

Support the
call of our
people in Ciskei

Support United Democratic Front's call for

PEOPLE'S WEEKEND

THE United Democratic Front has declared October 29 – 30th, people's week-end. The UDF is calling upon all freedom loving South Africans on this week-end to show their rejection of Prime Minister Botha's 'new deal'.

People's week-end will be a demonstration of our unity in action. It will be our way of saying 'no' to the new Republic of South Africa Constitution and the 'Koornhof Bills'. It will be our way of saying 'no' to apartheid and to exploitation in the country of our birth.

Mass rallies will be organised by the UDF in other parts of the country. In Durban and Johannesburg, UDF organisers are expecting thousands to attend. In the Western Cape, the religious organisations affiliated to the UDF will also be rallying our people.

There will be church services, vigils and a massive publicity drive will be set in motion. 'UDF News', the official mouthpiece of the Front, will be distributed far and wide.

The different regions of the UDF are discussing what activities will be held over that week-end. The full

programme of action has not yet been disclosed. There has also been talk of a 'people's referendum' which could be a nation-wide petition campaign to oppose the government's 'new deal'.

Affiliate organisations of the UDF are still discussing the programme of action. And, the idea of a signatures campaign has not yet been accepted.

In a statement issued to the press, the UDF has condemned the recent banning of the meeting to launch the border region of the Front. But the UDF says that nothing must stop us in our stand. Our struggle is a just one. It is a struggle for a free South Africa.

The suffering of the people of the Ciskei is high on the UDF agenda. "Their fight is against homelands, against a divided South Africa. We must support their call".

UDF picketers could be seen all over Cape Town. They stood alone with posters at stations, bus stops and on highways calling for our support.

"The struggles of the people of Ciskei is our struggle", says the UDF.



Sam Ndima said tear gas cylinders fired into his shanty and set it on fire.

Stop harassment - says 'squatters'

SNEEZE machines, and squads of riot police moved into Crossroads and KTC 'squatter' camps in recent weeks. They demolished the homes of many. They have chased and arrested the people. They have taken their plastic shelters and set it alight.

These are the stories of the people of Crossroads. Men, women and babies have been forced to sleep in the cold winter nights. Some of them have been told to go to Khayelisha. Others were told to go to the Transkei or the Ciskei.

But the 'squatters' refuse to go. They say it is their right to live in Cape Town. "We demand housing and the right to live and work where we choose", they say.

The people are angry.

They have called upon Piet Koornhof to visit the area and to see their suffering. But Piet Koornhof will not listen. The Nationalist government will not listen.

At a Nationalist congress held in George, delegates called for stricter influx control. For roadblocks, tollgates and passport control to ensure that the people from the homelands do not flock to the cities. The Nationalists say that the Western Cape must remain a Coloured Labour Preference area.

This policy of the government is there to divide our people, to set us up against each other. It is a policy which has not and will never work. The government says that Cross-

roads must go. But the UDF in a recent statement said that the government would have to destroy the entire Western Cape before they would allow them to destroy Crossroads.

The people of all the 'squatter' areas, of Disa River, KTC, Crossroads and Nyanga Bush suffer the same hardships under the government's laws.

But the government is determined to wipe out the 'squatters'. Dr Morrison, the deputy Minister of Co-operation and Development said: "Crossroads is a symbol of provocation and blackmail. We will destroy that symbolism at all costs".

The people want housing. They want a place to live.

Prime Minister Botha has announced that R200 million will be spent over the next two years on white housing. The UDF sees this as an attempt to win support in the all-white, November 2nd referendum.

For the first time in many years the people from the 'squatter' areas are united. They have formed their own committees and are determined to speak for themselves.

A KTC resident said at a UDF meeting, "we see UDF as a way to a better future. The UDF wants to take away 'the bar' between the people in this country.

"We refuse to pay the price of the government's Bantustan dream", they said.



"I'm angry because I don't know what they were doing firing at my house."

INSIDE

Mbekweni
on march
- page 3

UDF
news
- page 4 & 5

Democratic
education
- page 8 & 9

Protest
in Ciskei
- page 10

Workers'
wages
- page 12

For our
children
- page 14

A strong union can move mountains

RAWU IS OUR UNION

MWASA on the move

"I am 30 years old. I started working in 1975. But I don't see where I am going to. There are problems everywhere. I am supporting my parents who are both on pension. I have nothing but myself and my body".

These are the words of an Epping shopworker. He does not want to be named for fear of victimisation at work. He is not speaking about himself only. He is speaking about the lives of thousands of shopworkers throughout Cape Town.

All of them have to leave home very early in the morning and arrive home late at night. All of them work for very low wages. They all work under very bad conditions.

Many of the workers have had enough.

They see the need to unite. And this they are doing through the Retail and Allied Workers Union, which was formed recently.

The workers spoke to Grassroots about their conditions at work and about their new union.

A worker said; "Transport is one of our main problems. I would not see my wife work until 8 at night and then she has to find her way home. How can any firm let a person work till 9 o'clock and then close its doors and just

say, goodnight?" Workers have to find their own way home. The Group Areas Act has moved them far from their places of work. They have to spend a lot of money on transport costs.

The workers say that their bosses do not want to know about their personal problems, their debts and responsi-



Thousands of people shop daily - do we ever stop to think about the workers behind the scenes?

bilities. "With unemployment as it is today, one can take up to a year to find a job. The boss always tells us, 'there are more of your brothers looking for work outside'".

The workers also complained bitterly about unfair dismissals. They say, no reasons are given.

"We know that we can only have a say if we are united. It is for these reasons that we joined RAWU" said another Epping worker.

Up to now, shopworkers have been divided into different unions according to their colour. The National Union for Commercial, Catering and Allied Workers (Nuccaw), has organised 'coloured' workers in the Western Cape. African workers were excluded.

The Retail and Allied Workers Union (RAWU), was formed last month. A worker told Grassroots about the different unions.

"I had no union. I was lost. I resigned because they did nothing. I joined again, but I never saw them again."

Another worker said; "when I met RAWU, they were very different.

From the start, we heard of their aims, the constitution and other things. They said they were forming a workers' union where the workers would have the say and where all the workers will be united".

"I saw that although we were split by apartheid, here Rawu was going to fight this and strengthen the workers

by having one non-racial union. Rawu takes its decisions with the workers. It is truly a union of the workers, unlike Nuccaw, where we heard of decisions after they were taken."

The workers say a strong union can move mountains. A strong union is one which allows workers to choose their own leaders and committees.

A worker said; "the other other union only wanted our money. They did nothing for us. Rawu helps us where it can, it is not on the side of the bosses".

And so, Rawu continues to organise, and daily more and more workers are joining to make the union strong.

THE Media Workers Association of South Africa (MWASA) is a trade union for all workers in the printing and packaging industry. It is a union that fights for workers' rights.

At many factories like Nampak and Xactics, workers belong to a union called the South African Typographical Union (SATU). Many workers we spoke to said they did not even sign membership forms for this union. They were never asked if they wanted to belong to Satu, they just saw deductions made from their wages each week for this "union".

This is not the only dissatisfaction that workers have with Satu.

Many workers have found that their medical bills have not been paid and have been issued with a summons to appear in court.

However, each week workers pay into the Satu medical aid scheme. Often workers have lost their jobs without good reason.

Satu has never fought to get these workers jobs back. Yet, Satu claims to have workers' interests at heart? But which workers? Skilled workers and white workers, YES!

But the majority of its members, the unskilled black workers have no protection in

this union. WHY JOIN A UNION AT ALL?

Mwasa members at the Argus have resigned from Satu. They say that Satu did nothing for them. The only time Satu held meetings was when they heard that workers wanted to resign and join Mwasa.

HOW IS MWASA DIFFERENT FROM SATU?

Mwasa is very concerned about the problems of unskilled workers. For Mwasa, the members are the most important part of the union.

The committee members are only there to serve the workers. Mwasa fights for higher wages and against unfair dismissals.

But in order to fight for these things, the union must be strong. Members must know what is happening in their union, not only in Cape Town, but all over the Country.

This is why union meetings are very important. At these meetings, workers can raise their problems and then the meeting can decide how to solve the problem.

This is also a place to get together to talk about how we can make the union stronger and how we can help other workers who are not organised.

Durban bosses recognise union

THE Meat, Food and Allied Workers Union has at last been recognised by the Durban meat bosses. The union started to organise 18 months ago. It had a long battle with the bosses.

Many of the bosses are the same people who refused to recognise the General Workers Union in Cape Town. This led to the big meat strike and boycott in 1980. We can see that the bosses have not forgotten the meat strike and are now more willing to speak to the unions.

MWASA congress in Cape Town

THE Media Workers Association of South Africa (MWASA) will be holding its most important meeting of the year - the National Congress - in Cape Town next week.

Members from Johannesburg, Durban and East London will come to the city for the Congress.

Those elected will have to carry out the instructions from the workers in the different factories during the year 1984.

The executive and all the committees will be chosen from members present at the National Congress.

Each year new people are chosen as officials, so that many people can learn. In this way, the union becomes stronger.

We wish to invite all our members to the Mwasa National Congress on October 9 and 10, 1983. We also wish to invite all workers in the package and printing industry in Cape Town to attend even if you are not a member. We look forward to seeing you there and joining our union in the future.

For further details contact the Mwasa office at 45-1710 or visit us at the 9th floor, Atlantic House, Corporation Street, Cape Town (opposite City Hall).



Trade union unity meeting

IN April this year, many unions set up a committee to discuss unity between the trade unions. This committee held a very successful meeting in Cape Town in July and will meet again in Johannesburg on October 10.

Cape Town unions who will be sending delegates to the meeting are the Federation of South African Trade Unions (Fosatu), The Municipal Workers Association, the Food and Canning Workers Union and The General Workers Union.

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Resident's of Mbekweni speak

STEYN, WE HAVE HAD ENOUGH



Baab makes R1.000 over a weekend on sales at beer halls. Since 1976, the people have shown their anger in this way.

'No money'

THELMA MLOZI has three children and an old father to support. She used to work at Berg River Textiles. But nine months ago she and 500 others were laid off. She has been unable to find a job since then.

"Things are very bad here. I would like electricity, because I spend

so much on candles and oil. But it costs R400 to put in. In 1978 they promised to give us electricity, but they didn't. And now the electricity rates have also gone up. You just can't keep up. I can't pay the increase — where do they expect me to get the money from?"

A LOT has been happening in Mbekweni lately. People are protesting, they have been arrested and thrown into jail; schoolchildren have been teargassed.

The newspapers are filled with news of this little township hidden away out of sight behind the big factories and rich farms of Paarl. We have read about unrest and demonstrations. It is clear that the people of Mbekweni are angry. Grassroots want to find out why.

Conditions in Mbekweni are very bad. Many people have no work. Thousands of workers were laid off by the food and canning and textile factories earlier this year. They cannot find jobs.

They are crowded into tiny houses and zinc shacks. Most have no electricity. There are no good roads. Many suffer from TB and other sicknesses caused by their poor living conditions. There is no hospital or doctor in the township.

There is only Superintendent Steyn. He controls everything in the township, including the people.

"He makes us very unhappy. He refuses to listen to people's problems. And he causes a lot of problems too, instead of helping us," a resident said.

But who does Steyn represent? He represents the Western Cape Administration Board (WCAB). He does what they say. They give him the power to treat the people so badly.

And now they have put up the rent. Every house received the



Grassroots spoke to the people of Mbekweni about the many problems facing them.

notice 25% service charge increase.

All over the township little groups got together to talk about this new hardship. Neighbours discussed it over the fence. Workers discussed it during their lunchtimes. And quickly the word went around: come to the meeting. People were determined to get an explanation from Superintendent Steyn. They decided to go and see him.

Explanation

"We just wanted to tell him that we cannot afford the rent," the people said. "We wanted to know what he did with our money. Did he use it to pay the community councillors big salaries? Why must they get paid? What have they done for us? Nothing. They just say yes to the boss. And the boss is WCAB."

But when the people went to see him, all they met were police vans. They were jailed. Some of them have been released, but most still wait to appear in court.

"This is not over. We are still strong. We have suffered enough. We cannot afford the increase. No matter what comes our way, we still demand an explanation from them," say the people.

"Our eyes have been opened"

LUCY NINZI is a member of the United Womens Organisation. She told us how the recent events have affected UWO.

