

What should

★ a future SA ★
look like?See our special supplement
on the Freedom Charter inside

More suffering as . .

RENTS GO UP

"ELKE jaar die tyd raak ons lewe nog 'n bietjie swaarder. Ons suffer nog meer, die Council trek die tou om ons nekke nog stywer. Ons kan al klaar nie meer asem haal nie."

So says Wilfred Rhodes, the chairperson of the Cape Areas Housing Action Committee (CAHAC). He was talking about the rents which are going up again on July 1.

In almost all areas rents are going up on July 1. This is in spite of "assurances" by some people in parliament earlier this year that rents will not go up now.

The Cape Town City Council said they are increasing their rents by an average of five percent.

"Compared with the general level of inflation, this is a modest increase," said the Council's executive Committee chairman Mr John Muir.

"But five percent is still a lot," said community organisations.

The Council's Mr Muir also announced a 12 percent rates increase and two electricity

tariff increases.

The Council said all increases in rentals would be limited to a maximum of R10. They said Mitchells Plain rents would go up by the most R7,50. They also said people earning between R151 and R250 a month would not have their rents increased by more than R5 a month. Tenants would be informed individually of how much rent is increasing.

Mr Rhodes said that in spite of the many burdens working people faced, the council still put up rents.

"The council does not care. Now, when times are so hard, when jobs are scarce and most people are scraping every little cent they can get, they still put up the rents.

"We in Cahac believe that people should be charged rents they can afford.

"If people are not provided with proper houses at rents they can afford, the crisis in the country will deepen.

"We can see how rents have led to major protests in all parts of the country," Mr Rhodes said.

out of the thousands of demands made by our people, was adopted.

A freedom Charter supporter told Grassroots: "The Charter has our demands for a new South Africa. It is a bright light in the apartheid darkness. We won't rest until we've won the demands in the Charter."

Political, civic and worker leaders from Eastern Cape, Atlantis, New Crossroads and trade unions will speak at the meeting.

Meeting to celebrate 30 years of Charter

PLANS are under way for a big meeting to celebrate the 30th birthday of the Freedom Charter. The meeting will be held at the Athlone Civic Centre on 30 June 1985. The starting time is 2.30 pm.

30 years ago on June 26 3000 elected delegates of the oppressed people met at Klip-town, near Johannesburg. They came from cities, towns, villages, kraals, farms, factories, schools, churches, mosques and sports bodies. Here at Klip-town the Freedom Charter, put together



SHARING the peace. Dr Allan Boesak hugs Bishop Patric Matolengwe at the June 16 service. Looking on is Rev. Ernest Baardman.

'Unjust rulers must go'

MAJOR churches in South Africa have called for the replacement of oppressive structures and the removal from power "all those who persist in defying God's law".

This call was made by the South African Council of Churches (SACC). It received strong support at a service at Athlone AME Church on Sunday June 16, the ninth anniversary of the Soweto 1976 uprising.

The service, attended by more than 2000 people, was led by Rev Abel Hendricks, a past president of the Methodist Church.

Rev Chris Nissen, chairperson of the UDF's Karoo Region, said South Africa's future could not be negotiated in parliament. It must be discussed at Pollsmoor with the real leaders of the people, like Nelson Mandela.

"Soweto is still with us today. The blood of our people is still running in the streets. The

police are still killing and torturing our people.

"This will only end when the people govern the country, when the doors of learning and culture are open and when the demands in the Freedom Charter are realised," he said.

Rev Nissen said Christians had to make a choice.

"You cannot serve two masters: God and apartheid. Because you will have to love the one and hate the other.

"Who is scared, who stands to lose if the government is removed? Not the poor and oppressed, but the rich. They know there will be no more privileges because we shall all share in the country's wealth."

Dr Allan Boesak, president of the World Alliance of Reformed Churches and patron of the UDF, said some people were upset about the church's call.

"Those who are upset at us do not know what it is like to

suffer because of the colour of your skin; to carry a pass; to suffer under plastics at Crossroads in the Cape winter rains; to bury your children who die of hunger in this land of plenty," he said.

Dr Boesak said South Africa called itself a Christian country, but families were broken up for economic gain.

Quoting poverty wages paid in the Eastern Cape, he said: "The age of slavery is not yet over. In this country the greed of a few guarantees the ongoing poverty of the masses."

"Those who say it cannot be tolerated are banned or imprisoned and in the streets of our nation mown down like bloody dogs".

"For as long as those who govern this country and those who vote for them claim to be Christians, we must rise up and tell them that this is not so," Dr Boesak said.

Churches take a stand at June 16 service



REV. CHRIS NISSEN - "The future of South Africa will not be negotiated in parliament."

DR ALLAN BOESAK - "We are convinced we are right."

Hell hostels

Workers form association to fight for changes
- Page 5

Youth Express

Your last chance to enter this exciting competition
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INSIDE GRASSROOTS

'Leave him alone'

Strong support for Oscar Mpetha
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Fight cancer

Advice to sufferers
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KANNEMEYER COMMISSION

"NO ONE TO BLAME"

SOON after the Uitenhage shootings, the people of South Africa and the world were told:

- The people were shot because they were on their way to attack the white residents of Uitenhage
- The police were pelted with "stones, sticks and other missiles, including petrol bombs
- The police were suddenly surrounded

This is what minister of Law and Order, Le Grange, told us on the radio and TV. He insisted that this story was true.

But the Kannemeyer report into the shootings clearly shows that this information was untrue. The report says that there is no proof that people were marching to attack residents in Uitenhage. No petrol bombs were thrown. There was no big stoning attack. The story about the stoning attack was lies "to justify the shooting".

