Rivier ONS PRAAT VIR ONSELF DEUR ONS EIE ORGANISASIES. Ons is moeg van die Bestuurskomitee wat net ja en amen sê op die Divisional Council se besluite.

By 'n massa vergadering wat gehou was in die Panorama Saal op Sondag die 11 Maart het 400 huurders eenparig geëis dat die Divisional Council en die bestuur-komitee die volgende vergadering moet by-

woon. "Ons het baie vrae om aan hierdie mense te stel!"

Mense wat die vergadering bygewoon het, het hulle kommer uitgespreek teen die nuwe behuisings beleid. Die mense het gevra: "Wil hulle dan nou ons hele paypakkie hê.

Sommige van die mense sê dat hulle leef net van die een maand na die ander. Ons mense kry swaar, maar die Council en die regering het besluit dat al die verantwoordelikeit moet nou op die mense geplaas word.

"Ons het nou genoeg gehad."

Dinge is besig om te gebeur op die Weskus

LAAS jaar het die koerant van die mense "Grassroots" gesê dat dinge besig is om te gebeur aan die Weskus toe West Coast Youth Congress te Vredenburg gestig is.

Dis waar: aan die Weskus is dinge besig om te gebeur!

Vir te lank was hierdie gebied in die politieke woestyn. Vir te lank was die Weskus gedomineer deur die Suid-Afrikaanse Rugby Federasie, die Arbeiders Party, marionnet-liggames soos Verhoudingskomitees en Bestuurskomitees. Vir te lank was die Weskus 'n belangrike voedingsbron vir die SAKK en die Vloot.

Nou het die mense genoeg gehad! Oral is Kerkmense, vissermanne, werkers, sportmanne, studente besig om te ontwaak en te sê: "Let us be counted".

Op Laaiplek is die mense kwaad oor die hoë huisrent wat hulle moet betaal. Hulle is kwaad oor die water en dië elektrisiteit wat enige tyd deur die munisipaliteit afgesny kan word. Maar Laaiplek se mense het besef dat dit nie genoeg is om kwaad te wees nie, hulle moet organiseer! Daarom het hulle met behulp van CAHAC 'n behuisings aksie-komitee gestig.

Op Vredenburg is die mense ontstoke oor die groot tekort aan huise. Op Saldanha is die mense in groot onsekerheid oor die Koop van huise. Daar is hulle besig om te organiseer om hulle eie komitee op die been te bring. Orals langs die Weskus word soos nooit tevore georganiseer.

POKO (Pelikaan Ontspannings en Kultuur-organisasie) is die progressiewe gemeenskaps-organisasie van Laaiplek.

Saldanha het TWEE aktiewe Jeugklubs. Langs die hele Weskus is die takke van die Food and Canning Workers Union sterker as ooit. DINGE IS BESIG OM TE GEBEUR AAN DIE WESKUS!

En UDF? Die UDF is die kersie op die koek.

Op 7 April 1984 lei alle Weskuspaaië na Saldanha wanneer die Weskustreek van die UDF gestig sal word! Op die dag sal alle ware demokrate van die Weskus na Saldanha optrek om hulle merk teen apartheid te maak. Op die dag sal al emoedige kerkmense en alle sweegende vissermanne, alle huurbetalers, alle studente en skoliere, alle gemeenskaporganisasies en alle WERKERS saamkom om teenoor die wêreld te laat hoor: ONS PRAAT VIR ONSELF.

ONS SAL NIE STILGEMAAK WORD NIE!

Op die dag sal ons luister na dr. Alan Boesak, President van die Wêreld Bond van Gereformeerde Kerke. Ons sien oral in die koerante hoedat mense probeer om hierdie man se naam sleg te maak. Ons vra aan die mense: Hoe maak jy die naam sleg van iemand wat die geestelike vader van 70 miljoen Christene oor die hele wêreld is? Hoe maak jy die naam sleg van iemand wat deur die mense tot beskermeer van 'n demokratiese front soos UDF verkies is? Hoe maak jy die naam sleg van iemand wat die vertroue van denkende, kritiese studente geniet?

Nee, ONS VOLG ONS LEIERS!

Ons sal ook luister na Oscar Mpetha, 'n bekende hier langs die Weskus, 'n veteraan in die BEVRYDINGSTRYD.

Daar sal ook gesing word! Ons jongmense sal daar wees om Bob Marley voort te laat leef met: "REDEMPTION SONGS"

Sal u daar wees om die vryheidsliedere te help sing?

Sal u daar wees om u naam teen apartheid te teken?

Good luck, saamstaan!

A NEW community newsletter called Saamstaan was launched in Swellendam on 25 February. Saamstaan will be distributed throughout the South Western Districts, including places like Bonnievale, Mossel Bay and Knysna. The newsletter's office is in Oudtshoorn.

"Our people have many problems. We have no voice. In a paper like Saamstaan we can speak about our problems," said a resident of Oudtshoorn.

"We need Saamstaan so that we can build

SAAMSTAAN

Boodskap van die Biskop

ONS MEN: BEWEEG N

and strengthen community organisation all over the South Cape."

One issue of Saamstaan has already come out. And the people are excited.

"Saamstaan is die nuusblad wat die griewe van ons mense op die hart dra," said an old man in George.

No to Khayelitsha

"NO, I can't go to Khayelitsha, because in their promises I have never been told about Khayelitsha. I can't get out of this shack to go to another shack."

These words were spoken by one of the many Crossroads residents who have said they are not prepared to move to Khayelitsha. Khayelitsha is the new housing scheme built by the government about 40 km outside Cape Town, on a tract of land next to Mitchells Plain.

Many people believe that the government plans to move all the people from the Afri-

can townships to Khayelitsha.

Recently, a survey was held to find out what people in Crossroads thought of Khayelitsha. More than 90 percent of the people said they were not prepared or willing to move to Khayelitsha.

"Khayelitsha is far away from everything, from the shops, the schools and our work. The cost of transport and rents are high in Khayelitsha," the people said.

Many felt that moving to Khayelitsha would break up families. They demand that proper houses be built

that won't be far from the work and everything else.

"I don't believe we can go to Khayelitsha. We have even refused to be moved to New Crossroads because we can't afford the high rents. We have very little wages and there are ten children of our own," said one woman.

Fired worker gets job back

LAST week Thursday, 15 March, when Sheila Hendricks came to work, Mr Lewin called her in. He said she stole garments. Sheila says that never happened.

Mr Lewin called the police. They searched her work and her house. They found no stolen garments. Even so, Mr. Lewin dismissed Sheila Hendricks.