"When we started the branch here in Mbekweni we were a very small group. It has been very difficult to make people see what an important organisation UWO is."

The UWO branch in Mbekweni has been involved in several struggles. When the price of bread was increased, they tried to organise people to protest against the increase.

Then the South African Defence Force came to the township. The soldiers took away the children without the parents' permission. UWO brought the mothers together and they decided to fetch

their children.

Lucy says: "People could see that we were doing good, but we were still weak. But the things that were happening here now have really opened the people's eyes. We women were locked up because we cannot afford the rent increases. We suffered together."

In the police vans we told the women about UWO and why they should join. They can see that it is important to come and fight our problems together.

So now more and more women are joining UWO. We have had enough of suffering. We have had enough of poor conditions. We have decided to fight all our problems together with one voice."

National detainees conference

OVER 800 people packed the St. John's Hall in Braelynn Heights, East London last month. The 'sneeze-powder' that mysteriously appeared overnight in the hall did not put off the crowd at the mass meeting called by the Detainees Parents Support Committees (DPSC's) from all over the country.

The aim was to focus attention on the Bantustan repression, especially in 'Sebe's country', the Ciskei.

Speakers at the meeting told of over 200 people in detention, of nearly 100 shot dead and many buried secretly at night in unmarked graves in Ciskei.

At the meeting we could see the strength and determination of our people. A speaker from Cape Town told the people that their struggle was our struggle.

The meeting marked the start of the second Annual DPSC conference. The conference was attended by more than 100 delegates from committees in Cape Town, Vryburg, Kimberley, Pietersburg, Durban, Port Elizabeth, Pretoria, Reef, Kuru-man, Transkei and, of course, many people

from East London.

The conference heard report-backs from all the regions and the different kinds of repression our people face.

In a talk, one speaker said the Government is changing its tactics to break the people's organisations. The Security Branch were getting much bad publicity for detention through the work of the DPSC.

Now the strategy of the Government is to rather use the courts. This can tie people up in lengthy cases under charges like the publications act. The attorney-general can refuse bail.

In this way people like Albertina Sisulu and Amanda Kwadi have been held in prison. Sentences are much heavier too. The Government tries to label open mass work as criminal.

Dipale

There were also stories of killings. Ernest Dipale, who died in detention was shot at shortly before he was detained. Norman Mondipote was shot and killed in Soweto about four weeks ago.

The conference also heard about the murder of Paris Malatji, 24 hours after his detention, by a bullet from a gun held to his forehead. It took about two weeks for the Minister of Police to admit he was held for a 'security offence'.



Two months later, a white policeman was suspended from duty. The conference called for him to be charged with murder immediately.

The conference passed the following resolutions:

**The Government's new constitution is undemocratic and will have to be forced on the people. This will mean increased repression. The detention committees resolved to support progressive organisations in rejection of the constitution and Roorhof Bills, in particular the UDF.

**Nelson Mandela and all other political

prisoners must be released to build their part in building a democratic South Africa.

**The detention committees condemned the Western Governments for their relative silence on the banning of Saawu and repression in Ciskei. Is the west not interested in repression by its allies like South Africa?

**The conference noted that the commercial papers won't publish details of detention without police

confirmation. This leads to secrecy and people can disappear unannounced. The press gives pages and pages to detention in Zimbabwe, but has not publicised the truth of the numbers killed in Ciskei.

The delegates got to know each other. They left the conference determined to strengthen the links of support and to build organisations to fight injustice in South Africa.

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Fighting against dummy bodies

Khayelitsha - 'unofficial homeland'

MANY people are saying that Khayelitsha will be the 'unofficial homeland' of the Western Cape. Thousands of people from all the townships in the Western Cape - from Langa and Guguletu as far as Mbekweni and Worcester - will be uprooted and sent to Khayelitsha.

They will work in the factories of the eastern Cape and travel daily to their 'homeland'. Khayelitsha will be the Mabopanes and Mdantsanes of the Western Cape.

The government believes it is important to create a group of people who will not oppose them. In other words, the government is trying to create an African middle-class which will help to curb unrest in the townships.

Another way of doing this is the separation of 'illegals' from 'legals'.

But daily we see people opposing these moves. The people are united. Through the UDF they are rejecting Koornhof's proposals.

The Chief Commissioner referred to the proposed township as a 'city'. Through the Black Local Authorities Act, local government in the townships will be given city status instead of the municipal status it now has.

The much talked about 'city by the sea' will be surrounded by military land and will have only one road leading to it.

In this way the Government wants to control the people. They want to stop the flow of illegals to the cities. They say it will solve the squatter problem.

In the townships, the people are shocked. They speak of Koornhof's madness. Many say they will never move.

The Western Cape Civic Association, a member of the United Democratic Front, will fight against the removal of people to Khayelitsha. A petition protesting against Khayelitsha will be taken from door to door.



The suffering continues. The 'squatters' will take forward their fight under the banner of the UDF.

"Councils built on lies"

COMMUNITY Council elections will be held on 24th November. All over the country, organisations have come together to oppose these elections.

From Mamelodi, Atteridgeville, Saulsville, Soweto and Mbekweni, the people have resolved to boycott the coming elections. 700 people at a Guguletu meeting called for a boycott and a petition against the removal of the people to Khayelitsha.

Mr Mkize from Hambanati in Natal was a community councillor. Today, he is a member of the residents association. This is what Mr Mkize said about the community councils; "We have a system of deceit of which of necessity must use deceit as a means of operation".

There have been many others like Mr Mkize who have lost faith in government bodies which mislead the people. These bodies make us believe that we have rights to 'govern' our townships. We know this is not true. We know that these bodies are toothless and powerless.

Our demand has always been to have a full say in all bodies which make laws in our country. "If you intend to vote, you must ask yourself, what you are voting for", said a Crossroads resident.

"Today, we have our people's organisations. They are taking up our fight - we don't need the community councillors to fight for us. "Our people's organisations are growing all over the country. We need to strengthen our organisations to speak for us," she said.

THE UDF has supported the call of the people. UDF area committees are taking up the fight. "We must fight the Black Local Authorities Act. While it gives community councils more rights,

the government's plan is to have tight control over the townships".

"At the same time, it pretends to be giving our people a say. We will not be deceived by the government's false leaders".

This is how our people have viewed the community councils, since they were first started in 1976. But these councils were off to a slow start and by 1980, there were 200 all over the country.

Our people have always said that community councils are the little brothers of the Bantu Administration Board. In 1977 in Soweto, only 5,6% voted for them. This meant that out of 60 000 people who were allowed to vote, only 3 000 bothered to go to the polls. The government claims that roughly 41% of the people participate in the elections.

"How accurate is this when the Administration Board oversees the elections?", asked a Guguletu resident.

In Cape Town, the community councils were set up in 1979. No elections took place as no-one stood as candidates. But this did not stop the Western Cape Administration Board. They nominated people themselves. And this is how the community councillors go 'elected'.

However, it seems that in the rural areas, more people vote for the community councils. For instance, in Bloemfontein it is 29% and in Fort Beaufort it is 70%. Organisers of the UDF believe that this points to the hard work that still needs to be done.

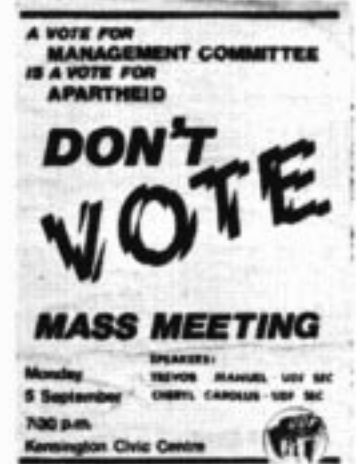
In Soweto the elections have been postponed until next year. The reason - the people's opposition. But in other parts of the country the fight is still on. It is a fight to let the demands of our people be heard.

Little voting after UDF call

PEOPLE normally stay away from management committee elections. But this year, the number of people who voted, was lower than ever.

This followed a call by the United Democratic Front (UDF) for people to boycott the management committee elections.

In the Cape Peninsula, voting ranged from 11,6 percent in Kensington to 1,81 percent in Athlone. This figure is very small if one considers that there are thousands of people who are excluded from voting.



The UDF unites democratic civic, women, church, students, union and other organisations and freedom-loving people everywhere. It was formed to fight the Government's 'new deal', the Presidents Council and Koornhof Bills. The



Management Committees are part of this new deal and the UDF believes we should not allow its agents to succeed in dividing and misleading our people.

Mr Joe Marks, an executive member of the UDF said; "The Management Committee elections are one step on the road which the Government wants us to walk. That road leads to Apartheid; baaskap and continued exclusion of our people from the decision-making bodies in our land."



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October 29th - 30th People's week-end.

UDF unites

Apartheid divides

UDF moves forward

"THE UDF is a symbol of hope. Hope of unity of all our people, the hope of a free South Africa." These were the words of a Crossroads resident at a report back meeting attended by close to 1 000 people.

It is this message which has gone out to thousands and thousands of people throughout the land.

But it is important that the UDF has a solid foundation. Because in the words of another Crossroads resident, "hope is not enough. Let us make the UDF strong. We must form a committee of all organisations in our area so that we can have a voice on the UDF."

The UDF was formed to fight the government's new constitution and the Koornhof Bills. On August 20, more than 13 000 people streamed into Rocklands, Mitchells Plain for the National

launching. Close to 400 organisations from every corner of our land united under the banner of the UDF.

But now we must spread the message of the UDF to everyone, to the workers, residents, women, students, youth, people in the churches, mosques and temples, sportspersons and to all other people.

UDF regions were formed earlier this year in the Western Cape, Natal and Transvaal. The people of the Eastern Cape and Orange Free State are working hard towards forming UDF structures in those regions.

The government banned a meeting to be held on October 24, where the Border region of the UDF was to be launched.

The UDF condemned the banning. It said in a statement, "It is clear that no opposition to the new constitution is to be



The Ciskei delegation arriving at the United Democratic Front launching 20th August. They spoke of the state of emergency and the suffering of the people in the Ciskei.

allowed. The government is determined to force the majority of South Africans to accept the new constitution, come what may."

Already the UDF has sprung into action and taken up things affecting our people. The September 7 management committee elections was a huge flop after the UDF called on people to boycott it.

In the African townships, the UDF area committee will

fight the coming Black Local Authorities elections. UDF supporters will go from door to door with a petition protesting against the planned removal of thousands of people from Langa, Nyanga and Gugletu to Khayelitsha.

The squatters of KTC, Nyanga Bush and Crossroads were represented at the last UDF meeting. They called for the support of all the people.

The UDF has met with several

trade unions and is organising a day of solidarity with the people of Ciskei. Sebe and his helpers are terrorising the people of Ciskei. The South African Allied Workers Union (SAAWU) has also been banned.

Besides taking action, the UDF will also collect and print information on housing, education and mass removals.

As all these things happen, the UDF is also approaching more organisations to join it.

PEOPLE'S WEEKEND

THE UDF has called for a nation-wide "people's weekend" on October 30 and 31. A number of activities will be organised on the eve of the Nationalist Party's November 2 referendum.

Mass rallies and vigils will be held in all parts of the country. Religious organisations will hold prayer services.

"It will be our way of showing our rejection to the Government's new constitution and the Black Local Authorities Act," said a UDF organiser. "Together we will experience the unity of our people and take the struggle forward."

The Government is having this referendum to test whether whites agree with the new constitution or not. They are spending thousands of rands in their campaign to get the people to say 'yes'. Botha wants to show South Africa and the rest of the world that he has the support of 'the people'. But we know that he is not speaking of all the people.

Botha has even gone so far as to warn the white electorate that, even if their vote is 'no' he will still go ahead with the new constitution.

Piet Koornhof said at a meeting recently that a 'yes' vote would mean greater unity in South Africa. This is the very Koornhof who has proposed Khayelitsha, to which thousands of people will be forced to move.

The new constitution will change nothing. Apartheid will still stay and our people will continue to suffer.

What the Nationalists are trying to do is to fool us by introducing a new-style Apartheid, since old-style Apartheid has failed.

In the white Parliament, the parties are completely divided. The Nationalists are campaigning for a 'yes' vote while the Conservative Party is calling for a 'no' vote. The Conservatives believe that the Nats are moving away from Apartheid. The PFP will also push for a 'no' vote. One of the parties' reasons is the exclusion of Africans. But many people feel that it does not matter who is part of the new constitution. The whole thing is undemocratic.