The Kannemeyer Commission in fact proved what everyone knew already - that the police gave inaccurate reports, were pro-

vocative, interfered with peaceful funerals for no reason, and used unnecessarily harsh methods of "riot control". But strangely, Kannemeyer found that "no-body was to blame".

Many people, from the UDF to PFP, have called on Mr le Grange to resign. Unfortunately, Mr le Grange is not noted for his sensitivity. Doubtless he will continue with his "skiet and donder" behaviour for many years to come.

"Law and Order"

MR LE GRANGE'S police force has a funny idea of how to keep "Law and Order."

The Kannemeyer Commission has shown how these police tried to "pacify" the crowds. Just before the Uitenhage shooting, a policeman shouted "Nou het ons julle lekker". Another policeman, doubtlessly confused by all the excitement, suggested that the crowd throw some stones. "Waar is die klippe, gooi hulle, gibilesa, gibilesa (throw)."

The lawless people did not obey this "order" to throw stones. But the brave policemen shot them anyway. They were so brave, that when the people turned around and ran away, the police still shot them. In fact, at least 35 of the 47 people killed at Langa were shot IN THE BACK.

After the shooting, policeman, Billy Ruiter, while watching the dying agonies of several people, said "He should die, he got what he wanted. He is doing breakdancing". He also said, "Ja, julle kaffer-tjies, julle wil mos hard koppig wees, kyk how hoe skiet die boere julle."

This kind of thing is nothing new to us. We have known for years how the police insult the people, how they behave like something out of a bad TV thriller. Even their former leader, Jimmy Kruger, said that Biko's death "leaves him cold."

But let's hope that this will make people more aware of what kind of keepers of "law and order" we have in our police force. Otherwise these policemen may learn the difference between TV and real life the hard way.

E. CAPE WAR ZONE

JUDGE Kannemeyer has given his findings about the Langa shooting. "No-one was to blame" he says. Many South Africans will relax now. It was a nasty incident but it is over, they will say.

But for the people in the Eastern Cape, the Langa shootings were just the beginning. GRASSROOTS went to the Port Elizabeth, Cradock, and Grahams-town. We found an area torn by civil war. We heard countless stories of human suffering. But we also found people strong in their determination to win their freedom.

The townships of Port Elizabeth are like an operational zone. Police and SADF soldiers prowl the streets. The army has set up military bases in government buildings, Post Offices and beer halls. Broken windows, burnt out buildings and empty teargas cannisters are a stark reminder of continuing violence.

UDF houses are guarded day and night against petrol bomb attacks. Peyco President Jack spoke with sadness of the UDF/Azapo clashes. "We are trying to solve the problems. We have held peace talks with Azapo leaders. At one such meeting, the car of one of our priests was

burnt out - and I was attacked when I tried to stop it.

"Many criminals and gangsters are using this situation. And the police do not help. They do nothing to prevent attacks on UDF. They wait for the fighting to break out, and then they move in. But this fighting is in the interests of the

same fate as Cosas leader Siphwe Mtimkulu, who vanished in 1982. People are suffering in other ways. The closing down of the motor industry and other factories has put many thousands out of work. The search for work and food is growing desperate.

The daughter of one of the three - Siphwe Hashe, told a supreme

Eastern Cape - torn by civil war and hardships.

police, and we must stop it."

Many people have been killed or injured since Uitenhage. Some have been shot, or tear-gassed in their homes, or knocked down by hippos. Many are in jail - young children are being charged with public violence and are facing long jail sentences.

A more sinister twist

court judge that while she was in detention, the security police told her that they were going to "get her father". The judge said

that there was no proof that the police were involved in the disappearances, and threw the case out of court.

People believe that the three are dead, they they have suffered the

same fate as Cosas leader Siphwe Mtimkulu, who vanished in 1982.

People are suffering in other ways. The closing down of the motor industry and other factories has put many thousands out of work. The search for work and food is growing desperate.

The people of the East Cape are facing a bitter struggle for survival - against starvation, against police bullets, against petrol bomb attacks. But this has just hardened their determination to win their freedom.

"The only road to peace is the road to freedom" a resident told us. "When we have won the demands of the freedom charter, then we will have peace. Suffering is nothing new to us - we will pay the price for freedom. But we will not give up."



Faces of grief at the Langa funeral



Message for the minister . . .

LE GRANGE MUST GO



Mr le Grange

Leaders of the PFP, UDF and other organisations have called for Mr. Le Grange's resignation.

Child brain - damaged

TWELVE year old Nomhle Manona was playing happily outside her home in Fingo Village. A group of nearby soldiers were "fooling around". A rubber bullet was shot, and hit Nomhle between the eyes . . .

Nomhle will never be the same again. If she lives, she will probably be brain damaged for life. She will have epileptic fits. She is just one of many victims of police and SADF bullets. . . .

"Shackled to their beds"

HOSPITALS should be places of refuge and comfort for the sick and injured. But it seems that even they are no longer respected. "After the Uitenhage shooting, the army and police moved into Livingston Hospital. It was like a fortress" a doctor told us.

The National Medical and Dental Association (NAMDA) have protested against the treatment of patients in the Eastern Cape hospitals. Grassroots spoke of a NAMDA member, a doctor working at Livingston Hospital in Port Elizabeth. This is his story:

"The police and army have moved into the hospital. They are a law unto themselves. They move in and out, talking, smok-

ing cigarettes in wards where people are dying. Patients too weak to lift a glass of water are shackled to the beds - and have an armed soldier guarding them.