Sheila felt she was dismissed unfairly. She felt embarrassed that the police were told to search.

Sheila wanted her job back. She also wanted a clean name amongst all the other workers at Benson Gowns.

Sheila came to the Clothing Workers Union for help. CLOWU spoke with other workers from Benson Gowns. They said they thought the dis-

missal was unfair. They asked CLOWU to help

The union called in a lawyer. The lawyer phoned Mr Lewin and said Sheila can take him to court because of what he did. Mr Lewin knew he was in trouble. He said Sheila could get her job back and come in the next day.

Sheila was not afraid to talk to other workers about her problem. She says: "For years we have been afraid to talk out. We all have many things at work are wrong. At Joel Paul, S & F, Peerless and Benson Gowns, at all these factories in Observatory there are things which must be put right. We must talk about these things. That is how we get strength."

Workers can phone the CLOWU office at 75-7673.

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FOR FRESH FISH DAILY!

SNOEK, KINGKLIP, STOCKFISH, CAPE SALMON, KIPPERS, KABELJOU, RED ROMAN, RED STEENBRAS, & PRAWNS

* * * *

HOT FISH & CHIPS, FRESH ROLLS & VARIETIES OF BREAD

comment

Peace comes with freedom

TODAY there is a lot of talk about PEACE. Everywhere in the newspapers and on T.V. we read and hear about the Nkomati Accord. This is a peace agreement signed between the South African and Mozambican governments.

We, the oppressed and exploited people of South Africa have never been at war with the Mozambican people. We do not fear them. But the Apartheid government that rules over us does.

Botha and his army made it difficult for Frelimo to build a new society. Frelimo has been forced to sign a peace agreement with South Africa. Their survival depends on it. If Frelimo feels that this agreement will give them the chance to build a new society, we wish them success.

Botha is now being seen as a great peace-maker. The newspapers say that he is sincere But we are not fooled.

If the apartheid government is serious about peace, they will start at home. But the majority of us are still without political rights. We still suffer from low wages, and bad working conditions, from poor housing and gutter education.

Peace will only come when we have a real People's government in South Africa; when apartheid, oppression, exploitation and injustice are ended, when there are equal rights for all; when there is housing, security and comfort for all.

If Botha is not prepared to make way for a People's government, elected by ALL the people, there will never be peace. Peace will only come through our own efforts and struggles. Peace goes with Freedom. Only with our Freedom, will there be peace in South Africa and Southern Africa.

Uxolo Luhamba Nenkululeko

NAMHLANJE kuninzi okuthethekayo NGOXOLELWANISO. Kuyo yonke indawo kumaphemphambaba komabona kude sifundile kwaye sivile ngezivumelwano zase Komati. Eli linyathelo loxolo elisayinwe phakathi ko rulumente womzantsi Afrika nowese Mozambique.

Thina bacinezalweyo bellizwe asizange silwe norulumente wase Mozambique. Nabantu bakhe. Asiboyiki, kodwe urulumente uyoyika osiphethayo

uBotha nomkhosi wakhe bayenzele nz ima iFrelimo Kuba bengafuni yakhe isizwe esithsha iFrelimo kuye Kwanyanzeleka uKuba isayine imvumelwano no rulumente woMzantsi Afrika.

Kuba ukuphila Kwabo ngezemveliso kuxhomekeke kuwo. Ukwoa, Frelimo icinga ukuba izimvumelwano ziza nendlela yokuthi bakwazi ukwakha isizwe esithsha banqwenelele impumelelo.

uBotha ngoku ubonwa njengomakhi woxolo. Amapepandaba amncoma njengohlambuluke intliziyo ekwakheni uxolo. Kodwa thina asimfamekiswa.

UKuba urulumente wengcinezelo unyanisekile ukwakha uxolo, makaqale ekhaya. Kodwa uninzi lwethu alikabi nawo amalungelo ezopolotiko. Sisabulawa ngamaphango emali encini nemeko ezimbi zempangelo, nemeko zezindlu esihlala kuzo nemfundo enikwa abantwana bethu.

Uxolo lwakubakho mhla sano rulumente wabantu apha ezantliti Afrika, mhla kwaphelis kwapheliswa ucalu-calulo ingcinezelo ungckikivo nomthetho ocalanye mhla wonke umntu wamalungelo ngokufanayo.

UKuba u Botha akazimisela ukwenza ndlela yokuba kubekho unulumente wabantu owonyulwe ngabantu soze lubekho uxolo. Uxolo lakuza nemizamo yethu ngokulwano idabi.

Uxolo luhamba nenkululeko. Yinkululeko yethu eyakuzisa uxolo kumzantsi Afrika nakuMazantsi eAfrika.

Dear Workers,

May 1 is May Day - the day when workers all over the world show their strength and unity. Workers wrote this letter to Grassroots, to tell other workers about this day.



Apartheid lewe nog!

Liewe Grassroots,

Tussen Mowbray en Souttrivier, terwyl ek in 'n kompartement gemerk "whites only" sit, het 'n wit kondukteur (kaartjie-ondersoeker)

na my gekom. Hy't die deur van die kompartement waarin ek gesit het oopgesluit asook die ander wat net vir Kleurlinge (sogenoemde) bedoel is, en se toe dat ek in die verkeerde was sit. Ek het vernederd en verontwaardig gevoel.

Ek bel toe 'n koerant om die situasie te publiseer by die nuusafdeling. Die vrou daar verduidelik aan my dat sy dit nie kon publiseer nie want ek was in die verkeerde kompartement en tweedens het die man my nie uitgesit nie.

Ek bel die vermelde nommer, vertel my storie aan hom en se ook sommer dat ander lande soos Zimbabwe 'n beter dienste aan hul burgers verskaf en ook dat S.A. se spoorweë een van die slegste dienste is. Hy se toe aan my dat ek nie moet politiek nie en dat wittes nie in swartes se kompartemente mag sit nie en omgekeerd.

Nou dit is mos net so verkeerd soos enige ander elemente wat politiek genoem word.

Dit is 'n feit dat S.A. se treindiens sleg is. Hieraan kan daardie skietery en haat teenoor kondukteurs raak gesien word.

Hieraan kan jy ook sien dat die nuwe Constitution met sy verskillende departemente in die parlement dieselfde sal wees.

G.P. Ismael



May Day: a day of unity

Dear Workers,

We are writing this letter to tell you of a very important day in our history. A month from today thousands of workers throughout the world will show their unity.

On this day, called May Day, we must celebrate. It is a time for us to stop and think about our lives. It is a time when we must learn about the struggles of workers throughout the world.

It is a time when we see that there are workers in other countries who work decently, workers who don't suffer, workers who have a say over their lives.