In the meantime, the Labour Party has decided to enter into the so-called coloured parliament. The South African Indian Council has not said yes yet, but it seems they will take their seats in the so-called Indian Parliament.

Botha has spoken about a referendum for 'coloureds'. But it seems the Government fears that people will refuse to vote.

GRASSROOTS has received reports that in some areas on the Cape Flats 'secret surveys' are being done to test so-called coloured opinion on the new constitution. "We must be on our guard for these things," said a UDF supporter.



People from the "squatter" areas around Cape Town have called upon the support of the UDF.

We won't fight for apartheid

THE Government is desperately looking for young people to fight in its army. The South African Defence Force needs a strong task force which can properly defend apartheid.

When the Defence Amendment Act was introduced last year, there was a clause calling for white women, coloured and Indian men to be drawn into the army (conscripted).

But the Government knows they will refuse while they do not have any rights in this country. So they try and fool the people by offering them half a vote in parliament where they will always be voiceless.

But the people will not be fooled. They have rejected the Government's new constitution.

The Government continues to pour more and more money into defence.

But the Government

is faced with a big problem as more and more people refuse to go to the army and rather go to jail. They say they will not fight to defend the evils of apartheid.

Most of these young men are called conscientious objectors (CO's). All over the country, people have formed CO support groups.

In its newsletter, the Western Cape Conscientious Objector Support Group speaks about the new Defence Amendment Act, which will come into force in January 1984.

In terms of this act, conscientious objectors will be sent to prison for as long as six years.

They write in the newsletter that many people have showed "Unjust laws cannot crush people's conscience and principles."

People clearly don't want to join the army. In a survey held in Mitchells Plain, many people rejected the

Government's new constitution.

The main reason they gave was that they feared possible call up into the army for themselves or their children.

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comment

There can be no peace and prosperity

WHILE the Nationalist government is calling on white South Africans to cast a "yes" vote for the new constitution on November 2nd, millions of South Africans will be excluded from the government's referendum.

They will be excluded because Prime Minister Botha and the Nationalist Party desperately wants the support of white voters. The Nationalists are campaigning daily. They say that a "yes" vote will be a vote for peace, prosperity and stability in South Africa.

While there is no work and no food; while the plastic shelters of the people of KTC and Crossroads are being pulled down daily; while the protests of the people of the Ciskei are being crushed, we will not be fooled. The farce of the homelands system is there for all South Africans and the world to see. As long as we have no rights, there can be no peace and prosperity.

After all, the Nationalist government had drawn up a constitution for us. A constitution which will divide our people and give 'coloureds' and Indians a so-called say in a three chamber apartheid parliament. This constitution does not guarantee political rights for all South Africans. This is a constitution which says yes to the homelands and to the Group Areas Act.

Our demand can be for nothing less. A constitution must be based on the will of the people. We demand a united, undivided and democratic South Africa. We want a single, non-racial South Africa in which all forms of oppression and exploitation will end. And, where the people themselves must govern.

This is what the declaration of the United Democratic Front stands for. This is what we are fighting for.

13 000 people have said no at Rocklands, Mitchells Plain on 20th August, to the government's new constitution and 'Koornhof Bills'

To show our further rejection of the government's new deal and to apartheid, the UDF is calling for our support for a people's week-end. It will be a country-wide campaign which will be held on October 29 - 30, to show our opposition.

We must support this call.

Straight Talk

"THE Management Committee elections are one step on the road which the government wants us to walk. That road leads to apartheid, baaskap and continued exclusion of our people from the decision-making bodies in our land." Joe Marks, UDF Executive member.

.....Management Committee individuals will soon learn that their inclusion into the system of dummy bodies excludes them from the people". Rev. Chris Nissen.

"Management Committees are the agencies of the state to carry out their apartheid policies at grassroots level. If you vote for Management Committees you vote for Apartheid. Do not assist people to oppress you". Imam Hassan Solomons.

Workers must be informed

Dear Grassroots
IT is true we live in a racist country and we also live in a capitalist country. And it is also true if we want to control the Government, we must also control the factories.

On the question of where are the workers in the UDF - in my own view, I do not think the time is ripe enough for the workers to participate in the UDF. First of all, the workers must know how to go about in the UDF. I think they need to be educated about the UDF so that they can be fully aware of the UDF's aims.

At present the UDF itself does not tell us what action it is going to take about these laws from now onward. What the UDF must also realise, it is not wise to push the workers in something they do not really understand what it is all about.

Please, can UDF put the workers in a green light. So when the UDF is taking any action, the workers they can know how to go about it.

Yours in struggle
H.M. Lunga

4 votes to be a Leader

FOR those 'coloureds' who do not know, let us inform you that you now have new leaders. Yes, it is not just a rumour, it is true.

The Coloured Management Committee held its elections on September 7. What a relief it was for committee members. They can now regularly collect their Government cheques for their services to the community.

And, I tell you, they really worked hard for the elections. We hear that they had managed to get the Council to fix one or two roads. We must be thankful they remembered just before the elections.

After all they are very busy people and could not have had much time during their four years in office.

And their hard work paid off when people rushed to the polling booths on September

7. In Macassar, it must have been difficult to control the huge crowd of four people who went to the polls.

All four voted for one candidate, who ended the day victorious. It seemed his opponent did not prepare properly and no one voted for him.

He even forgot to vote for himself. Anyway, I am sure he will remember next time, if there is a next time.

In Athlone, the percentage poll was 1,81 percent. Of the 35 416 registered voters, a few hundred cast their votes. Maybe the others failed to vote because they did not know their 'leaders' too well. Or perhaps the 'leaders' forgot to pick them up and take them to the polling booths.

In ward one, Macassar, there was no voting because no one was nominated to stand for election. But why worry. The Provincial



Administration will now appoint a person to serve the people.

They say the call by the United Democratic Front (UDF) for a boycott of the elections affected the voting. Did it? After all the UDF only represents about one million people and its national launching was attended by more than 13 000 people from throughout the land.

But how does the voting work, I would like to know. A very clever man told me that those who are eligible to vote are home owners and people in control of property and their spouses (husband or wife).

He says he can't vote (not that he's so sure he wants to) because he lives in a 'separate entrance'. He says he knows many people who live in small houses with their married brothers or sisters. They can't vote either because they are not in control of property. There are therefore many people who are not on the voters roll.

We have heard for example that in Despatch in the Eastern Cape, there was a 80 percent poll. But only 505 people are on the voters roll and just over 400 people voted. Thousands of people live in Despatch.

So it begins to become even more confusing, doesn't it?

It seems most people have chosen to join their own organisations. But the Government of course continues to choose leaders for us

'puppets'

These 'leaders' are just too happy to serve because they are well rewarded.

The puppet show continues. And every few years, a handful of people will go to the polls to cast their votes. And as for those who are elected. We will see them shortly before the next election again.

UDF Unifies all the people

Dear Grassroots

LET me first take my hat off and wish every success to the union I trust - the United Democratic Front. To me it is very important to see the oneness of all South Africans walking on a hard road to unification, and unifying South Africa in an actual democracy. That is, equal rights and privileges to all.

Allow me to express the sadness of our living - in this African soil. We in this South Africa are like orphans bereft of a father.

For example, here in old cross-roads, people are united and they want more and more to be united with the other unions such as the United Democratic Front. The other thing that confuses the people of Old Crossroads is this: the Minister of Co-operation and Development, Dr P Koornhof, promised that there will be three phases created for them. But now you will only find that there is still one. When asked what about phase two and three, there is no reply.

From my opinions I take the UDF as a very important and significant development which can bring about unification in this region (South Africa). Let us all support the UDF.

UDF supporter
F G Old Crossroads

Which is the best Union?

Dear Grassroots,

On the morning of 2nd February, 1981, workers of Triple Jay Engineering (Ciskei) were introduced by a certain Mr Bottoman, a representative of the Industrial Engineering Workers Union (IEWU).

He promised to solve all the problems arising between the workers and management. We all joined as the constitution he read sounded good.

Triple Jay is situated on the outskirts of King Williams Town. It is a 'border' between South Africa and Ciskei. Three shop-stewards were elected. Since we joined, things went wrong between workers and management.



Workers, and more especially, the shop-stewards were dismissed. We were made slaves to transport parts by hand. Supervisors told us to resign if we did not want to obey the rules of the firm.

What the union is doing is to deduct R1 from the workers' wages every week. And when we complained, they told us not to resign until the bosses fire us. The management is employing more whites and we blacks must train them. Once they understand the job, they retrench us. But the union says that

they can do nothing because there is slow production and the company does not have customers.

In all, what must we do? We chose the wrong union. Management tells us if we want to resign from the union, then we must resign from the company.

When the union representative (Mr Rose) comes, he enjoys himself with beers and whisky and he later leaves without seeing the workers.

Yours in struggle
Zwelitsha (Ciskei)

If you have a story to tell, a story to share, write to us at Grassroots.

workers reply to UDF letter

Dear Grassroots,

I want to answer the question that was asked by one of my friends in the Grassroots. The question was why are there no workers in the UDF?

Firstly, I can say your question was good. The reason why I say so, is because there are people who don't know why there are no workers in the UDF. These people are attacking the unions, saying that the trade unions are misleading the workers.

We all know that we are living in a racist country of Apartheid,

We also live in a capitalist country where most of the people are workers. But the reason why the trade unions and the workers don't want to join the UDF is, because the trade unions are controlled by the workers.

Most of these workers are not educated. That is why there are no workers in the UDF.

To open your mind, if you can look at the meeting that was held at Mitchells Plain. The workers were there. But the workers didn't understand what that meeting was for. Be-

cause the language that was used, is the language that is not known by the workers.

That is why the trade union and the workers don't want to join UDF. What they can do, they can support UDF, but not join it.

In other words, the trade unions want to make sure that the workers are well trained and well educated before the trade unions can join such organisations like UDF. That is why there are no workers in the UDF.

Yours in struggle
M.M. Sopangisa.

SWSC rejects SADF involvement

Dear Grassroots,

AN invitation was extended to the Social Work Students at the University of the Western Cape to assist Cape Cripple Care with a holiday camp. The camp is to be held this month for 48 handicapped children.

After thorough investigation by the social work students committee (SWSC), it was discovered that the South African Defence Force is organising the camp.

The SWSC denounces any projects undertaken by the SADF in our communities.

We see the SADF's infiltration as an insult to all people's organisations. We denounce

the involvement of

We feel that alternative sources of funds and assistance other than that coming from the SADF, should be used in community projects.

The Social Work Students Committee has informed students not to participate in projects sponsored by the SADF, as it is contrary to the policy of the committee and the students representative council. Social Work Students Committee.

UWC students in these projects. We view it as an attempt by the SADF to gain credibility at the expense of students and Welfare Organisations.

Where does the church stand

CHURCHES in South Africa are not, and have never been united in their opposition to Apartheid. The churches are split into three camps.

• There are the three Afrikaner Reformed churches which actively support the government's policy of Apartheid. Apartheid has been declared sinful by the world family of churches. The support of the churches for Apartheid is therefore sinful.

Apartheid began its life in the Dutch Reformed Church. As early as 1857, White Christians in this church refused to take communion with blacks.

Dr Allan Boesak said "Apartheid was born in the womb of the NGK". He said that Apartheid policy was worked out by that church.

Policy

In 1948, when the Nationalists came to power, the Kerkbode (the official newsletter of the Afrikaner church) wrote: "the church has always worked purposefully for the separation of the races. Apartheid can rightfully be called church policy".

Is this still so today? Certain Afrikaner theologians are denying that the church is closed. But, Dr Fourie said in the Kerkbode as recently as last year, "my church is not open - neither in principle or practise."

• There are also the churches which are members of the South Africa Council of Churches (SACC) and the Catholic Church. These churches have voiced opposition to Apartheid. Today, they are taking an even stronger stand in the fight against injustice.

• Lastly, there are the African independent churches. These churches have often avoided social and political issues.

Apartheid is a Heresy

In the townships of our country, the sign of the cross, the moon and the star, reaches high into the sky.

These are the symbols of the religions of our people. The majority are Christians belonging to many different denominations. Others are Muslims or Hindus.

They live side by side in Hanover Park, Mitchells Plain, Soweto and Lamontville. Together, they have no houses, no food, no facilities.