"The police act as if the patients are dangerous criminals. But these are just people caught in the crossfire at Uitenhage, or elsewhere. Many of them are children - 14 or 15 years old.

"The police arrest anyone who has a bullet wound and charge them with public violence. They watch the patient while he/she is being treated and then take them to jail as soon as they are discharged.

The people are shot and injured by police bullets. And then they are prevented from getting proper treatment.

We set up an aid centre in the

townships after Uitenhage. We had no proper equipment. Many came in with bullet wounds - people who needed to be treated at a proper hospital. But they were too scared to go to hospital because they knew that they would be arrested.

"The police also tried to stop private doctors from treating bullet wounds. I heard of one GP who was treating a 14-year old boy in his surgery - and the police just ran in and took the boy.

"We also find that many people who were shot at Uitenhage are coming in now with bullet wounds. They were too frightened to come in immediately. But now their wounds are gangrenous and infected. They have to have their limbs ampu-

tated because their wounds are not treated in time.

Young children are being arrested. They are thrown into overcrowded jails, where they are assaulted by common law criminals. What effect can this have on them?

"We in NAMDA are protesting against these things. It is impossible to carry out your duty as a doctor to help and heal the sick under these conditions. The hospital authorities just deny that this is happening. And many doctors just accept the situation.

But we feel that, as doctors, we cannot allow this to happen. It is violating the rights of doctors and patients - and it must be stopped.

Teargas death

A few weeks ago, 20 year old Sandra Masabla was hit by tear gas on her way to school.

She became ill after this, and went to a clinic in the township, which treated her and sent her home. Two days later, she arrived at Livingston Hospital in a coma. By the next morning, she was dead.

I believe that she died from the teargas. I tried to find out what was in the teargas - doctors have to treat teargas victims, but no-one knew its composition. Eventually, I found out that teargas used in South Africa includes cyanide.

I asked for a post mortem to show how Sandra died - others were denying that it was because of teargas. The post mortem was done by the district surgeons Lang and Tucker - the "Biko doctors". Weeks have passed, and I am still waiting for that report

AGENDA SHOCK

CMC talks of golf while watercuts, arrears in Atlantis

WHEN people of Atlantis went to a meeting of the Atlantis Management Committee earlier this month, they were shocked to find what was on the Agenda.

They claim that the Management Committee planned to discuss the following; building a golf course in Atlantis, business developments, boy scouts and sports fields.

This comes at a time when thousands of people in Atlantis are losing their jobs, many are falling in arrears with their rent and the water supplies of hundreds of families has been cut off.

Members and supporters of the Atlantis Residents Association went to the meeting of the Management Committee on Thursday, April 13.

They wanted to speak about the fact that hundreds of Atlantis families' water supplies had been cut off; but they did not want to discuss the matter with the Management Committee. They demanded to speak to an official of the Divisional Council.

The Divco official said he could not speak to the people then but would meet them individually. The people rejected this. They said they would have to have a meeting as a group.

According to a member of the Residents' Association the Management Committee had on its agenda the building of golf courses, boy scouts and other matters.

The Vice-Chairman of the Management Committee, Mr W Daniels confirmed that these matters were on the Agenda. He said they had raised the rent problems with the Council. They had also



NOEL WILLIAMS written to council about people's water being cut off. We are still waiting on a reply from them.

"At our last meeting, Council was there and they said people could come and see them about the water problem. They said people should come in and make the necessary arrangements. Council would be lenient," he said.

Mr Noel Williams of the Atlantis Residents' Association told Grassroots that the Management Committee had publicly stated there was nothing they could do about the problem.

"They said people would just have to pay. They also said that the water problem would not create a health hazard.

Miss Sybil McKinna, also of Atlantis Residents' Association, however said that the lack of water had affected families seriously.

She related how two little children became ill after the water supply to their house was cut off two weeks ago.

She said, "The legs of the two-year-old birl became red after she hadn't washed for a few days. The baby also became ill and after being examined by a doctor she was found to have gastro and an infection of the throat.

The mother has to get water in buckets from her in-laws two streets away. If the water stands, bacteria forms on top."

Born in the USA

AMERICAN superstar Bruce Springsteen recently gave R40 000 to striking British miners.

This surprised many people who could not understand how a music star, one of the most popular in the world, who has the potential to be very rich, can associate himself with the worker's cause.

Anyone who knows Bruce Springsteen's music would not at all be surprised (In fact, he does it often in the USA, he just does not seek publicity for it).

Bruce Springsteen is one of those artists who does not sing about an America of romantic fantasies that don't exist. He exposes the myth that everyone in America is happy and content, have everything they need and don't have a worry in the world.

He sings about the real America: the America of people giving their whole lives to the bosses as they sweat everyday in the factory, and America where there are 20-million people unemployed, where there are people who starve, people who are homeless, people for whom the "American dream" has become a nightmare.

He sings of the realities of American life, of exploitation, of poverty, of ruined dreams.

Back in the forties and fifties, Woody Guthrie, who immortalised the song "This land Was Made For You And Me", which pulled no punches and the great black and blues singer, Paul Robeson, sang of the lives of ordinary Americans.