In South Africa, we still have a long struggle ahead. We are not free. May Day strengthens us to fight for our rights, for our freedom.

How did May Day come about?

One hundred years ago, American workers had to work for 12 or 14 or even 16 hours a day. Their work was killing them. All workers felt this problem. Their demand was the same; they wanted an eight hour day.

In 1866, their unions organized a mass strike for May the First. On that day, 350 000 workers left their factories and marched through the cities. 11 000 factories came to a standstill.

The American government answered in the same way as the South African government does. Eleven workers were shot dead by the police. Four leaders were hung by the government. But the strike was a huge victory. Half of the workers won their demands. The bosses accepted the eight hour day.

This is how May Day started. When workers in France and Germany heard about the American workers, they too went on strike. This is how May Day became a day of struggle for all workers of all countries.

In South Africa we still have't won the eight hour day. What does May Day mean in our country.

At first only white workers celebrated May Day. But then, as the unions of the black workers became stronger, black workers also started to

celebrate May Day.

In 1931 thousands of workers lost their jobs. On May Day they went and demonstrated outside the City Hall in Jo'burg. They were demanding food or jobs. The police attacked them with batons.

For the next twenty years black workers and white workers held meetings and demonstrations together every May Day. During these years the Garment Workers Union used to have a picnic in the countryside. At that time all workers in the clothes factories were white Afrikaner women.

But by 1948, Apartheid became the law. So in 1950, May Day was different. White workers were divided from black workers. The political organisations called for a political strike against Apartheid.

They called for the workers right across the country to stay at home on May Day. The police tried to force workers to go to work on that day. In some places the workers did work. But in lots of places in the Transvaal the strike was successful. The workers stayed at home.

In Cape Town, thousands of workers marched up Adderley Street. In the evening, the police attacked the workers. They used batons and guns. In Jo'burg 18 workers were killed. We see then on this day of struggle, blood has been shed in our country. The government made it difficult for us to remember May Day.

But now workers are rising up again. The time has come for us to demand our rights, to fight against Apartheid. It is we who make all the good things in life. It is we who give of our sweat.

But we stay poor. We never have enough to eat or wear. We must make do with the little money we get. All the riches, all the wealth, are created by our work but if we are sick we are thrown away like old rags. This must stop.

Let us take the message of May Day to all and say: UNITE! let us make May Day live again in our hearts. Let us sacrifice for our freedom.

Yours in the struggle from your freedom-loving fellow workers

PEACE FOR SURVIVAL

"WE must turn the country into a school where everyone learns and everyone teaches..." Samora Machel.

THESE words show one of the main aims of the Frelimo government in Mozambique. Frelimo fought for a free and democratic society. But since they came to power in 1975, they have had many problems in realising this goal.

In February 1977, Frelimo held a big conference. The people decided that Mozambique would be built for the workers and peasants. In the rural areas big farms were set up, which were run by the peasants. Villages with running water and electricity were built.

Frelimo also worked hard to overcome other problems. There was a desperate shortage of health facilities, and of schools. Nine out of ten Mozambicans could not read.

Frelimo started running classes to teach the people to read. They trained thousands to care for the health of the people.

"Life is so much better now"

Frelimo also saw that women were especially oppressed. They were determined that women should be treated as equals. A Mozambican woman said "The men used to say that the men must work for them. Now the women and the men work together. Life is so much better for women now."

The factories were also controlled by workers' committees. The FRELIMO government took control of all the factories, banks and big shops. They ran

these in the interests of the people.

But the struggle to build a new Mozambique was not easy. There were many difficulties.

AFTER independence, thousands of skilled whites left the country. Many of these whites had grown fat on the labour of the people. Now that they could not make profits, they were not prepared to stay and help build Mozambique.

The whites took large amounts of money and over 25 000 motor vehicles with them. In some factories, they even poured cement into the machines so that the workers could not use them. Out of spite, many farmers killed their cattle and sheep.

This situation was made worse by droughts in the North and floods in the South. The number of Mozambicans employed on the mines dropped from 100 000 in 1975 to 40 000 in 1976. So many people were without jobs.

Terrorists of the Mozambique National Resistance Movement (MNR) also tried to destroy the new society. They bombed railway lines and bridges. They attacked schools, villages and churches.

Many overseas newspapers and even the United States accused the South African government of supporting MNR.

Because of these things, it has been very difficult for FRELIMO to achieve their aims of a peaceful society with housing, work and education for all.

Ten years ago, Mozambique became a free country. This came after a long and bitter struggle against Portuguese rulers. Since then, the Mozambican people have worked to build a new society under Frelimo.

This has not been easy MNR terrorists are attacking the people, and destroying the new society. Many overseas newspapers say that South Africa supports the MNR. Last month, Mozambique was forced to sign Nkomati peace agreement with South Africa. Grassroots looks at Mozambique, and the Nkomati agreement.

SAMORA MACHEL



**Mozambique
you who suffered yesterday
you who were colonised
today you are liberated
today you belong to the people!**



Mozambique wall painting showing the new health services.

ON June 16, 1960 the Portuguese killed more than 500 Mozambicans during a peaceful demonstration. This was called the 'Massacre of Mueda'. To many Mozambicans this showed that peaceful resistance was futile. Thousands were determined never again to be unarmed in the face of Portuguese repression.

In 1962 they formed Frelimo. This was a broad political front. Its aim was to end Portuguese rule and build a new society. Under leaders like Eduardo Mondlane and Samora Machel, Frelimo began to unite the people.

But the Portuguese was not prepared to hand over the country to the people peacefully. So Frelimo was forced to take up arms to liberate Mozambique.

By 1965 many areas of Mozambique were liberated. Frelimo took over the administration of these areas. They built schools, clinics and gave land to the people. Frelimo also trained nurses, teachers and doctors to serve the people. Under Frelimo the people controlled everything. They made their

Winning freedom

own decisions.

By 1973 the Portuguese were fast losing control of Mozambique. Everywhere Frelimo was organising the people for freedom. The same thing was happening in Angola and Guinea Bissau, Portugal's other colonies.

Then, to help matters, there was a coup in Portugal in April 1974. The coup was organised by democratic army officers who were not happy with the wars in the colonies.

In September 1974 a transitional government began to run Mozambique. In June 1975 Mozambique became independent under the leadership of Frelimo.

Nkomati - Peace for who?

THE peace agreement between South Africa and Mozambique (called the Nkomati Accord) was signed on March 16. The agreement says two things:

1. Problems and differences between South Africa and Mozambique must be settled by Peaceful means and not by military force.