Together, they suffer the daily hardships of life under Apartheid. This is what unites them

Can our churches, our mosques our temples where millions of South Africans worship, stand out side the hardships

and suffering of the people? Can it turn its back on the pass laws, on migrant labour, on racial discrimination, on the mixed marriages Act?

It is this suffering that has brought the churches, the mosques and temples face to face with Apartheid. "The church is the people. It is not only made up of priests and bishops. To be true

Christians, is to be concerned with the poor and the oppressed. To love God is to stand on the side of social justice, on the side of the people and their struggle", said Chris Nissen, a Moravian priest.

This is the new brand of theology that is becoming the motivation of many people. It is a theology of freedom that many are adopting. It comes

from Latin America and the struggles of the people of Zimbabwe and Mozambique. It is an awareness by workers and peasants that their reading of the scriptures, that their prayers cannot be the same as those who are oppressing and exploiting them. It is a theology which was born out of

the struggles of the people for justice. And, that the bible shows that Jesus was on the side of the oppressed.

It is this understanding that has motivated many Christians to play an active part in fighting injustice in our country.

The world family of churches has also taken a stand. The World

the world body of churches. This is the first time in history that such a strong stand has been taken against the Afrikaner churches for their support of Apartheid.

But, it has not only been the Christians who have taken this stand against Apartheid.

"The Muslim community will never be the hand-maidens of the oppressors and exploiters", reads a statement by Quibla.

In a recent publication honouring the death in detention of Imam Haroun, Quibla says: "when the oppressed people suffer, the Muslims suffer. When the oppressed people struggle, the

part of faith". The Islamic Council of South Africa (ICSA) has taken a strong stand along with other churches in condemning the government's constitutional and Koornhof Bills.

Over the years, the government has kept a watchful eye on the clergy who have dared to criticise injustice.

The names of people such as Imaam Haroun, Father Huddleston, Beyers Naude, Father Makatshwa and David Russel, come to mind. Their beliefs have been their driving force.

But, their beliefs are also the beliefs of our people. Whether our

"Assist any person oppressed, whether Muslim or non Muslim."

THE HOLY PROPHET ON HUMAN RIGHTS

Council of Churches has for years condemned Apartheid. Last year, the World Alliance of Reformed Churches

in Ottawa, declared Apartheid sinful, a heresy. That, any theological and moral explanation of Apartheid is sinful.

This has resulted in the suspension of the NGK and the NHK from membership of

Muslims struggle. An attack on the oppressed is an attack on the Muslims".

Muslims take their stand from the Qu'ran which says: "Whosoever of you see oppression, he must change it. If unable to, he must speak against it. If unable to do even this, then he must at least pray silently against it. But that is the weakest

place of worship is the church, the mosque or the temple. Whether we worship in different ways, we are one in the eyes of God.

"Real peace and security will come to our beloved land only when Apartheid has been dismantled. I have, no doubt that this will happen. If God be for us, who can be against us?, said Bishop Tutu.



Imam Haroun died in detention. Caledon Square, 1969.

The start of a fighting church

We are facing great challenges - we are chosen for great things. How shall we choose?

Allan Boesak

ON platforms of public meetings, it is becoming common to see prominent religious leaders taking a stand. They are taking a stand on the important issues affecting our people.

Religious organisations in the United Democratic Front (UDF) have joined hands to fight the government's constitutional Bill.

They have taken a stand against bannings and detentions. Against the South African Defence Force's illegal occupation of Namibia. Against high rents, and have supported workers' struggles alongside community organisations.

But, religious organisations have often been criticised for not actively campaigning against injustice. To condemn injustice, is not enough. "Our rejection must be



A Religious leader taking a stand on the issues of the day

an active one," said Chris Nissen.

The unrest of 1976, the beating and shooting of young children, did not leave religious organisations untouched. Some see this as a new beginning, the beginning of the "fighting church".

Religious organisations are being called upon to open the doors of churches to commemoration services. Funerals of those who have died in the struggle are taking on a new meaning.

The church, the mosque, the temple in

the community is being called upon to support the community organisations. To support the struggles of the people. Many religious organisations have been formed to fight injustice.

In Cape Town, youth clubs at churches have

united under the banner of the Inter Church Youth to fight the PC. Recently, the Students for Social Action held a week-long campaign to support the people of KTC.

The Ecumenical Action Group (TEAM), is taking up many issues affecting the people in their daily lives.

On the eve of the launching of the UDF, thousands of Muslims all over Cape Town, listened to messages of support from the Muslim Judicial Council.

In Mitchells Plain, UDF organisers spoke at church services about the campaign.

These are the signs of a new beginning. Signs of religious organisations seeing the need to campaign actively against Apartheid.

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OPEN THE DOORS OF LEARNING

"We want equal education. Away with inferior and gutter education. This is education for a cheap labour market". These were the cries of our children throughout 1976 and 1980. The call continues today as parents and children stand together.

We know that we can never have equal and democratic education in an unequal and undemocratic country. This will not end as long as we live under poor conditions and earn low wages. While our educational system is planned and organised by the government. While there is separate education for whites, 'coloureds', Indians and Africans. And, while we are being trained to take the lowest paid jobs in our country so that a few may enjoy the fruits of our hard labour.

We have always said that we refuse to be taught that we are separate and unequal. We refuse to accept the lies about our history and proud tradition of resistance. We refuse to be trained to be the silent majority in our country. This is what apartheid education teaches us.

Our parents have always believed that if they suffer and sacrifice for us to have an education, we will not have to suffer in the same way. But, now our children walk the streets after they have left school. There are no jobs for them. Only a few will be able to climb the ladders to a better life. We are now seeing the hard truths of this injustice.

Technicians are retooling all over the country. We see more black faces operating fancy machines, sitting behind desks in big business. Is the government giving us more and better education? No. Or, are the bosses relaxing job discrimination? No. They have their own reasons for doing this. They change their colours only when it suits them.

The minister has said time and time again, that the country is facing a crisis. That there is a shortage of skilled labour. Part of the answer is to import skilled labour from other parts of the world. And, in the meantime, the government and big business is spending large sums of money to train our people to take such skilled jobs. In this way, they think we will also have a stake in the system.

But we know that while we live under poor conditions, while there are no facilities, and while millions starve in our country, very few will even make it to matric.

This is the big educational crisis that the government is facing. But this crisis is also caused by the militant stand of our children at schools, colleges and universities. Through education, the government wants us to accept injustice and inequality. But, it is part of a bigger crisis which goes beyond our educational system. It goes to the heart of the injustice suffered by our people.

For us, not much has changed. The evils of oppression and exploitation live on in our classrooms, our homes, the factories - where ever we are. And, our demands for equal, compulsory education, live on.

Today, we speak of the many changes that we want in our lives - of a free and democratic South Africa. We dream of the day when education will free us and not oppress us.



While parents on the farms in rural areas, their children learn under the most deprived conditions. Many do not reach standard five.

Student organisations take the fight forward

ON a day in June 1980, hundreds of students streamed into the city's big shopping complex, the Golden Acre, to show their rejection of the South African Educational system.

Immediately the riot police gathered outside and soon the order was given for them to deal with the students. They stopped in with their batons and screaming students scattered in all directions.

1976 and 1980 were not the only years that students showed their rejection of the South African educational system. The decades before saw many cases of student unrest.

Today, students are taking forward the struggles of those who went before them, a struggle for an equal and democratic education system in an equal and democratic society.

Over the last few years, our students have increasingly seen the need for them to come together in organisations.

They believe that it is only through organisations that they can build unity. It is through organisations that students can learn to work democratically. It is only through organisations that more students can become involved in the struggle for a democratic and equal education system.

Out of this, the Congress of South African Students (Cosas) and the Azanian Students Organisation (Azaso), was born. Cosas organises at high schools throughout the country and Azaso's membership comes from universities and colleges. They are supported in their struggles by the National Union of South African Students (Nusas), which organises amongst 'white' students.

Cosas' slogan is 'each one, teach one'. It is trying to put this slogan into practice by educating its own members and at the same time drawing in more students into the organisation.

Cosas involves students in the broader struggle for change by tackling daily problems affecting them. These problems include high school fees, bad conditions, high failure rates and the age limit.

Cosas held an age limit campaign in Johannesburg. They felt that because Government was not prepared to spend enough on education, students are forced out of school when they are over 21.

Cosas pointed out that the age limit was often used to victimise some of the organisation's active members.

It seems that the hard work of Cosas has paid off and today it has 44 branches throughout the country.

Cosas and Azaso see the building of strong branches and SRCs as very important.

The organisations also support the studies of their parents in the communities and in their workplaces.

Both organisations are part of the United Democratic Front (UDF) which was formed to fight the Government's new constitution.

The students know they cannot have equal and democratic education while they live under bad conditions and their parents receive low wages and have no say in the running of the country.

Their struggle has not been easy. Many students have been harassed, detained and banned.

But the students press on with their demands and continue to build their organisations.



They have protested, they have made their voices heard. They have demanded equal and democratic education for all.

THERE has always been opposition to the South African education system. In 1976 and 1980, the anger of students erupted into nation-wide unrest with people demanding an equal and democratic education system in an equal and democratic South Africa.

On this page we look at the serious problems in education in this country, why the majority of South Africans reject it, and their call for an alternative.

Mass Rally - 1980

From school to school the students marched the number of students rising higher and higher the spirit of the struggle beginning to burn like fire

The people, the worker, all stood and stared The mother knew that her children were there they felt the feeling of freedom.

ANON

Cosas and Azaso - Campaign for education charter

STUDENTS at high schools, universities and colleges are working for a democratic educational system in South Africa.

Cosas and Azaso, the two biggest student bodies in the country, will lead the Education Charter campaign.

Azaso and Cosas do not 'only' want to involve students in this campaign. They want to involve all the oppressed people - workers, parents, women, students and youth.

Together the people of South Africa must put forward their demands which will provide an alternative to the bad system of education in South Africa.

Students first discussed the idea of an Education Charter at an Azaso congress in July last year. They felt it would be something which would be drawn up after a long campaign.

The doors of learning and culture shall be open, a clause on education from the historic Freedom Charter, will provide the basis for the Education Charter.

Many students feel that the Education Charter should reflect the lessons and demands of past student

struggles of 1954, the early 70's, 1976 and 1980.

In its newsletter for the 3rd National Congress, Azaso says: "The gutter education of the oppressed, which is designed to maintain and perpetuate the apartheid system of oppression and exploitation, should be contrasted with a strong, coherent and democratic alternative. While education is no alternative, for it too is part of the ideological arms of the state, albeit in a different form."



Education for the future

We can no longer accept our present educational system. We reject the kind of education which only benefits the government and the bosses. But what kind of education are we looking for?

Education should suit the needs of the whole community. We should learn to work together and share what we have with others. We must learn so that we are able to teach others and not just keep the knowledge to ourselves. For too long we have just accepted - we must learn to think for ourselves and to question everything we are told.

Most of what we learn in school is useless. We must spend more time learning about our real lives, and the problems we have in our communities - and less time learning about Shakespeare.

And, most importantly, education has to be democratic. Parents, pupils and all the working people in the community must help decide what should be taught. A few so-called education experts must not decide for us.

But this sort of education - democratic education - can only come in a democratic country. That is why our demand for a democratic education is not separate from our demand for a democratic South Africa.

Nothing has changed since Soweto, 1976.

IN South Africa education is a privilege enjoyed by a few people only. Because of the apartheid system, education is out of the reach of most South Africans.

The Government uses the policy of separate and unequal education to ensure that, when students leave school, most of them will be cheap labour for the boss.

At present the Government spends R1 165 a year on each 'white' student, R390 on 'Indian' students, R234 on 'Coloured' students and R91 on 'African' students.

Because of this inequality, students from the oppressed communities are forced to learn under very bad conditions.

GRASSROOTS spoke to a number of students from different schools in Cape Town and they told of the terrible conditions under which they receive their education.

This is what one of them said: "School fees and exam fees are very high. Some of our families have to pay as much as R90 if three of their children have to write their matric exams.

We live in townships and locations which have no electricity. We are expected to study by candle-light."

Another student said: "Our schools are in a filthy condition. In rainy weather, roofs leak, classrooms are cold and damp and windows are broken.