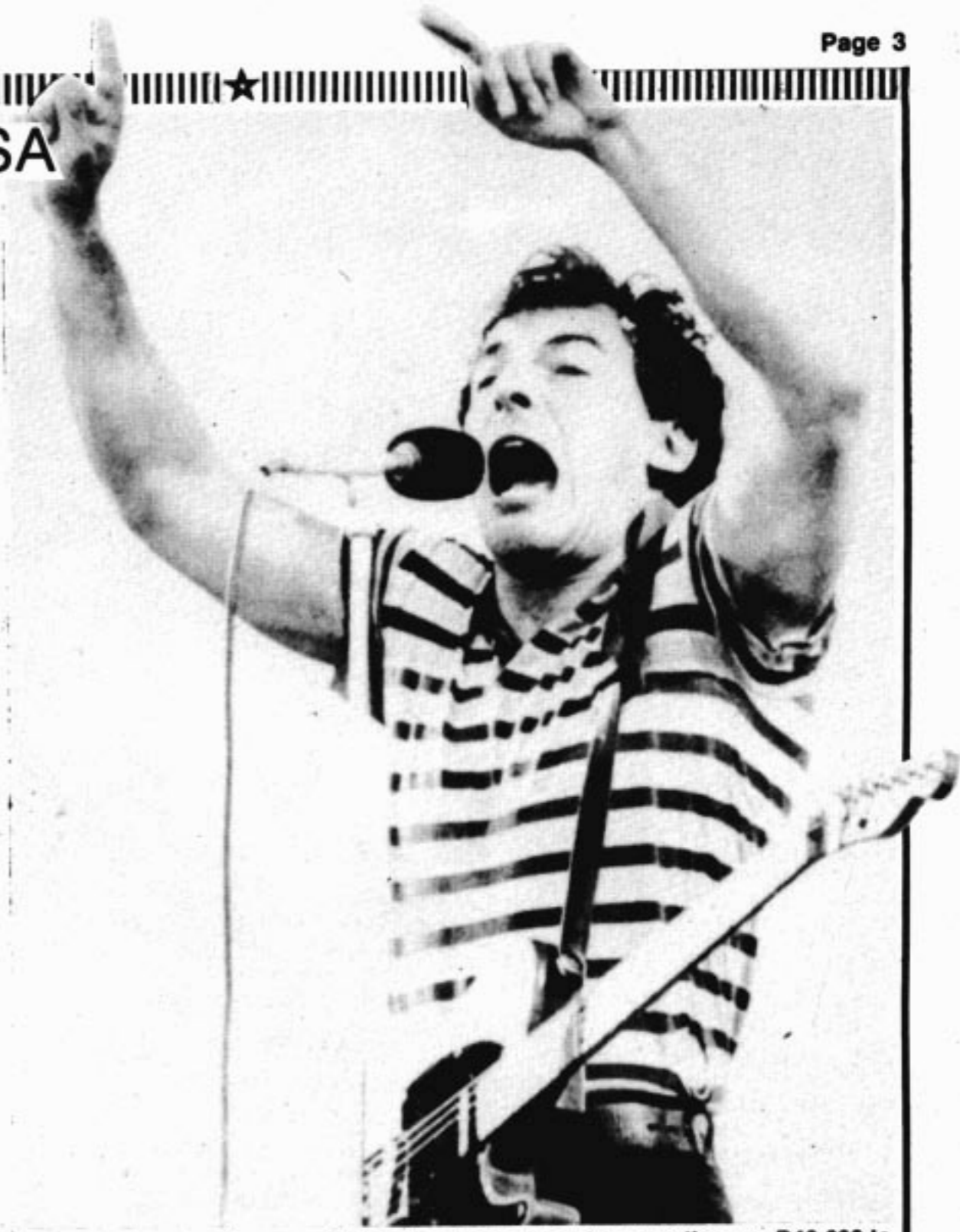
Today there's people like the black jazz poet, Gill Scott-Heron, the rap DJ, Grandmaster Flash, and Bruce Springsteen who keep this tradition alive.

Bruce Springsteen grew up in a working class family in New Jersey where he watched his unemployed father change from a young man with hopes and dreams to a tired and beaten old man, his hopes shattered by unemployment, another victim of the American dream.

It was this experience which made him identify with the British miners strike to save their jobs.

Bruce Springsteen's early songs continued that hope inspired by the American dream. This was best summed up the line: "Show a little faith, there is magic in the night" from his first hit LP Born to Run.

As he matured, Springsteen began to realise that there was little hope for working people in America while the wealth of the country was owned by a tiny minority. He began to focus his songs on their lives and their struggles.



Bruce Springsteen in concert. The American superstar recently gave R40 000 to the British Mineworkers' Strike Support Fund.

On "Factory", released in 1978, he sang about his father: "Early in the morning factory whistles blows, man rises from bed and puts on his clothes, man takes his lunch tin, walks out in the morning light, the work, the working, just the working life." Through the mansions of fear, through the mansions of pain, see my daddy walking through the factory gates in the rain, factory takes his hearing, 'factory gives him life; the working, just the working life'.

He began singing about young people going out into the world with hopes and

dreams and ending up living nightmares.

He sings about broken dreams, of the anger of young Americans at being sent to Vietnam and about love and hope.

Bruce Springsteen comes from the working class and he has not forgotten his roots.

Although millions all over the world flock to see him, he tells it like it is, and makes his contribution to the struggle for a better life by giving money and supporting people's organisations in America.

Grassroots organiser sues Le Grange

GRASSROOTS organiser Mohamed Saleem Badat is claiming R5000 from the Minister of Police Louis Le Grange and two security policemen.

Mr Badat, 27, of Athlone, claims he was assaulted by the two security policemen, Colonel Johannes C Griebenouw and Warrant Officer H M MacDonald, when he was detained for two weeks in June 1983. He is claiming for alleged pain, shock and dis-

comfort he suffered.

Mr Badat was education officer for the Azanian Students' Organisation (Azaso) at the time of his detention.