2. Mozambique must not allow the ANC to attack South Africa. In return South Africa must end its support for the MNR which is destroying Mozambique's economy.

Military

Dr Boesak says South Africa's military was used to force Mozambique to sign the peace agreement. Mozambique's economy was badly damaged by MNR terrorists. A long drought is also causing many problems. So peace for South Africa becomes a matter of survival for Mozambique.

Mozambique hopes the peace agreement will help to end the MNR's acts of terror. They can then build a new society in peace. But this will not be easy. There will still be

many new problems and dangers.

Our people have many questions. They are asking, "Will the peace agreement solve the conflict inside South Africa? Will it put an end to low wages, passes, removals, high prices and detentions; to our oppression and exploitation? Will it give us the right to

vote and elect people to a single parliament? And will it bring peace and security in South Africa itself." Our history teaches us that we cannot be optimistic.

A civic member in Lavender Hill told Grassroots: "Peace goes with freedom, democracy and justice. Without an end to our oppression and exploitation,

without freedom, there can never be peace."

This is the feeling of most oppressed people. That is why many people support Dr. Boesak, patron of the UDF,

when he says: "We will not give up the struggle for freedom, democracy and justice, no matter how many pacts are signed. The final deal must be made with us."

"You who suffered yesterday..."

THE Portuguese came to Mozambique in the 16th century. They took the wealth of the land, such as gold and ivory. And later they sold slaves.

But the Mozambican people fought back. And it was not until 1912 that Portugal had full control - politically, economically and culturally - over the whole country.

By this time, thousands of Mozambican workers were coming to work in South Africa. They worked in the mines, on the railways, on the sugar farms. They were paid very low wages for hard work. But they were desperate for work.

Many would even walk to South Africa for work.

The Portuguese sold the rights to minerals and land to rich foreigners. These people formed land companies which controlled most of the country. They treated the Mozambican people with great cruelty.

Mozambique became a labour camp for South Africa. The South Africans agreed to use the railway line from Johannesburg to Lourenco Marques (Maputo) for their imports and exports, if the Portuguese gave them workers from Mozambique.

There was also a

system of forced labour. Those people who did not work for South Africa had to work for low wages or grow cotton for the Portuguese. They had to carry a "work book" just like a pass. These work books were used to control the people.

By the early 1970's, ties between Mozambique and South Africa were very close. The Portuguese earned R15-million a year from the rail and labour taxes. South Africa was a major trading partner, and also a major source of foreign investment.

This relationship only stopped when FRELIMO came into power in 1975.

THE PLAY IS THE PEOPLE!

UDF ON STAGE

A GROUP of UDF supporters from all over Cape Town is presenting "Time to Act" at various venues this month.

This production speaks of oppression in South Africa, and of people's resistance. For hundreds of years different methods have been used to maintain a system of inequality in this country. Through all this time, however, we know that people have participated in the

struggle to improve their lives and build justice and equality.

The production uses song, mime, acting and dancing to tell its story. Most performances will have no entrance cost; members of the audience will be asked to make contributions. Schools are also encouraged to make bookings.

For dates and venues phone Grassroots at 45-3321.



"THE play is the people - " This is the idea of the many community plays we have seen all over. We have seen plays on housing, high rents, conscription, on the UDF. We have seen plays by youth, women, students, workers, by people young and old. We have seen plays in halls, in schools, in meetings, on the streets, even in the courtyards of the council flats where we live. This is what community drama is about.

We have seen how it can be used as a means of getting across an important message to people. It is a way of getting people to think about the society we live in, and to understand it. But community drama doesn't just end there. It goes beyond telling what is . . . and looks to what society should be. And community drama makes it clear the everyone has a role to play.

People's drama is for everyone. It does not need a small group of specially trained actors and a complicated script. It does not mean that people just sit and watch passively, then leave after the 'show'. But rather it shows the way to action, and change.

For too long we have been silent, with no ways to express ourselves. Drama is a way we can. We can use drama to express the hopes, suffering and joy of our people.

Act against conscription

THE Lavender Hill and Steenberg branches of the Cape Youth Congress (CAYCO) recently produced a play on conscription. Grassroots went to speak to some of the youth members who took part.

GRASSROOTS: Why did you choose conscription as a theme for your play?

BRENDA: The government says that they are now giving us the vote. But in return we have to defend the country. They want to force us to join the SADF. So it is our duty to inform the youth about what the government is planning for us.

GRASSROOTS: Why did you use a play to do this?

JAPPIE: We feel that drama is a very effective way of getting a message across to people. It is a very good way of raising the issues which

affect our lives. And this is important, because you can be sure you will never see those issues we see in the plays, on TV or other places. The plays we always see around us hide the real issues of our society, giving the impression that everything is alright in South Africa. We must use plays to fight this and to change people's ideas about the happenings around them.

GRASSROOTS: How did you go about putting the play together?

JOEY: All the members of the Lavender Hill youth and the Steenberg youth came together to

discuss the play. Together we discussed the issue of conscription, and through discussion, put together a framework or rough script. We worked out parts for all the members.

GRASSROOTS: Why did you decide to involve all the members in the play, instead of just choosing a few good actors?

MOGAMAT: You know, that's a lot of nonsense about only some people being able to act. Everyone is able to say what they really feel about something, and that's the kind of play we wanted. We found that all our

youth members were able to perform in the play, even those who are a bit shy. Also, by working and acting together in the play we learnt how to work together, how to cooperate with each other. It really helped in bringing the youth together, especially the two different branches. In Steenberg we were also able to recruit more members through the play.

GRASSROOTS: What impact do you think the play made on the audience?

ANDHOR: A good one, I'm sure.

People were able to see what kind of society South Africa really is. This came across very clearly. It was also made clear what conscription for all of us will really mean. In fact, to show this more, let me tell you what happened at the play.

One of those who saw the play was a youth from Hout Bay. He had filled in forms to join the Cape Corps. He immediately tore them up after watching the play. So it is quite obvious that drama is definitely an important way of changing people's ideas.



Can you write?

Can you write? Yes or no . . . It doesn't matter. Just have a go! Between your thoughts and your actions words are the link. The time has come. To say what you think! Next month Grassroots will be running an essay

writing competition. We will be calling on anyone and everyone, young or old, at school or out of school to participate.

The topic, the dates, the rules, the prizes: all of these will be announced in our next issue.