Classrooms are very overcrowded and there are too few books, making it almost impossible for some of us to study at home. To add to this, many of our teachers are unqualified and cannot cope with these abnormal conditions."

A third student spoke of the problems with transport. "Fares are very high," he said. "As a result, many of us have to walk for miles to get to school. We arrive there exhausted and cannot really concentrate on our lessons.

But when we protest against these terrible conditions, some of our Principals take action against us. Sometimes they suspend or expel us."

Other problems that students face are double-shifts, uniforms costs and the lack or absence of proper teaching facilities.

The bad conditions at the places where students live affect their education as well. Often students are forced to leave school to work for their families. Sometimes students stay out of school because they have to look after their little brothers or sisters. This happens because there are no crèches, and their mothers are forced to find work to pay for rent and food.

The effects of the Government's educational system for us can be seen by the following figures. These show how many students out of every hundred who started school in 1963, successfully matriculated 12 years later. The figures were as follows:

"White" students	60
"Indian" students	22
"Coloured" students	4
"African" students	2

Apartheid lives in our schools

"WHEN I have control of native education I will reform it so that they (the Africans) will realize that equality with Europeans is not for them..."

Hendrick Verwoerd said this in 1953 when he introduced 'separate' education. 30 years later, apartheid is still the basis of the education in our country.

The aim of education in South Africa is quite clear - to make sure that apartheid works smoothly. This means making sure that the big bosses can pay us low wages and make big profits. It means making sure that we obey the government's laws without asking questions.

To do this they have to control what we do, what we say and even what we think. They want to control the ideas we have. Education is an important way of controlling our ideas. This is called ideological control.

What are the ideas they teach us in schools? We are taught to compare with each other all the time. We should aim at high marks and 'beating' the others.

We learn that working in an office makes us better than those who employ our families. That Afrikaans speaking pupils are not as bright as those who speak English. 'Caste' pupils are put in one class. Girls do needlework, boys do woodwork. Boys are good at maths and physics, girls never become engineers. So we learn that women are not as good as men and that they belong in the kitchen.

In history we learn that whites brought civilisation, and that African savages killed them for no good reason. Of course, not everything is bad about our education. We can still learn something from it. But we must be able

to see what is good and what is bad.

We can learn to read and write, to learn about science and to know something about our history. This knowledge we can use to learn more about the truth.

If we know the truth, we can fight the lies in our education, which are the lies of the bosses and the government.



Pupils at a support meeting of the United Democratic Front - 11 August 1983



A 'school' at Winterveldt. Is there a future for us?

OPEN THE DOORS OF LEARNING

"We want equal education. Away with inferior and gutter education. This is education for a cheap labour market". These were the cries of our children throughout 1976 and 1980. The call continues today as parents and children stand together.

We know that we can never have equal and democratic education in an unequal and undemocratic country. This will not end as long as we live under poor conditions and earn low wages. While our educational system is planned and organised by the government. While there is separate education for whites, 'coloureds', Indians and Africans. And, while we are being trained to take the lowest paid jobs in our country so that a few may enjoy the fruits of our hard labour.

We have always said that we refuse to be taught that we are separate and unequal. We refuse to accept the lies about our history and proud tradition of resistance. We refuse to be trained to be the silent majority in our country. This is what apartheid education teaches us.

Our parents have always believed that if they suffer and sacrifice for us to have an education, we will not have to suffer in the same way. But, now our children walk the streets after they have left school. There are no jobs for them. Only a few will be able to climb the ladders to a better life. We are now seeing the hard truths of this injustice.

Technicians are retraining all over the country. We see more black faces operating fancy machines, sitting behind desks in big business. Is the government giving us more and better education? No. Or, are the bosses relaxing job discrimination? No. They have their own reasons for doing this. They change their colours only when it suits them.

The minister has said time and time again, that the country is facing a crisis. That there is a shortage of skilled labour. Part of the answer is to import skilled labour from other parts of the world. And, in the meantime, the government and big business is spending large sums of money to train our people to take such skilled jobs. In this way, they think we will also have a stake in the system.

But we know that while we live under poor conditions, while there are no facilities, and while millions starve in our country, very few will even make it to matric.

This is the big educational crisis that the government is facing. But this crisis is also caused by the militant stand of our children at schools, colleges and universities. Through education, the government wants us to accept injustice and inequality. But, it is part of a bigger crisis which goes beyond our educational system. It goes to the heart of the injustice suffered by our people.

For us, not much has changed. The evils of oppression and exploitation live on in our classrooms, our homes, the factories - where ever we are. And, our demands for equal, compulsory education, live on. Today, we speak of the many changes that we want in our lives - of a free and democratic South Africa. We dream of the day when education will free us and not oppress us.



While parents on the farms in rural areas, their children learn under the most deprived conditions. Many do not reach standard five.



A 'school' at Winterveldt. Is there a cure for us?

Apartheid lives in our schools

"WHEN I have control of native education I will reform it so that they (the Africans) will realize that equality with Europeans is not for them..."

Hendrick Verwoerd said this in 1953 when he introduced 'separate' education. 30 years later, apartheid is still the basis of the education in our country.

The aim of education in South Africa is quite clear - to make sure that apartheid works smoothly. This means making sure that the big bosses can pay us low wages and make big profits. It means making sure that we obey the government's laws without asking questions.

To do this they have to control what we do, what we say and even what we think. They want to control the ideas we have. Education is an important way of controlling our ideas. This is called ideological control.

What are the ideas they teach us in schools? We are taught to compare with each other all the time. We should aim at high marks and 'beating' the others.

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In history we learn that whites brought civilisation, and that African savages killed them for no good reason.

Of course, not everything is bad about our education. We can still learn something from it. But we must be able

to see what is good and what is bad.

We can learn to read and write, to learn about science and to know something about our history. This knowledge we can use to learn more about the truth.

If we know the truth, we can fight the lies in our education, which are the lies of the bosses and the government.

But if we believe the lies we will believe that nothing is wrong in our country. We will accept without asking questions. We won't ask why the bosses are so rich while millions are starving.

The government and the bosses want to make sure that they will always have control over us. They want to make sure that there

will always be big profits and poorly paid workers.

They send their children to the best schools and universities to train them to take over. The government makes sure that conditions in our communities and schools are bad so that we cannot get a proper education.

Our education system, like our country, completely democratic. It sends us to school to obey at each what a government tells us to.

But many are not accepting. Daily we see how they struggle against the rotten system.



Pupils at a support meeting of the United Democratic Front - 11 August 1983

Student organisations take the fight forward

ON a day in June 1980, hundreds of students streamed into the city's big shopping complex, the Golden Acre, to show their rejection of the South African Educational system.

Immediately the riot police gathered outside and soon the order was given for them to deal with the students. They stopped in with their batons and screaming students scattered in all directions.

1976 and 1980 were not the only years that students showed their rejection of the South African educational system. The decades before saw many cases of student unrest.

Today, students are taking forward the struggles of those who went before them, a struggle for an equal and democratic education system in an equal and democratic society.

Over the last few years, our students have increasingly seen the need for them to come together in organisations.

They believe that it is only through organisations that they can build unity. It is through organisations that students can learn to work democratically. It is only through organisations that more students can become involved in the struggle for a democratic and equal education system.

Out of this, the Congress of South African Students (Cosas) and the Azanian Students Organisation (Azaso), was born. Cosas organises at high schools throughout the country and Azaso's membership comes from universities and colleges. They are supported in their struggles by the National Union of South African Students (Nusas), which organises amongst 'white' students.

Cosas' slogan is 'each one, teach one'. It is trying to put this slogan into practice by educating its own members and at the same time drawing in more students into the organisation.

Cosas involves students in the broader struggle for change by tackling daily problems affecting them. These problems include high school fees, bad conditions, high failure rates and the age limit.

Cosas held an age limit campaign in Johannesburg. They felt that because Government was not prepared to spend enough on education, students are forced out of school when they are over 21.

Cosas pointed out that the age limit was often used to victimise some of the organisation's active members.

It seems that the hard work of Cosas has paid off and today it has 44 branches throughout the country.

Cosas and Azaso are very important.

The organisations also support the studies of their parents in the communities and in their workplaces.

Both organisations are part of the United Democratic Front (UDF) which was formed to fight the Government's new constitution.

The students know they cannot have equal and democratic education while they live under bad conditions and their parents receive low wages and have no say in the running of the country.

Their struggle has not been easy. Many students have been harassed, detained and banned.

But the students press on with their demands and continue to build their organisations.



They have protested, they have made their voices heard. They have demanded equal and democratic education for all.

Mass Rally - 1980

From school to school the students marched the number of students rising higher and higher the spirit of the struggle beginning to burn like fire

The people, the worker, all stood and stared The mother knew that her children were there they felt the feeling of freedom.

ANON

Cosas and Azaso - Campaign for education charter

STUDENTS at high schools, universities and colleges are working for a democratic educational system in South Africa.

Cosas and Azaso, the two biggest student bodies in the country, will lead the Education Charter campaign.

Azaso and Cosas do not 'only' want to involve students in this campaign. They want to involve all the oppressed people - workers, parents, women, students and youth.

Together the people of South Africa must put forward their demands which will pro-

vide an alternative to the bad system of education in South Africa.

Students first discussed the idea of an Education Charter at an Azaso congress in July last year. They felt it would be something which would be drawn up after a long campaign.

The doors of learning and culture shall be open, a clause on education from the historic Freedom Charter, will provide the basis for the Education Charter.

Many students feel that the Education Charter should reflect the lessons and demands of past student

struggles of 1954, the early 70's, 1976 and 1980.

In its newsletter for the 3rd National Congress, Azaso says: "The gutter education of the oppressed, which is designed to maintain and perpetuate the apartheid system of oppression and exploitation, should be contrasted with a strong, coherent and democratic alternative. While education is no alternative, for it too is part of the ideological arms of the state, albeit in a different form."



Education for the future

We can no longer accept our present educational system. We reject the kind of education which only benefits the government and the bosses. But what kind of education are we looking for?

Education should suit the needs of the whole community. We should learn to work together and share what we have with others. We must learn so that we are able to teach others and not just keep the knowledge to ourselves. For too long we have just accepted - we must learn to think for ourselves and to question everything we are told.

Most of what we learn in school is useless. We must spend more time learning about our real lives, and the problems we have in our communities - and less time learning about Shakespeare.

And, most importantly, education has to be democratic. Parents, pupils and all the working people in the community must help decide what should be taught. A few so-called education experts must not decide for us.

But this sort of education - democratic education - can only come in a democratic country. That is why our demand for a democratic education is not separate from our demand for a democratic South Africa.



National Conference of the Congress of South African students.

Nothing has changed since Soweto, 1976.

IN South Africa education is a privilege enjoyed by a few people only. Because of the apartheid system, education is out of the reach of most South Africans.

The Government uses the policy of separate and unequal education to ensure that, when students leave school, most of them will be cheap labour for the boss.

At present the Government spends R1 165 a year on each 'white' student, R390 on 'Indian' students, R234 on 'Coloured' students and R91 on 'African' students.

Because of this inequality, students from the oppressed communities are forced to learn under very bad conditions.

GRASSROOTS spoke to a number of students from different schools in Cape Town and they told of the terrible conditions under which they receive their education.

This is what one of them said: "School fees and exam fees are very high. Some of our families have to pay as much as R90 if three of their children have to write their matric exams."

We live in townships and locations which have no electricity. We are expected to study by candlelight."

Another student said: "Our schools are in a filthy condition. In rainy weather, roofs leak, classrooms are cold and damp and windows are broken."

Classrooms are very overcrowded and there are too few books, making it almost impossible for some of us to study at home. To add to this, many of our teachers are unqualified and cannot cope with these abnormal conditions."

A third student spoke of the problems with transport. "Fares are very high," he said. "As a result, many of us have to walk for miles to get to school. We arrive there exhausted and cannot really concentrate on our lessons."

But when we protest against these terrible conditions, some of our Principals take action against us. Sometimes they suspend or expel us."

Other problems that students face are double-shifts, uniforms costs and the lack or absence of proper teaching facilities.

The bad conditions at the places where students live affect their education as well. Often students are forced to leave school to work for their families. Sometimes students stay out of school because they have to look after their little brothers or sisters. This happens because there are no crèches, and their mothers are forced to find work to pay for rent and food.