Mr Badat told the court he was assaulted when he was taken by car from Worcester to Robertson.

He said he was held against a fence, questioned and punched in the face and stomach. He said his shirt was torn, his hair was pulled and his fingers were

bent back.

The assault ended just before two cars went past towards Worcester, he said.

He said he was later examined by the Robertson district surgeon. He did not tell the doctor about the assault because he was not asked.

After that he made a statement to a magistrate and was told to speak freely. He also made a statement to Brigadier G J S Booyen about the assault.

He heard from his attorneys later that the Attorney-General had decided not to prosecute.

Colonel Griebenouw, head of the Security branch investigating team in the peninsula, denied in court that he had assaulted Mr Badat.

He said he, Warrant Officer MacDonald and a Sergeant Heunis were taking Mr Badat to Robertson early on June 11 1983.

He said he heard shouts, saw the lights of

an approaching vehicle and Sergeant Heunis, the driver, braked hard and swung the car to the left of the road.

Mr Badat, who was handcuffed in the front seat, was thrown against the dashboard, Colonel Griebenouw said.

He said Mr Badat was held under the Internal Security Act in connection with June 16 anniversary pamphlets.

The case was postponed to a date in October.

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NO RED MEAT

Chicken, fish only as workers strike in EL

FOR almost two months now, thousands of East London families have been eating only chicken and fish.

They refuse to eat red meat in support of 150 workers who were fired from the abattoirs at the end of April.

The workers, all members of the South African Allied Workers' Union (Sawu), were dismissed after refusing to work from April 24. They were very unhappy with the small increase they were getting. They demanded more money.

Management said that if they were not happy they should resign. A few days later the workers were told to leave the premises and were locked out.

Management refused

to discuss the matter with SAAWU.

The workers then decided to call for a red meat boycott. The boycott started on May 6.

Mr Sebenzile Calata, one of the dismissed workers said that many of the workers were old and had been working at the abattoirs for many years.

"Some worked there with their children. We cannot survive on R166 a month, which we were getting. How can we pay rents, transport and food. The community is supporting us. They feel they must support us because they know how we are suffering and they know about the management.

The bosses think we will crack because they believe we need the money. But I believe we will get our jobs back. I am sure we are going to win."

The workers' demands are: the reinstatement of all the dismissed workers; R3,50 per hour; recognition of their union, SAAWU; and cold-storage protective clothing.

In the Western Cape, an interim committee has been formed to look at ways of supporting the East London workers. The United Democratic Front, Cape Action League, Trade Unions and other community organisations are discussing the matter.

Council workers' new pay demands

THOUSANDS of municipal workers attended a meeting in the City Hall on June 4 against the wage award made by the Industrial Court.

After submitting wage demands on 7 May 1984, the Industrial Court eventually made its award on 17 May 1985 - more than a year late. Some 4 000 of the total 11 500 members will receive an increase of about five percent.

Workers expressed dissatisfaction at the increases.

"It is too little, too late for too few," they said.

Thousands of members do not gain anything from the award. But workers said that they will not allow themselves to be divided even if the award is divisive.

"We are strengthened by our experiences and we stand firm in our fight for a living wage", they said.

In his main address to the meeting, the Secretary, Mr John Ernstzen, said that



members instructed the Executive Committee to take the Council to Court, win or lose.

"Tonight we can tell you that we carried out the mandate you have given us. We are here now to report back to you", he said.

After relating the experiences at Court and details of the award, to loud applause he said that "whilst we did not get what we demanded, we fought and we won our dignity. We are stronger in our determination to fight on".

Vice-President, Mr F M Dyers, addressed the meeting on price rises, rent increases, hardships and Council's budget.

Mr J J Floris, Organiser of the Union,

urged workers to look forward and carry on the fight for a living wage.

"We have scored small victories, he said, "let us plan bigger ones".

Member after member condemned the award. They said members were even more united and would continue the fight for a living wage.

At the end of the meeting, workers unanimously rose and resolved:

"We the members of CTMWA totally reject the award made by the Industrial Court. Our struggle for a living wage continues. We accordingly instruct the Executive Committee and General Council:

- (i) to prepare completely fresh wage demands;
- (ii) to take up all regrouping of posts affecting members; and
- (iii) to strive for the scrapping of the provision in the law which declares Local Authority work as being "essential services".



Mrs. Gladys Govana shows her burns.

'Madam made me burn'

A DOMESTIC worker is claiming R5 000 from her former employer whom she claimed caused her to burn herself with boiling water.

Mrs Gladys Govana, 40, of Crossroads, told a Wynberg Court how she had burnt herself in March 1982.

Mrs Govana said she was cleaning the fridge with a bowl of boiling water. She said she was alone in the house.

"Mrs Fowkes came up behind me. She shouted at me. I was startled. I let the bowl fall and I slipped," Mrs

Govana told the court.

Mrs Govana said that Mrs Fowkes had treated her arm for burns. Afterwards she had gone to a doctor and received a certificate to take off for a few days. She had also gone to look for legal assistance, and approached the SA Domestic Workers' Association (SADWA).

Mrs Fowkes told the court she was standing in the diningroom of their open plan house when the incident happened.

"Gladys lifted the bowl up to the fridge and I told her to push it

in further. I did not shout at her. I might have raised my voice louder than normal, but I did not shout at her."

Mrs Fowkes said it did not appear as if Mrs Govana was startled. She could also not remember Mrs Govana slipping after she let the bowl of boiling water fall.

Mrs Fowkes said she had switched off her fridge the night before and had asked Mrs Govana to clean the fridge by using boiling water. She said she stayed in the house

while Mrs Govana was cleaning the freezer.