Grassroots Crossword

Clues

ACROSS

- The new constitution introduces a new fear for our youth.
- What kind of run is for exercise, fundraising, advertising and enjoyment?
- A sunny South Africa, free of racism and exploitation, wouldn't that be - , is it a dream?
- Why do we do drama? We can learn, sing and laugh at the same time.
- The aim of a million signatures will require a lot of work.
- We don't have to know much about geography to know how much land the government thinks African people should have.
- Milk goes up, sales tax goes up, postage goes up, and minister's salaries do even more than go up.
- Koeberg nuclear power station has been switched on. These people have promised us no accidents or radiation. We can only hope they're right.



17. Next month send in a contribution to Grassroots.

19. 1 across means concern for the future if you have one of these.

DOWN

- Is it a privilege to have good housing and decent facilities? No, proper ----- are a right!
- To confuse, to not tell the truth about what is happening.
- A demand in the work situation, especially in the factories.
- A name for the states Angola, Mozambique, Botswana, Zimbabwe and Tanzania.
- Women feel this a lot, for example when she must work a full day and the husband expects her to do all the housework as well.
- Money from higher taxes could be used to build better houses and hospitals for everyone. Instead the money goes to buy these.
- Released from prison recently, a world-famous political prisoner.
- If apartheid is a heresy, it is also a -----.

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Students want a place to live

TO AN outsider, the University of Cape Town seems like a fine example of nonracial harmony and co-operation, but the university is still part of apartheid South Africa and the situation off campus directly affects life on campus.

This was said by a black student at UCT. He said black students

were faced with two problems because of apartheid — transport and accommodation.

At two mass meetings recently, students have voiced their dissatisfaction at the inadequate bus service for black students and the shortage of suitable accommodation.

"We have to spend over an hour every

morning to get to campus. Our rent is well over R100 without food. The stove shared by seven people often breaks down. The owner is also a racist," said one student who lives at Malunga Park residence in Guguletu.

Many students are living in over-crowded conditions. Some places have no electricity.

These students are forced to live in these conditions because there is little accommodation for black students. They cannot stay near the university because of the Group Areas Act.

"We feel that the university administration should talk less and do more. They should defy the Group

Areas Act and allow black students to stay at the university hostels.

"Many white students from Cape Town are given a place in these hostels while black students from far away are forced to find accommodation far from campus," said another student.

The university authorities are doing little to solve the situation. Millions of rands are spent on sports facilities. The university claims to believe in academic freedom yet

they know that a student cannot perform well if they are living uncomfortably."

The students have

elected an "Accommodation Crisis" committee to look into the problem. This committee will negotiate with the administration about this crisis.

"If there is no satisfactory response from the authorities, we will be forced to take action," said one student.

CAYCO TO HOLD EDUCATION FOCUS

SEVERAL major activities are planned by the Cape Youth Congress for the next few months.

The first will be a four day Education Focus with the theme "YOUTH: Facing the challenges of democracy in the 80s".

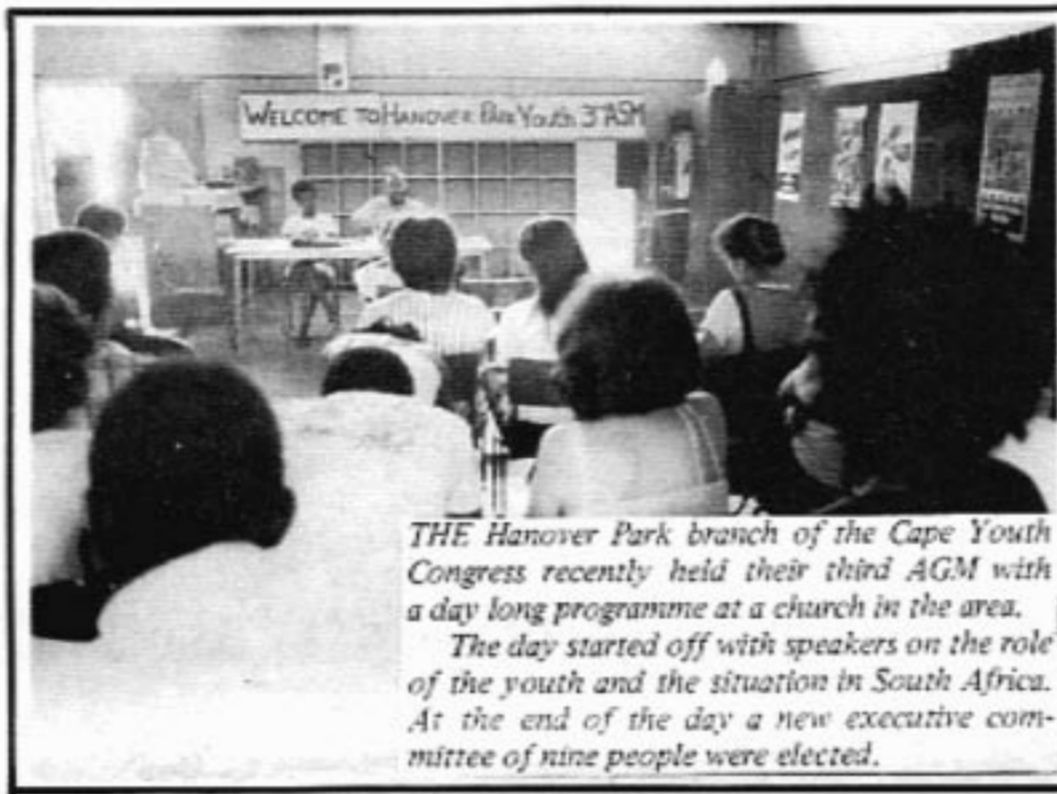
At this focus, to be held at the Community Arts Project in Chapel Street, Cape Town, the youth will look at the role of the youth, labour, women and struggles in other countries. Several speakers have been approached to speak at the focus.

The programme starts on Thursday April 12 and will run until

Sunday April 15. The Thursday and Friday programmes start at 7 p.m. to 10 p.m. The Saturday programme is from 1 p.m. to 5 p.m. with the Sunday one being from 10 a.m. to 5 p.m.

Other activities planned by CAYCO are a Fete and Sports Day.

The fete will be held in the Hanover Civic Centre on Saturday May 5. Several organisations and all the Cayco branches will be having stalls and the day will involve many novelty events.



THE Hanover Park branch of the Cape Youth Congress recently held their third AGM with a day long programme at a church in the area. The day started off with speakers on the role of the youth and the situation in South Africa. At the end of the day a new executive committee of nine people were elected.

We shall not forget 'bullet in the back' day

THE pass laws were today still one of the corner stones of the apartheid system and many people had been killed in protests against it in earlier years.

This was said by Joe Phaahla, a member of the UDF's national secretariat and an ex-president of the Azanian Students Organisation (AZASO).