The effects of the Government's educational system for us can be seen by the following figures. These show how many students out of every hundred who started school in 1963, successfully matriculated 12 years later. The figures were as follows:

"White" students	60
"Indian" students	22
"Coloured" students	4
"African" students	2

Ciskei independence turns sour

SOLIDARITY

MANY people will remember the film "Missing". "Missing" is the story of a father's search for his son who had been arrested during the Chilean coup. The arrogance and lies of the Chilean authorities, the street murders, the torture stadium where thousands were killed. The pain of ordinary families whose loved ones had mysteriously gone missing - all these things shocked and horrified many people in South Africa.

Today, this horror is a reality for the 350 000 people who live in Mdantsane, the vast township just outside East London. Mdantsane was proclaimed as part of the Ciskei some years ago. Thousands of people were resettled there as East London and towns in the Border region were declared white. Thousands more have been forced to move there to seek work and escape starvation in the crowded and poverty-stricken Bantustan.

But life in Mdantsane is hard. For years the Sebe brothers have ruled the township with an iron fist.

Recently, the so-called President, Chief Lennox Sebe, even locked up the Chief of Security - Charles Sebe, his own brother. Charles Sebe and his brother have been accused of trying to assassinate the so-called President in a bid to gain power for themselves.

Round about the same time as this incident, the bus bosses

announced that the busfares were going to increase. After the bosses had ignored the demands put to them by a delegation, the people of Mdantsane decided to boycott the busses.

Bus Boycott

On the 18 July, the boycott began. People walked, sometimes more than 10 kms, to catch the trains instead.

But the bosses of the busses are the Ciskeian authorities themselves. They were not content to lose their profits and they had a whole army and a police force to back them up.

So, immediately, the police

and batons. Nearly all the trade union leaders were detained.

Still the people refused to board the busses.

• A curfew was introduced.

Anyone found in the streets between 10 at night and 4 in the morning was arrested or shot. From about 9.30 at night, police start stopping people. They delay them, demanding to know where they are going and demanding to see this document and that document. Then, when 10 o'clock comes, they arrest them for being on the streets.

People are forbidden to be in a group of more than five at any time. For most people, forced to live in overcrowded houses, even

The people of Mdantsane used to go to Sisa Dukashe Stadium to enjoy sport. Now they have the stadium's dressing room "Gas Chambers"

and army stepped in. They stopped people walking to trains and demanded to see their dompas. Any excuse - rent or tax arrears, lodgers permits - was used to arrest people. Those who did not have their dompas on them were sent home to fetch them because the police know that the workers will be in trouble if they are late.

Others were hauled out of taxis and beaten with sjamboks

their home life becomes illegal.

Then on the 4 August, Mdantsane was awakened by the sound of gunfire. Armed police stood in a line in front of the station and shot those who dared to catch a train. Suddenly roving vigilante squads sprang up, trigger happy and determined to break the people's spirit.

No-one knows how many people have been killed. But



"Sebe rules by an iron fist"

there are stories of midnight burials and unmarked graves.

Still, nobody boarded the busses.

SAAWU was banned. This gave the police and vigilantes the opportunity to start a round of house searches. Anyone found with anything that associates them with the union was arrested immediately.

By now the daily arrests were high. There were too many people for the jails. So now they are being herded into a soccer

stadium, where they are being tortured and beaten up.

Nobody knows who and how many are there, but stories coming out are horrific. Many of the arrested are scantily-clad and injured.

But still, no-one boards the busses.

Whatever the outcome, this boycott and the unity displayed, has shown the anger and courage of the people who had to settle in Mdantsane for the sake of the Apartheid dream.



Sisa Njikalana rallying support for Wilson Rowntree boycott 1981.

Saawu banned in Ciskei

TWO years ago, the South African Allied Workers Union (SAAWU), called upon the people of South Africa to support the workers at Wilson Rowntree in East London.

The call went out to every household to boycott Rowntree sweets until the bosses recognised SAAWU and took back the workers. Although this struggle ended in defeat, the name of SAAWU came close to the hearts of the people.

A few weeks ago, the Ciskeian authorities banned SAAWU. Today, if you wear a

bright green SAAWU skipper in Mdantsane, if you carry a SAAWU membership form or anything that identifies you as a SAAWU member, you face arrest, torture or even death.

For a long time SAAWU, a union of barely four years old, has borne the major brunt of the Ciskei's anti-union policies.

Union officials and workers have been detained time-and-time again. Almost from the time it was started in 1979, its members were forbidden to hold meetings in Mdantsane - a township, where the workers live.

When the workers went on strike, when they fought for the recognition of their union, when they stood up for their rights, they were dismissed. These struggles brought them face-to-face with the police.

But still, the union's popularity spread rapidly among the workers and membership grew to fifteen thousand by 1981. Many bosses were forced to recognise SAAWU. The union had signed major recognition agreements with Chloride and Johnson and Johnson. But 1981, was also a year of great

harassment.

Detentions of union officials by both the South African and Ciskeian police continued. The President, Thozamile Gqwata, lost his mother and uncle after a fire had destroyed their hut. Many workers were suspicious. Hundreds attended the funeral. The police opened fire and Deliswa Roxiso, a close friend of Mr Gqwata was killed.

At present, members and officials from all the three unions in East London - SAAWU, the General Workers Union and the Food and Canning Workers' Union - are in Ciskei jails.

Harassment

So, the banning by SAAWU by the Ciskeian government is not unexpected. It is a climax of years of harassment and victimisation of workers' organisations who have rejected the unpopular Bantustan government.

But like the Wilson Rowntree struggle, the banning of SAAWU will not go unnoticed. Already, people throughout South Africa are coming together to take up the cause of SAAWU.

In this way, people are once again saying loudly and clearly: "An injury to one, is an injury to all".

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Disa River residents have no place to stay

ON September 5 more than 30 people went to the Divisional Council offices to demand houses. The people live in shacks on the banks of the Disa River near Hout Bay. They have lived there for 20 years.

But the land that they have been living on has changed ownership and more than 30 families now face eviction. They have been told to clear the property within 7 days or they will all be jailed for trespassing. Recently the squatter control police have been patrolling the area in an attempt to scare off the people.

"They want us to move but they haven't got a place for us to stay. Where can we go to?" one resident said.

Finally residents drew up a memorandum stating their case: "We are prepared to move but you must show us where we can move to. We demand houses at rents we can afford. While you are looking for houses you must provide us with alternative housing."

We also want your word that your officials won't harass us as we are not committing any crime - all we want are houses!" This memorandum was handed over to Divco officials at their office.

The people said that most of them living in Disa River have been on the housing waiting list for years. They demanded an explanation from Divco.

Divco officials admitted that it is their responsibility to house

people but said that they did not have any houses. If people wanted houses they should buy them, they said.

"But what would you do if you were in our position?" they asked. The official admitted that he would go to the Council too.

But all Divco was prepared to do was to give the residents 30 more days before they would all be evicted from their homes.

But the people are angry about this.

"Where can we get alternative accommodation if the Council won't give us houses? We are not satisfied with 30 more days because where will we go after that time? We will stand together in our fight for decent houses until we get houses," the people of Disa River said.

Officials terrorise Belhar Residents

OFFICIALS of the Department of Community Development are 'terrorising' tenants of Belhar by threatening to evict them.

This was said by a member of the Belhar Civic Association (Belca).

Belca claims that Community Development acts against the law on housing and their own notices.

Recently the Association got hold of two notices which residents had received. The residents were told that they would have to pay their rent arrears by July 28 or else they would be evicted on August 1. Belca claims that the residents were evicted on the day they received the notices - July 28.

Belca says this seems to be the pattern in spite of the fact that officials of the Department of Community Development admitted the period of notice must be seven days.

Answers

It was because of this that the Belhar Civic Association met with the Department of Community Development. They wanted many answers and the following information came to light.

- If a tenant does not pay his or her rent during the first month, the computer automatically throws up a card of reminder.
- After another month the tenant will receive a notice by registered post stating that he or she will be evicted if they do not pay within seven days.
- If they have not paid after the seven days have elapsed the tenant is personally visited by an official. The tenant is warned that he will

be evicted if he or she does not pay within two days.

- If they have not paid after the two days, they will then be evicted.
- No one can be evicted in the rain.

The residents of Belhar suffer many hardships. Many of the residents come from Ravensmead, Elsies River, Phillipi, and last but not least, Bloemhof Flats in District Six. They have now been dumped together in one community - "a community which should never have been", according to a lecturer in social work at a South African University.

Evils

It is another saga in the story of the evils of the Group Areas Act. According to Belca, it is again proof that Community Development do not want to learn from their mistakes of the past.

Now in Belhar, the people are pushed from pillar to post. Many are evicted and given no alternative accommodation.

As a member of Belca asked; "Where must our people go?"

Eviction: Woman takes council to court



Mrs. Petersen, a Factreton resident, won an eviction case against the Council.

A few months ago Miss Petersen from Factreton received a seven-day eviction notice from the Cape City Council - like many tenants often do. But she did not just leave it there. She took Council to court - and won.

When Miss Petersen received the notice she did not know what to do. Where was she and her five children to go? She then went to the Kensington / Factreton Ratepayers and Tenants Association for help.

They decided to fight the matter in court. The case against Council was heard on September 16.

In court Council was forced to admit that Miss Petersen did not break any lease agreement she had signed when she moved into her house 17 years ago. Council was also unable to state a reason for Miss Petersen's eviction.

The magistrate decided that because no reason was given for wanting to evict Miss Petersen, she could now remain in her house.

This victory over Council can mean a lot for thousands of tenants throughout the Western Cape. This is only one case. Thousands of people living in Council homes have already been evicted from their houses. They have left their homes without

knowing the reason why - and they are often too afraid of Council to even protest.

The Kensington/ Factreton Ratepayers and Tenants Association feel very strongly about unjust evictions:

"How can Council just evict people without giving reasons? This would mean that a tenant living in a house for 20 years could just be sent a notice and would just have to leave.

If Miss Petersen was evicted, where was she supposed to go?"

Miss Petersen feels that if she had not been a member of the Association, she would have been without a home today.

She says: "By working in the Association, we can help other people who are in a similar situation."

Will Guguletu residents have to pay for Water

ONE morning when the people of Guguletu got up to go to work, council workers were all over the township.

The people soon learnt that they were installing water metres. And very soon, there were many questions.

Will we have to pay a lot of money? Why did the Administration Board not inform us? Are they upgrading the township and pushing us out to Khayelitsha?

A Guguletu resident told Grassroots, "we pay rent. Part of our rent goes to service charges which includes water. If Baab puts in water metres then our rent should come down, because we will be paying for water separately".

Grassroots found out that 20% of the monthly rent includes water. Baab will now no longer be in charge of water. When the water metres are working the people will be paying water to the City Council.

The rent should then be decreased by 20%, but Baab is running at a loss of R2 million since 1976. This may mean that the 20% water payment could be absorbed as a rent increase. Baab gets 45% of its income from beer halls; 25% from rent and the remaining 30% comes from fines paid by pass offenders, employer's contributions and labour bureau fees.

Before 1976, Baab made a profit. But since

the burning down of beer halls and the boycott by the people, they have lost a lot of money. Now they expect the people to bear the burden.

The residents have not received letters to inform them of the present situation. "We demand to know what is going on. We want to know if we will have to pay more money. Koornhof said that the locations will become a 'Coloured' township and that we must move to Khayelitsha. Are they putting in water metres to prepare for this? We will not move", said a Guguletu mother.

And so, the confusion of what is going to happen with the water metres continues.

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ADVICE

How our wages are determined

Most workers have no direct say in how much their wage will be. Wages are usually set by the government after it has consulted with various people.

The bosses are consulted but it is in their interests to keep wages low so that profits will be high. Trade unions may be consulted but some bad unions do not even discuss it with the workers before they agree on a wage.

There are three main ways that wages will be set. Two of these are through laws and the government and are called *Industrial Council Agreements* and *Wage Determinations*. The third way is through *direct negotiation* between the workers and the employer.

INDUSTRIAL COUNCIL AGREEMENTS

An Industrial Council is established by the government by a law – the Labour Relations Act. The Council is a meeting place where wages and working conditions are negotiated and decided.



When an agreement is reached it will become a law that will bind employers and workers in an industry. An agreement may cover hundreds of factories and many thousands of workers.

Examples of this are the Industrial Agreements for the Clothing; Textile; Building; Iron, Steel, Engineering and Metallurgical; Hotel, Liquor and Catering; Printing and Newspaper Industries.