Mr Johnny Sandler, appearing for Mrs Govana, handed photographs of the burns on Mrs Govana's arms. He also handed in a photograph showing the layout of the Fowkes' house.

The magistrate, Mr M Beyers, adjourned the trial until he received written arguments from the two lawyers, Mr Johnny Sandler (appearing for Mrs Govana) and Mr Jonathan Watson (appearing for Mrs Fowkes).

'Nommer 1137 - Kom canteen toe'

ELMA DAVIDS worked at Cape Underwear in Epping for three years. Recently she heard the words all workers dread to hear: "We don't have work for you anymore." This is Elma's story.

Daar was lankal sprake van retrenchments by Cape. Ons het verag dat mense moet gaan. Maar ons het nooit verag dat dit so skokkend sou gebeur nie. Dit was so skielik.

Die donderdag, laat, het ons gehoor dat 40 mense moet gaan. En somer die volgende dag ook. Maar die managers het nie gesê watter 40 nie. Daardie Donderdagaand het min van ons geslaap.

Die Vrydag oggend was almal baie stil by die fabriek. Ons was op ons nerves. Hoe kan 'n mense so werk? Jy het nie geweet of jy een van die ongelukkige 40 werkers gaan wees nie.

Kort na lunch, kom Miss Jacobs. Sy sê vir my: 'Nommer 1137 - kom canteen toe.' En

toe weet ek.

My eerste gedagtes was oor my drie kinders. Wat gaan van hulle word, het ek gedink. My man was ook by 'n klere fabriek afgesit. Waar gaan ons geld kry om vir hulle kos te gee?

Net twee asbakkies en 'n brief

Die base het geen idee van my omstandigheid nie. Hulle het nie probeer vastel nie. Hulle het net gekap soos hulle wil. Wat van my kinders; wat van my skuld; wat van my rent?

Toe ons in die canteen kom, was almal so geskok. Daar was pregnant mammies tussen ons. Ons het net daar gesit en dink. Sommige het gehuil.

Miss Jacobs het vir ons twee asbakkies gegee; As ook council briewe en ons pay. Sy het gesê ons moet vroeg Maandag Manpower toe gaan, en ons moet ook inloer by die Garment

Workers Union. Ons het dit gedoen.

Dit het bra min gehelp. Ek hoef nie te veel daarvan praat nie. Ons weet almal dat hulle min vir ons doen. Hulle belange is nie ons sin nie.

Hulle weet nie hoe ons voel nie. En hulle kan glad nie omgee nie. Dit was my ondervinding.

Nou sit ek hier by die huis, met my man en my kinders. Sonder werk. Ek het werk gesoek. Hard gesoek, maar daar is niks werk nie. My man kry somtyds casual werk, maar dan is dit min. Vrydag het hy net R4 gekry. Die mense langsaan help ons nou en dan met 'n stukkie brood vir die kinders.

Ek is kwaad, maar ek is nie sonder hope nie. Deur almal die

dinge, was daar gedagte in my kop. Ek het geweet dat wat gebeur onregverdig was. Ek weet dit want ek het 'n goeie unie agter my.

Ek wil vir die mense by Cape vra om oor hulle toekoms te dink. Of ons staan saam en veg hierdie ding. Of die base maak net wat hulle wil. Dit is op na ons. Nou meer as enige ander tyd. Ons moet mekaar help. Ons moet vir CLOWU bestaan. Tesame kan ons hierdie ding stop sit. Die base kan nie met ons maak soos hulle wil nie. Hulle kan nie vir ons somer net so afsit nie.

Ons wie afgesit was, het nou by mekaar gekom. Ons doen iets. Ons sal julle later meer laat weet.

Ek was gelukkig by Cape. Ons het mooi saam gewerk. Ons het baie dinge saam deurgegaan. Ek will graag terug by Cape wees. Dis onnodig dat ons nou so moet swaar kry. Ons moet nou saamstaan - wie weet, mōre gebeur dit dalk met ons."

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MANY words have been used to describe the conditions at the single quarters hostels. Words like "inhuman", "hell-hole", "terrible" and not fit for human beings.

But it is difficult to describe the conditions there in words. Because the conditions at the Nyanga Men's Hostels, like at all other hostels, are all those words and more.

The Nyanga hostels are made up of blocks of dwellings. There are eight "houses" in each block. At least eight people stay in each "house".

There is no kitchen and no electricity. Beds are virtually on top of each other.

Women are not allowed to be at the single's quarters. Even though many of the men are married, their wives are not allowed to be with them. Any woman found at the single's quarters is automatically fined

Workers have had enough of . . .

INHUMAN HOSTELS

by the Board officials.

But in spite of all this, there are still many women at the hostels. Some of them come to visit their husbands or boy-friends, others come to live with their husbands.

"I have been fined many times, but I'm prepared to take the risk," said one woman.

Outside the dwellings, the conditions are not much better. All that greets one is sand and more sand.

There are two toilets outside each block of dwellings. The workers in the hostels had to put in their own taps.

Two blocks of showers stand unused.

"This should not be called showers. It's worse than toilets," says Mr Super Nkathazo, general secretary of the Western Cape Men's Hostel Association. He and his organisation are preparing themselves to fight to change all of this.

Fighting for changes

MR SUPER NKATHAZO is 45 years old, married and has four children. But for the last 21 years, Mr Nkathazo has been able to see his wife, Fanchette, for only three weeks every year.

The reason? Mr Nkathazo works in Cape Town, and his wife (because of the government's influx control laws) is not allowed to live in Cape Town with him. She has to stay in the Transkei and he can see her when he is on leave only.