He was speaking at a recent meeting at UCT, organised by Azaso and Nusas to commemorate the police shootings at Sharpeville and Langa on March 21, 1960.

Referred to as 'bullet in the back day', 69 people were killed at Sharpeville and more than 150 were wounded by police bullets. Two people were killed in Langa with many wounded, after people had gathered to protest against the pass system.

A protest meeting was also organised at the University of the Western Cape



Joe Phaahla Sharpeville was also remembered at many meetings of youth throughout the Western Cape and the rest of the country.

At the UCT meeting, Mr Terror Lekhoto, national publicity secretary of the UDF said that South Africa was not in the hands of whites only, but in the hands of people who oppose democracy. These people want to stand for a form of government that's completely unjust and undemocratic, he said.

The meeting was also addressed by Dr Allan Boesak, president of the World Alliance of Reformed Churches and a patron of the UDF.

Moving launch for Matrym

THE Matroosfontein Youth Movement was launched in a moving spirit recently at a meeting addressed by Mr Oscar Mpetha, president of the United Democratic Front, and Mr Trevor Oosterwyk, president of the Cape Youth Congress.

The launching of the youth movement in Matroosfontein came after many weeks of intensive work in which the needs of the area were investigated and the role of the youth worked out.

Others speakers at the meeting were Mr Tommy Williams, of the local bodybuilding club who looked at the lack of facilities in the area. He stressed the need for unity in the community.

A representative of the Matroosfontein Civic Association, said it was important that a good relationship existed between the civic and the youth.

A member of CAYCO's Elsie's River Branch gave some tips on how youth members need to organise to draw in as many young



Trevor Oosterwyk

people as possible into the organisations. Oscar Mpetha brought the youth to their feet as he spoke of the three S's which were important for people

involved in the struggle — self-denial, selflessness and sacrifice.

The meeting ended with the singing of the national anthem Nkosi Sikelel iAfrika.

Prefekte is 'polisie'

Liewe Grassroots,

Ek is 'n leerling by Crestway Senior Sekondere Skool. Hierdie jaar is daar vir die eerste keer na 1976 'n "prefek sisteem". Hierdie sisteem maak die lewe van die studente op skool baie onaangenaam en verdraaglik.

Die prefekte dink hulle is meerderwaardig en kan dus die ander hiet en gebied. As jy nie luister nie, word jy na die kantoor geneem en sonder enige rede 'n pakslae gegee.

Bewondie is hierdie sisteem sonder die medewete van die studente en onderwysers gekies en het twee of drie van die personeel besluite

geneem.

Ek voel baie ontevrede omdat waar jy in 'n mate vry geloop het, loop jy heeldag met die gedagte rond dat iemand jou dophou. Ek dink hulle sal beter aanpas as hulle die polisie genoem word.

Die skool het wel 'n studentraad maar watter besluite kan hier geneem word as die hoofseun ook die voorsitter van die raad is?

Ek dink dat as elke klas moet stem, sal die meerderheid stem dat die sisteem moet wegemaak word.

Ons kan niks verbeter nie, maar as almal op skool saamstaan, kan ons baie regkry.

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Ear problems?

MANY children have runny ears. This means that pus or dirt runs out of the ears.

Some people think this is normal. Some people even say that children cut teeth with a runny ear.

So, GRASSROOTS spoke to a doctor about runny ears.

GRASSROOTS: Is it true that all children have runny ears?

DOCTOR: No this is not true. A germ goes into some children's ears. Then they get inflammation and a runny ear.

GRASSROOTS: What is so bad about a

runny ear?

DOCTOR: A runny ear can make a child deaf. A deaf child who goes to school cannot hear what the teacher says. He will not learn. So he will not get a good job when he grows up.

GRASSROOTS: How does a runny ear start?

DOCTOR: Many times it starts with a blocked nose and a cough. There is a small tube between the back of the nose and the ear. So inflammation from the nose can spread to the ear. The child also has a fever.

GRASSROOTS: But this sounds like a cold. How will we know about the problem with the ears?

DOCTOR: The child often cries. Some children rub the side of the head. Other children pull their ears. Sometimes you can see dirt or pus coming out of the ear. This is a bad sign.

GRASSROOTS: What must we do about it?

DOCTOR: If the child is hot, wash him down with cool water. This will bring down the fever. Do not use water that is very hot. This can burn him. Do not use

water that is very cold. He will get a shock.

Then you must take your child to the doctor or the clinic. They will give you medicine to make the ear better.

GRASSROOTS: What must we do so that children do not get runny ears?

DOCTOR: One way is - do not give a baby a bottle if he lies on his back. The milk will go up his nose. It then goes into his ears. If germs also go into his ears with the milk, this will make his ears run.

REMEMBER - IF YOU PUT HOT OIL OR A PIECE OF COTTON WOOL INTO A RUNNY EAR, IT WILL GET WORSE !!

Cooker's Corner



Potato Pancake

Put in a bowl and mix these together:

- 3 cups of grated raw potatoes
- 1 teaspoon of salt
- dash pepper
- 2 eggs
- 2 tablespoons of flour
- 1 tablespoon finely chopped onion - chopped a little.

Heat oil in a frying pan. Drop a spoonful of mixture in the pan. Brown on both sides. Good with syrup, tomato sauce or cheese sauce.

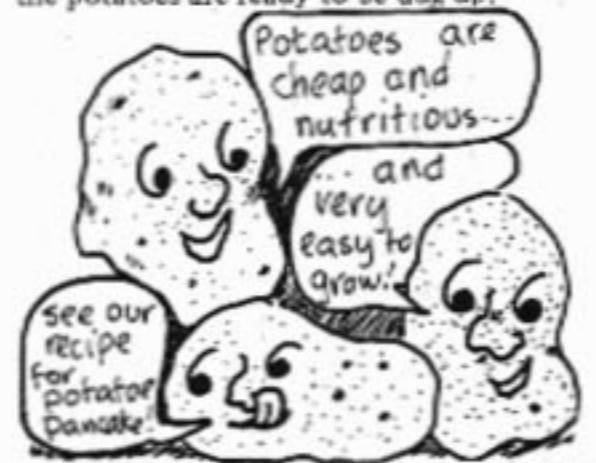
Plant Potatoes

Potatoes make a nutritious and filling meal so this month plant your own. It will only cost you the price of the potatoes you plant and each will produce many more. Keep a few potatoes in a paper bag until they have sprouted, or maybe you can buy old, sprouting potatoes cheaply.

You can plant in February, March and even April, as long as the garden does not become waterlogged in mid-winter. Potatoes take 3 to 4 months to grow.