The people who meet at an Industrial Council are the representatives of the registered employers' associations and the registered trade unions in that particular industry. At such a meeting the employers can be certain to be properly represented but how are the workers represented?

In some industries covered by these agreements, there are no unions for the majority of the workers. Instead there are unions that are only for white workers or for skilled workers e.g. artisans. So the majority of unskilled or black workers are not represented at all.

In other industries there are unions for all the workers but it is only the union officials who go to the meetings and not the workers.

If your trade union sits on an Industrial Council then an important question is, "When does your union speak to the workers about their wages and their needs before going to these meetings?" Some unions do not consult with the workers and again they are not really representing!

If your workplace is governed by an Industrial Council Agreement then a summary of this should be displayed where you can read it.

WAGE DETERMINATIONS

If there is no Industrial Council in an industry, then wages can be set by the Wage Board. The Board is made up of officials of the Department of Manpower.

From time to time these officials will call meetings of interested persons to give evidence on why wages should be increased or why working conditions should be changed. These meetings are held in many areas but may only be held quite seldom e.g. once every three years.

At these meetings the officials will hear evidence from the employers who are usually well prepared to argue why an increase in wages will affect their profits. Sometimes trade unions will attend these Wage Board hearings but it is very seldom that the workers themselves attend even though they are allowed to.

This may be because they do not know about the hearings and do not understand the Wage Board system. Also it is difficult to get off work or to prepare an argument that is as well worked out as that of the employers.

Once the Wage Board has heard all the evidence they will produce a Wage Determination that becomes a law. Examples of these are the Wage Determinations for the Commercial and Distributive Trade (shopworkers); Security Industry; Meat Industry and Ice-cream Manufacturing.



A WAGE is the money a worker is paid for the daily work that he or she does for an employer. This money is supposed to pay for the rent, food, education, transport, clothing and other needs of the worker and family. But many workers find it difficult to pay for all these things because their wages are too low.

In this article on wages we are going to look at how wage levels are set and how workers can find out about what their wages should be by law.



Again a summary of the Wage Determination should be displayed at the workplace for workers to read.

DIRECT NEGOTIATION

When a domestic worker starts to work for someone they will agree on a wage. This is an example of direct negotiation. But obviously a single worker is in a weak position because there are many other workers looking for jobs who might accept a low wage.

Workers are usually only strong enough to negotiate wages directly when they are properly organised by a trade union.

When a union negotiates wages directly it relies on the strength and unity of the workers. To do this the union will call a general meeting of all the workers at a particular factory or workplace and together the workers will decide on the demand for wages that they will put to the employers.

This demand is then taken to a meeting with the employers. After negotiating with the employers

another general meeting is called so that workers can discuss the employer's response to their demands.

From this they can decide on a new demand or whether to accept the employer's wage offer. At these meetings workers can also decide to take action to give strength to their demands.

All of the workers can take part in the negotiations and decisions. Most important is that they will be a part of any decision on the need to take action such as a go-slow, refusing to work overtime, a "sit-in", or a strike.

Where workers are organised as part of the wage negotiations, they themselves can fight for better wages and working conditions. They may do this even if there is an Industrial Council Agreement or a Wage Determination law that covers them.

An example of this is the extra 15c an hour that the members of the General Workers Union won by direct negotiation at Consani's Engineering this year. This increase was above the 10c an hour that had been given to workers through the Industrial Council.

What to do about insurance policies

In the next few issues of Grassroots, we will look at problems people have with insurance policies.

"My husband took out an insurance policy two years ago. Every month the agent came around to collect the money. When my husband died, I tried to get insurance money, but they refused to pay.

These were the of Mrs Jansen. The same thing happens to many people. When you buy an insurance policy, it is important to find out what all the rules are.

The most important rule is that it's your duty to pay the premium every month.

Many agents promise to collect all the premiums every month. But they don't tell you that if they are not able to come, you are supposed to pay the premiums at the office.

WHEN MUST WE PAY?

You must pay your premiums on the first day of the month. Most insurance policies say you are allowed some time to pay, which is usually about two weeks.

WHAT HAPPENS IF YOU ARE TOO LATE?

When this happens, your policy falls away. This means the policy stops and you get nothing if you die. The insurance company can decide if they want to go on with the policy.

If your policy is more than two or three years old, it will not lapse immediately when you do not pay the premium.

The insurance company uses part of the value of the policy to pay the premiums.

This is called the non-forfeiture account. But you have to pay this money back to the company with interest.

Cooker's Corner

Try our cabbage stew

BRAIZE one large onion in 2 – 3 tablespoons of cooking oil. Add 250g soya mince granules (somas). Dissolve two stock cubes in two cups boiling water. Add to mince and onion. Simmer for 15 minutes. Season with salt and pepper. Gradually add hot water as needed.

Slowly stir in one small (half large) shredded cabbage. Simmer for 10 minutes with lid on. Cabbage has more food value if it is not cooked too much (slightly crisp).

It is very good for children over the age of nine months. Cost R1,20 and it feeds 6 – 8 people.

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ADVICE

Are you an active member?

"ARE you an active member or do you just belong?" This is the opening line of a poem written by the Bonteheuvel youth. It appeared in the last issue of GRASSROOTS. The poem speaks of problems facing our organisations in making democracy work.

How can our organisations get more people to take part in running their local youth, civic or women's groups?

In the last issue of Grassroots, we looked at what democracy means. In this story, GRASSROOTS talks about how they are tackling the problem of getting their members to be more involved.

GRASSROOTS has one main job. It has to publish a newspaper. There are different steps in bringing out a newspaper. News is gathered. Advertising is sold. The paper is prepared for printing. After it is printed, it is folded, distributed and sold. All this happens within one month.

Grassroots has strict time limits. It also has different steps in which many people are needed to help. But, to take part in bringing out the

newspaper, members must have skills.

GRASSROOTS wants the people to take part in running it. GRASSROOTS is the people's newspaper. This means that as many organisations as possible should help make the decisions and do the work.

Grassroots is trying different ways to solve this problem. These are some of the ways that are being used to get members to be more active.

- This year, the annual general meeting was open to everyone on the opening night. About 700 people came to hear about GRASSROOTS' problems and progress.

- Newsgathering is now more interesting. This is the meeting where the members decide what goes into the paper. Slide shows and educational discussions are being held after the meetings.

- A survey of 600 readers of the newspaper is being done by the members in 40 areas of the Peninsula. In this way, GRASSROOTS wants the readers to have a say about what they think



Grassroots is ready to be sold. But a lot of work goes into putting the paper together.

about the newspaper.

- In September, the mid-year assessment meeting will be held. Members will be given a chance to say what they think about GRASSROOTS. They will also be asked to make important decisions about the project.
- GRASSROOTS is holding workshops with other organisations to teach their members how to bring out their own newsletters. In this

way, skills and information are shared.

- GRASSROOTS also makes regular contact with all its member organisations. They are informed about what the newspaper does and how we can work together. There are about 80 community organisations and unions that work with Grassroots.

It is not easy to make democracy work. GRASSROOTS has to work hard to get mem-

bers to take part in making decisions. It has many sub-committees. Often, the members come to meetings but they do not take part in discussions.

"We need to work hard so that people feel free to speak. We want active members in GRASSROOTS who don't 'just belong'.

In the next issue, a problem from another organisation will be discussed.



Growing vegetables

IT is easy to grow your own vegetables. All it takes is a little effort and some thought.

This is one of a series of articles on ways to grow your own vegetables. In the last issue, we looked at how to grow vegetables in sandy soil. In this issue, we speak about the compost heap.

THE COMPOST HEAP
Compost consists of layers of organic material, and soil, which rot in about 3 to 6 months. To do this, the heap needs air and moisture.

Even a small garden can have a compost heap. If you cover the top layer with soil, it will not smell or attract flies.

If you can make compost - it's like making gold! You will be able to grow anything!

HOW TO DO IT

1. Find a sheltered place next to a wall or fence. Your heap will be about 1M high and 1M wide. Build sides with whatever you can find eg. some pieces of wood hammered together, or chicken wire hammered onto poles, or pieces of corrugated iron. You could also use an old drum, if you knock the bottom out or dig a pit in the ground.

This will keep the heap tidy and damp and it won't blow around.

2. Build it on soil, not cement or bricks. Make a layer of rough sticks or thick stems (about 10 - 20 cm high). This allows air to move through the heap.

3. Make layers of whatever material you can find. Go to your neighbours, to the shops, the fruitsellers, the fish sellers, look on the side of the road. You can use what other people throw away.

You need to have layers of some green material and some brown and after this you sprinkle a layer of soil and water on the heap. Every now and then add a layer of manure or sprinkle with urine. When it is one meter high, cover with soil and cover with sacks or plastic to keep it damp.

If the weather is very dry, water it once a week.

4. Turn the whole heap over with a fork once a month. It should be brown and damp. If not, water it as you turn it. When it is ready (3 - 6 months) it should be black and crumbly.

You can then dig it into the soil and start planting. The outside bits of the heap may not rot so well, but you can add them to your next heap.

When you have built one heap (1M high) start another one. **MORE COMPOST = MORE VEGETABLES.**

Teargas can be dangerous

"TEARGAS" is something usually used by the police to break up crowds. It is a very effective weapon. Few people can stand the highly irritating effect of this gas on the eyes, nose, throat and lungs. In small doses tear gas causes irritation and watering of the eyes. Larger amounts of gas cause a burning sensation in the throat and makes breathing difficult.

Tear gas is far from harmless. This is especially true when crowds which include children and elderly people are

gassed. This is not only because they are likely to be hurt in the rush to get away from the gas. It is also because they move more slowly and are likely to get a bigger dose of the gas.

Tear gas is especially dangerous to young children. It takes less gas to harm a child. Tear gas is heavier than air. This means that the gas is thicker near the ground. The children therefore breathe in more of it. Children get confused and very frightened in the kind of situation where police are tear-gassing a

crowd. They may not know that they must run away from the gas.

What are some of the things that you can do if you are in a crowd that is tear-gassed?

- If you have a handkerchief, hold it over your nose and mouth. A damp hankie is even better. (Some people have even urinated on their hankie to make it damp. We do not know if this gives any extra protection).
- If you do not have a hankie, then pull your jumper or T-shirt up over your nose and mouth.

- If you see a child looking confused or dazed, lift it up and help it to get away from the gas.

- If you see anyone unconscious or lying injured in the gas, lift them up so that they can breathe more easily.

- Tear gas in an enclosed space such as a hall may be most dangerous because people panic and are hurt in the crush. In this situation it is better to move slowly and in a disciplined way.

When you get away from the gas, you will probably want to wash

your eyes out with water. This helps to relieve the irritation. The main possible harmful effects of tear gas are to the lungs. The symptoms of lung damage from gas may start very soon but usually within 24 or 48 hours. A dry cough that will not go away, fast breathing, fever and stabbing chest pains will begin. This will need hospital treatment.

Read once again the things you could do if you are in a crowd that is tear-gassed. You will have to think quickly in this kind of situation.

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Children's corner

Children's play group in Guguletu

OUR children need good care as they are the future parents. We must all do our best to prepare a good life for them.

These were the words of Reverend H Marawu, at the opening of the UWO playgroup in Guguletu last month.

Members of UWO (United Womens Organisation) welcomed the 100 children who attended.

The playgroup is organised by the Child Care Committee helped by the organising group of UWO. It was named Masazane play group.

It was a happy day for the children. They enjoyed themselves by singing songs and solos. They also had some plays. The children were between the ages of 4 and 13 years.

The aim of having the play group is to bring the kids together and keep them busy. In this way they are kept from the streets and accidents are prevented.

Mama Zihlangu called on the women present to unite and fight for a better future for their children.

Children's corner



This is Molo Songololo's Christmas card. You can help Molo by selling it's cards to your friends. Telephone Molo at 45-6083. Or write to Molo Songololo, 401 Atlantic House, Corporation Street, Cape Town.