Mr Nkathazo is one of about 25 000 migrant workers who live in single quarters hostels in Cape Town. Where he stays at the Nyanga East Men's Hostel up to eight or more share a small dwelling. Sometimes four or more men live in one room.

Mr Nkathazo is also the general secretary of the newly-formed Western Cape Men's Hostel Association (MCMHA), the first organisation in the Western Cape to deal specifically with the problems of hostel dwellers.

Their launching meeting at the Presbyterian Church hall, Nyanga, was attended by more than 1 000 workers and received messages of support from a broad range of organisations, from trade unions, to churches, student organisations, community organisations and the UDF.

GRASSROOTS asked Mr Nkathazo why they formed the association.

"Since I've been in the single quarter, I've never had any organisation helping this place. It appeared to me as if this place was boycotted by organisations. There has been no improve-



Mr. Super Nkathazo

ment over the years. We even joined the community council, we thought things would go better. I've been on the council myself.

"But the only thing the community council did was to take away our shower and sell it to an outsider. We took the council and the administration board to court about that. They eventually left the shower in the bad condition it was.

"Last year we formed the Hostel Association. We started out in Nyanga. Now it's Langa, Guguletu and Umfuleni. We're still going to Paarl and Stellenbosch. We have decided to do something about the conditions in the hostels".

What does he see as the main issues and how do they intend going about taking up these issues?

"The main thing is the upgrading of the facilities and the provision of family housing.

There should be special married quarters.

"We aim to provide and encourage adult education. Most workers have never been to school. We intend opening up a night school.

"We also need to focus on cultural activities. But we have no halls for meetings. There's only beer halls around here.

"Something else we need around here is a post office. The nearest post office is in Guguletu."

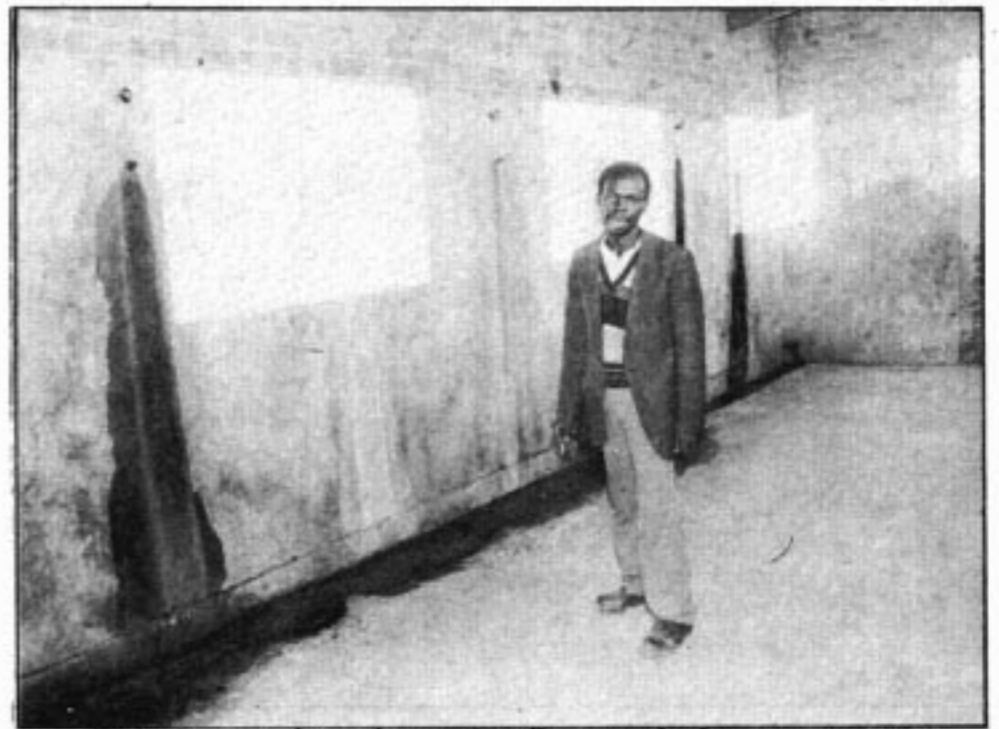
Mr Nkathazo feels that through the hostel association, he would be able to do something for his people, something he could not do while he was serving on the community council.

"I could never get anything right on the community council. Instead of helping us, they were chasing us away. That's why I left the community council about three years ago."