The richer your soil, the more potatoes you will get. You can add compost or old manure. If you don't have these things, make a "mulch" layer. This means putting leaves, grass, dead weeds on top of the soil around the plant. You can also bury kitchen waste (peels, eggshells, old food, crushed bones and woodash under the mulch. Once a week, water the plants with a mixture of urine and water. This provides Nitrogen and Urea - a fertilizer sold in shops!

Plant the potatoes 35 cm apart and 20 cm deep. As they grow, build up the soil or mulch around the plant, so that the potatoes do not poke through and go green. When the plants die down (after flowering) the potatoes are ready to be dug up.



You can obtain seeds ad 5c a packet by contacting "Farming in the City", 37A Somerset Road, Cape Town 8001. Phone 25-2095.

Where to go for help

IN THE last issue of Grassroots we carried a list of advice offices. Unfortunately, we printed the addresses of a few only. We now have the full list of advice offices for you to consult.

Salt River Workers Advice Office:

Times open: Fridays 3 to 5.30 p.m.
Saturdays 9.30 to 1 p.m.

Address:
7 Junction Rd.
Junction Street
Salt River.

Lavender Hill Advice Office:

Times open: Saturdays 9 to 1 p.m.

Address:
Lavender Hill Community Centre
Grindal Drive
Lavender Hill

Woodstock Advice Office:

Times open: Saturdays 11 am. to 2 pm

Address:
St. Mary's Church Hall
Station Rd
Woodstock

Heideveld Advice Office:

Times open: Saturdays
9.30 a.m. to 1 p.m.

Address:
Corner of Assention and Heideveld Rd
Heideveld Town Centre
Tel: 638-3525

Steenberg Advice Office:

Times open: 9 a.m. to 12 noon

Address:
Steenberg/Retreat Library
Concert Boulevard
Retreat

Eastridge Advice Office:

Times open: Mondays 10 to 12 noon
Wednesdays 10 to 12 noon

Address:
33 Leadwood Rd
Eastridge
Mitchell's Plain

Worcester Advice Office:

Times open: Mondays to Fridays
9.30 a.m. to 3.30 p.m.

Address:
33A Le Sueuerstraat
Worcester
Tel. 0231-23103

Bonteheuwel Advice Office:

Times open: Saturdays 9 am to 1 pm

Address:
Bonteheuwel Town Centre
Office No. 13
Blue Gum Street
Bonteheuwel

Langa Advice Office:

Times open: Mondays to Fridays
9 a.m. to 4 p.m.

Address:
St. Cyprians Church
Langa
Tel. 432924

Kraaifontein Advice Bureau

Times open: 9 - 12 noon and
Saturdays

Address:
Assembly of God Church
1st Avenue
Kraaifontein
Tel: 90-22922

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PASTOR Dr Zephania Kameeta is a priest in Namibia. He is involved in the Council of Churches in Namibia. Pastor Kameeta recently came to Cape Town to speak at the annual general meeting of the Mission of the Church for Community Development.

About 200 people attended this meeting at the St Francis Cultural Centre in Langa.

GRASSROOTS spoke to Pastor Kameeta after the meeting.

GR: Why have the churches in Namibia chosen to become involved in the struggle and how are they involved?

KAMEETA: One should ask why were the churches not involved all the time. The message of the church should be the message of the liberation of the oppressed.

The first step the church took was to write an open letter to the South African prime minister B J Vorster in 1976. After this was the founding of the CCN when churches came together against evils and injustices.

GR: What caused this change in the thinking of the church?

KAMEETA: In 1904 and 1905 there was confrontation between the Germans and Namibians. The Namibian leaders resisted on the basis of God's word. They were crushed.

But the spirit of resistance could not be crushed, it just slept for many years. When the international court ruled that South Africa was in Namibia illegally, it encouraged people to stand up.

GR: What kind of structures are there in the

church to oppose apartheid and what kind of projects are undertaken by the church?

KAMEETA: At first, the resistance against oppression was by minister and church boards only. Now resistance is at a much broader level.

The CCN is getting youth involved in workshops and development projects, to develop, not only people but ourselves as ministers.

This is only the beginning. People are seeing the evils of apartheid and that fighting evil is not only the work of clergy.

GR: What about media? Do you have church newspapers or magazines?

KAMEETA: There are several church magazines, but they are all limited to denominational activities. They don't really say what the community thinks. The CCN News has information and views on relevant things.

GR: Where are these church projects based?

KAMEETA: All over the country, particularly the rural areas. Because of harassment, it is difficult to get people involved in projects like

The churches in Namibia CCN "against apartheid"

co-ops. People are afraid.

GR: What has been the response of the state to the church's involvement?

KAMEETA: Obviously, they don't support this kind of work. They see it as a threat to the status quo. They don't want black people to believe that they can do things for themselves.

We are being treated with suspicion and intimidation by the state. Our field workers are being questioned, but this kind of thing is to be expected.

You can't expect sympathy from a regime that wants to keep us in slavery.

GR: What is the church's view on people who collaborate or work in the system?

KAMEETA: The CCN is against apartheid. People know our stand. Those people who collaborate will attend church services, but they will stay quietly in the background.

There are no ministers or chairmen of synods serving in the bantustans.

We don't push collaborators out of our congregations. We



Pastor Kameeta

believe it is the duty to conscientise.

GR: What does the church do for the victims of apartheid?

KAMEETA: There is a legal department in the church to collect money for the defence of victims of apartheid.

We help the families of those who have been jailed and we help those who come out, to find work. We encourage people to bring cases to lawyers.

Because of the repression and the virtual banning of the political party, the church is the only organisation to help apartheid victims.

GR: What is your attitude on missionary work in refugee camps?

KAMEETA: This has been accepted but sending priests to Angola, etc. is like telling them not to come back.

However, the idea was accepted as good



by the churches in the CCN.

At the moment, the minister of refugee camps come from the camps themselves.

There are many security risks because of the war situation and you can't just send anyone.

GR: What do you see the role of the oppressed people in South Africa in relation to Namibia?

KAMEETA: If you had asked that question in France, it would have been different. But we are oppressed by the same oppressor and we have to play the same role.

I could say that people should resist the government, but they are doing it already and should continue in that way.

Let's not divide too much between South Africa and Namibia. Let's stand together and fight the same oppressor.

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National Detainees Day

Their struggle is ours

"We have learnt from our children who have suffered the effects of the security laws, of their high ideals and of their thirst for freedom. We form a part of their struggle."

This was the message of the National Detainees' Day on March 12 this year. It was carried over in articles, editorials and at meetings in Athlone, at the Universities of Cape Town and Western Cape.