Children's Poetry

THE DEATH OF A DOG

It was dark and lonely,
The black dog ran happily
in the park

I heard a shot ring out in the night
And saw the shadow of a man in the dark

I raced to park, in the dark
And found the stray dog
face down on the ground

It was dead,
And the man was gone

Shaun Smith

CROSSROADS

Teeth chattering, the wind howling,
Earlier everything had been different,
But, then came those homewrecking monsters
Demolishing all, from the largest
to the smallest tin roofed home
Now they are freezing in open
with only a thin grey blanket
Between them and death!

by Ian Smith

Leave our kids alone

THE South African Defence Force is stepping up its campaign to win the hearts and minds of our children. Parents in many townships have reported that their children have been taken on holiday camps. Holidays, which they cannot afford to give their children. But, there must be more to this.

The Mitchells Plain Co-ordinating Committee (MPCC), the Social Work Students Committee and the United Women's Organisation have condemned the SADF's civic action programme.

In a recent survey done in Mitchells Plain, one of the main reasons why the people have rejected the government's new constitution, was the possibility of a call-up of

'Coloureds' and Indians.

The United Women's Organisation has organised alternative camps for those children who were taken on SADF camps during the holidays.

Many people see the civic action programme as the 'nice' face of the SADF while pulling the veil over its armed forces. Last year, the SADF bought new weapons - the Olifant battle tank and the G5 155mm gun. All this comes out of the government's huge defence budget that is increasing every year. R8 million rand is spent per day on defending apartheid while our children starve.

The 'nice' face of the SADF comes in the form of programmes at our schools; assistance

to welfare programmes and more recently, in training young people to play a good game of rugby.

The SADF is working hand-in-hand with Danie Craven's South African Rugby Board training clinics, as they are called. This is the very Rugby Board which held the media conference recently to convince the outside world that sport is non-racial.

This 'nice' face can also be seen in assistance given to Cape Cripple Care - a welfare organisation. The SADF was to provide transport, food and play games with 48 handicapped children at a holiday camp. The social work students have rejected this and question the motives of the SADF.

But that is not all. The civic action programme of the SADF also publishes a newsletter called, 'Contact'.

It looks very much like the newsletters put out by our people's organisations, with games and competitions for children. In a recent issue of 'Contact', there was an interview with David Curry, the national chairperson of the Labour Party. Many people say that the stand of the Labour Party is becoming clearer by the day.

But what is the civic action programme General Constand Viljoen explained. He said that the winning of hearts and minds of the people is an important part of any programme to prevent protest and opposition to the government. It is clear that

the aim is to present the SADF as fighting for our people. But how can they when General Magnus Malan, the Minister of Defence said that "the SADF supports the government policy and is responsible for peace, law and order in this country"?

These programmes of the SADF will continue. Already 60 schools have been visited. The Department of "Coloured Affairs", has given permission to the SADF for its programmes at our schools.

The people are angry. A Mitchells Plain mother said: "The SADF is trying to win the hearts and minds of our children, and finally their bodies, so that they will be willing to fight".

This is what a Woodstock mother said: "How can the SADF have the nerve to try to win over our children when we can't even vote?"

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People's theatre

"WE reject the PC Proposals and Koornhof Bills."

This was the message coming out clearly from the anti-PC play performed at expressions.

The play was put on by a group of young people, most of whom are members of the Cape Youth Congress (Cayco).

They clearly showed us that we have no choice but to reject the Government's 'new deal' and Koornhof's bills.

"We must use all the

ways we can to educate all people about the PC Proposals," said Nathan, one of the actors.

"The aim of the play is to explain what the proposals are all about and to show how it will affect the oppressed people in our country."

He continued: "A play is a very effective way of sharing ideas instead of having long, boring lectures."

By their applause for the young actors, the crowd of more than 700 people who filled the Wittebome Civic Centre, showed that

they had learnt from the play.

Hopefully, they will not let it end there. It will be important for them to build on this play and reach many more people.

People's theatre is catching on. All over the Cape Flats community plays tell the story of our struggle — of its pains and joys. Of the hardships we face.

On this page Grassroots takes you to the theatre.



Cayco drama group takes the PC message to you.

The chains that bind us

THE realities of township life in South Africa — the hardships of living under this system of apartheid — this is what THE CHAIN is all about.

The actors take the audience through the whole experience — sometimes humorous, most often painful.

THE CHAIN is a play presented by the Nyanga East Drama Company, a group of young actors. The play was presented at the Community Arts Project on the 9th and 10th September.

The play grew out of first being a one-man show but it now has a cast of eight.

One central character of the play is a man chained to a dying tree, who is constantly pulling against his chains and asking questions about his life. So, throughout the play, the audience is always reminded of the struggle of people against their oppression.

The play also has song, dance and mime.

The play will be presented at venues all around Cape Town. So when the play comes to your area, make a point of going to see it.



Crossroads residents performing at the Community Arts Project, their story is of pass raids, arrests.....

How long crossroads

"WE are arrested for nothing. We must unite."

The actors sang about life in Crossroads. They spoke of the hardships in the shanty town, about pass laws, about poverty.

It is a powerful play and is called Kobenini Ma-Xroads (How long Crossroads).

About 150 people came to the Community Arts Project (CAP) in Woodstock last month, to see and hear the Crossroads actors tell the story of their lives.

A shack is built at Crossroads. Residents apply for permits. The house is knocked down. A woman and her little baby are put in prison.

Mcebisi Limba, Nompumelelo Mungwana, Zolile Mgweba, Muta Nofemela, Thandi Ngqaza, Andile Ndende and young Dumelo Sibabalaba had a clear message for the audience "We must unite."

"There is no Transkei, no Ciskei, only South Africa," said Nompumelelo.

Domitila speaks....

NOW I want to tell you about the different kinds of organizations women take part in. In Bolivia we have some like the Lions Ladies, the civic action groups and I don't know what else.

Last year, they remembered that thousands of children get no breakfast. So they gave them all cups of chocolate.

With this they thought that they had wiped away the misery those children had suffered the whole year.

These organizations

are supported by the government. They know no hardships. But what happens when the wives of workers begin to organize? They are stopped.

We know, from our own experience, that women are not used to being activists. Since we were little we were told that the man's place was in the street, and the woman's was in the home.

If the man is unjust, we must still obey him in everything. He is the boss. God made him in His own image and like-

ness. Then He made a woman.

But did God make her from man's head, so that she could be above him? Or perhaps from the soles of his feet, so that he could walk all over her? No, it says that to make woman, God took one of man's ribs.

This means that she is his companion.

COMMITTEE

Now I am going to tell you how the Housewives Committee of Siglo XX was started.

In the mining centres, as in the country-

side, women are not allowed to take part in the struggle. But repression got worse and leaders were taken prisoner.

Part 5



So, one by one, women went to complain and get their husbands back. One wife took her children with her and the authorities wanted to take her prisoner too.

"A woman is a man's companion."

So the women went back to Siglo XX. They went to the Union and saw that about 60 leaders had been taken prisoner. They cried for them.

But one woman had an idea and said, 'If, instead of going on our own, we all went, all sixty of us, and refused to move until they freed our husbands, we might get somewhere.'

So the 60 women left and went on hunger strike for nine days. Then their husbands were set free.

When they got back

to Siglo XX, they called a meeting of all the housewives and organized the first Housewives' Committee of Siglo XX.

Then these companions went to their first Miners' Union meeting. But how were they received? The companions just whistled at them.

The Union didn't take much notice of them, even though it was the women who had freed the leaders.

Instead they tried to harm the womens' reputation.

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Health day in Kewtown

THE bad conditions in Kewtown — the overflowing drains, the dirty pools of water, the broken drainpipes which allow water to flood the stairs and houses — causes many of Kewtown residents to become ill.

Because of this, Kewtown residents have come together and decided to have a "health screening programme" on October 8 at the early learning centre in Kewtown.

On the actual day of the screening which starts at 10 a.m., doctors will examine children and give people advice on health. Some residents have already volunteered to help the doctors on

that day. They still require more help, equipment like scales, blankets, cotton wool and food etc.

Children must come with an adult and must have their birth certificates and other medical papers.

The Kewtown Residents Association, organisers of the health project, had a survey to find out health problems in the area.

After speaking to many people, members of the Association discovered that many children had bronchitis, colds, sores on their skins, scabies and other related diseases.

For the parents and pensioners who suffer from rheumatism, the

**Health screening programme
Early Learning Centre,
Kewtown... October 8
Starting at 10 a.m.**

problems are made worse because of the disgusting conditions of the "blopke".

The council ignores people's complaints. The things are getting worse. A small child was seen sucking up standing water with a straw. This is but one of many children who play amongst the dirt because of the lack of playgrounds.

The residents of Kewtown have had to live with broken and overflowing drains for as long as they can

remember. Other problems they have include rusted window-frames, broken baths, rotting boards, high electricity bills etc.

Unity

IT is because of this and many other problems that people have come together in the Kewtown Residents Association. The Association meets every Wednesday evening at 8 p.m. at the St. George's Minor Hall. They call on all people to attend the meetings.



It is conditions like these that cause bad health.

Tucsa in turmoil

THE Trade Union Council of South Africa (Tucsa) had lost the confidence of black workers and was standing in the way of meaningful unity among workers.

This was said by the president of a Tucsa affiliate shortly before the annual congress of the organisation.

He further said that Tucsa did not work out policies which were relevant to the interests of the workers.

At the annual congress, more criticisms were levelled at Tucsa by delegates from the different unions.

One delegate asked that Tucsa calls for a change in the Labour Relations Act so that workers can join the Trade union of their choice. This resolution was heavily defeated.

Another delegate said Tucsa would always have a bad image as long as it remained silent on deaths in detention and issues like the banning of the South African Allied Workers Union.

Many people have accused Tucsa of being

on the side of the bosses and selling out its members, the more people are saying them. We have seen in the last few weeks that some of the organisation's own members are questioning things about Tucsa.

These things have been said for many years. And more and more people are saying them. We have seen in the last few weeks that some of the organisation's own members are questioning things about Tucsa.

Bethelsdorp builds SRC

THE slogan Forward to Democratic SRC's was adopted in Port Elizabeth in the first week of August.

Students in the Eastern Cape have seen the need to build strong, democratic SRC's at their schools. After the 1980 and '81 schools boycott SRC's were formed at three schools in the Eastern Cape. The schools are Arcadia High, Bethelsdorp and St. Thomas High Schools.

However, lots of problems were experienced due to lack of leadership, problems with principals, etc. Students from all the high schools in P.E. got together to assess their problems. They saw that their activities must be geared towards the interests of the students. A need for educational and cultural activities was expressed.

It was decided to hold a cultural week. A cultural planning committee was formed with representatives from all the high schools in P.E.

The cultural week was held from the 1 August to the 5th. The programme included focuses on sport, education, jazz, student-community involvement and student life.

Many gains were made during the cultural week. Contact between the schools was established and it gave students at schools without SRCs the courage to fight with more determination for democratic organisations.

Outrage at Ciskei terror

OUR people are outraged. The word is spreading around the country. The suffering, the torture, the arrests, the state of emergency in the Ciskei has been condemned by our organisations.

The United Democratic Front is taking up the fight. A solidarity call has been put out by the UDF. In Johannesburg, trade unions and the UDF held a meeting to spread the word of the battle.

Students are also making their voices heard. At the University of Cape Town a solidarity meeting was held. Speakers from the Azanian Students Organisation, the United Democratic Front, the Detainees Support Committee and the National Union of South African Students addressed the meeting.

Pickers lined the streets calling for support.

Such is the outrage of our people. Many are asking if this is but the beginning of what is to

come.

The new constitution of the government will mean that the State President will rule for seven years. He will

have all the powers in the world and no court of law will be able to change his decisions.

"Sebe's Ciskei is the little brother of South Africa. The South African government has created the Sebe's and the homelands.

This is why we must support the call of the people of the Ciskei. Their call is ours", said a speaker at the students' meeting.

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Mfengu dies

MORE than 1000 people attended the funeral of UWO member, Mama Mfengu, in Zwelentemba, Worcester last month.

At the funeral, speakers praised Mama Mfengu as one of the great women's leaders in the history of the struggle.

Mama Mfengu, who was born in 1916, worked for the Food and Canning Workers Union in the 50's. A speaker from FCWU described her as a very good organiser and said they had learnt a lot from her.

The speaker from the Worcester Housing Action Committee said at the funeral that he believed Mama Mfengu was a true leader of the people. He said that if you went to Mama Mfengu with a problem, "she would easily solve it."

People had come from far and wide to pay their final respects to Mama Mfengu. They left determined to carry forward her struggle.

grassroots

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