At UWC, one speaker told the people that people involved in the struggle must prepare themselves for repression. The activities of the Detainees Parents' Support Committees this year, and the meetings and vigils all over the country, show how we can unite and organise to oppose

the undemocratic methods of the government.

As another speaker said: "We will have to intensify this fight under the new constitution. It is a recipe for control that will only increase the use of the state's security apparatus."

Detainees' committees throughout the country are vigilant and united in this task.



Trade Union Library

THE Cape Town Trade Union Library has published a list of "Useful Reference Books" for advice offices, trade unions and community organizations.

It contains numerous practical reference books and guides on such things as unemployment insurance, labour law, pensions and workmen's compensation.

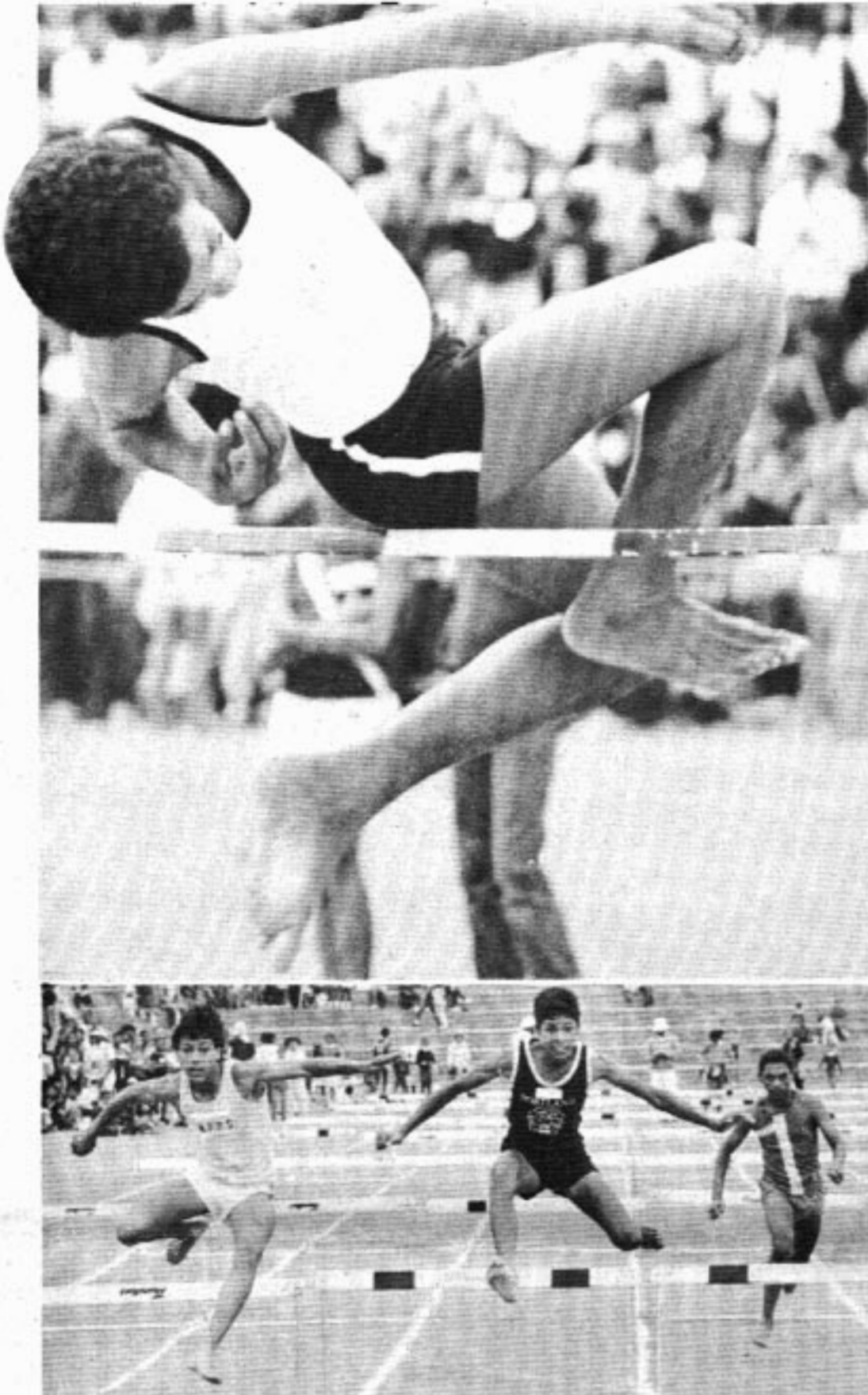
The prices of many of the booklets, and the addresses where they may be obtained, are also listed. Everything on the list may also be used at the Trade Union Library itself.

Obtainable from the Trade Union Library at 108C Malta House, Salt River; or send a postal order for 25c plus 10c postage to P.O. Box 376, Salt River, 7925.

• THE READERS' CLUB of the Trade Union Library meets on the first Wednesday of every month at 6.00 p.m.

The programme for Wednesday 4th April was a slide-and-tape show called "Gold and Workers". On 2nd May there will be a special May Day programme. All workers and interested persons welcome.

ATHLETICS FEVER Thousands sign for UDF



Boycott of 'normal' athletes

TWO things have made this year's athletics season different from other years.

The one thing is the large-scale refusal by athletes to compete against those who take part in "normal" sport. The other was the kind of support spectators and athletes gave to the Million Signature Campaign of the United Democratic Front.

The boycott of pupils who play multi-racial sport started in Port Elizabeth.

It soon spread to the Western Cape where the executive of the Western Province Senior Schools' Sports Union decided not to allow pupils who play "normal" sport to take part in non-racial sports meeting.

Teachers, principals, team captains, team managers, athletes and officials have all supported this call.

The president of the WPSSSU, Mr Gert Bam, said "Athletes who take part in multinational sport have the democratic right to do so. But we in nonracial sport also have the democratic right to re-

fuse to compete with them in sport.

"The commercial press has given a very one-sided picture. They emphasised the humiliation of a few individuals, but what about the daily humiliation of thousands of sports-persons in South Africa.

Another aspect was added to the athletics season by dozens of UDF volunteers who went to Athlone Stadium early on Saturday mornings to sign up people to support the Million Signatures Campaign.

According to UDF members, more than 3 000 signatures were collected in this manner and the response of the people had been very good.

"We found many people who wanted to join the UDF or organisations who affiliated to the UDF. The pupils were interested in organisations like Cosas (Congress of South African Students) and CAYCO (Cape Youth Congress) said one youth member who collected signatures at the stadium.



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