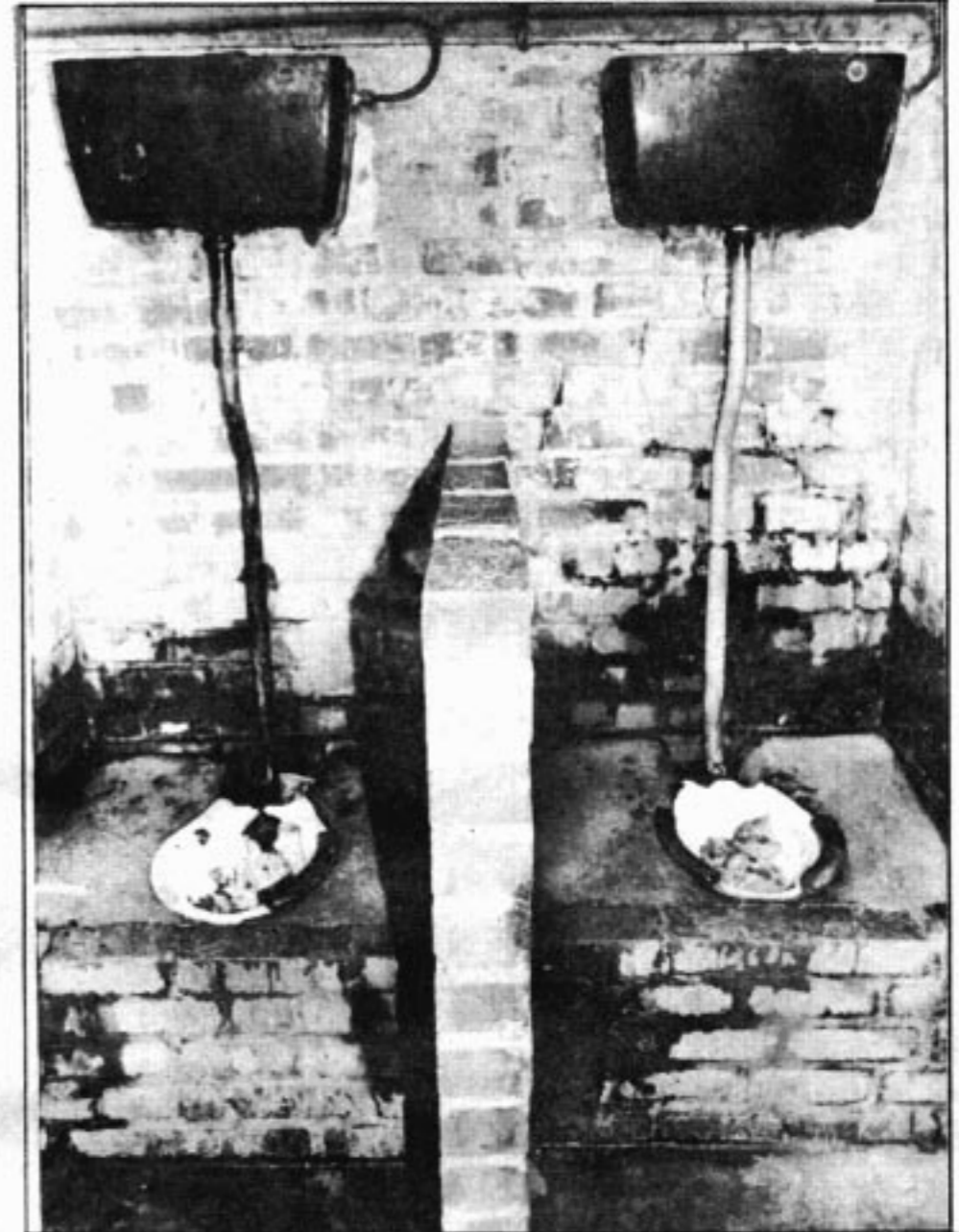
Mr Nkathazo also believes that the hostel association should not be an organisation on its own. They should work with other organisations.

"Most of the people here in the hostels belong to trade unions. We have the same aims. In fact, we are prepared to work with all organisations with the same aims. I will encourage people to join unions because I feel people should unite.

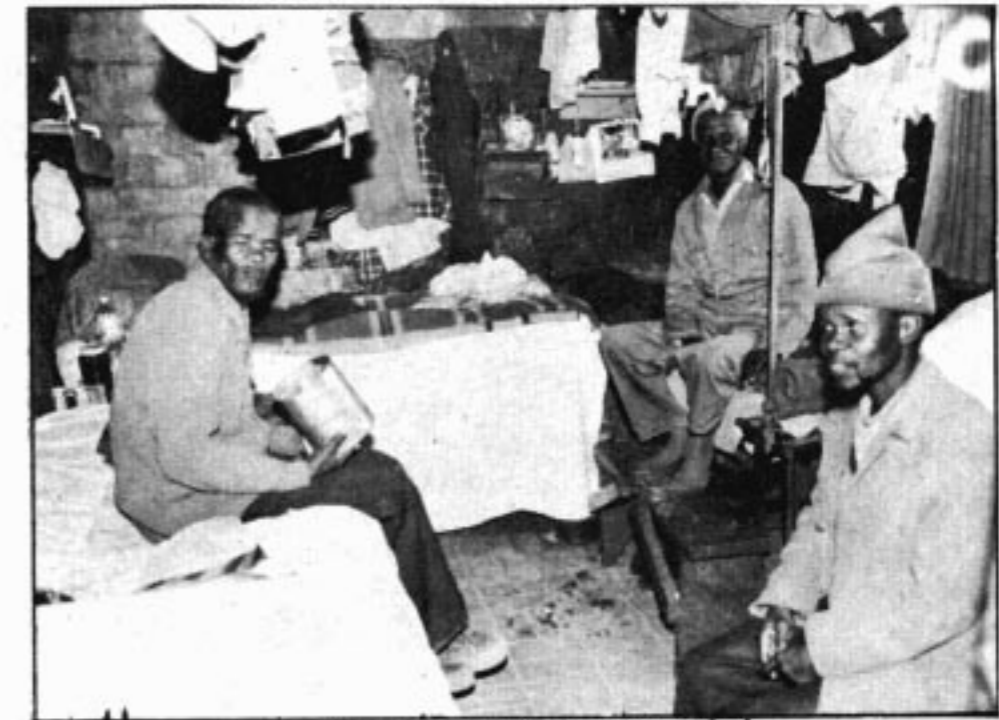
"We don't call ourselves a political organisation but we are fighting for our rights. We are fighting against the rules made by this government. When you talk about the truth, they say it is politics.



The showers have been standing empty for years . . .



The toilets are not fit to be used by anyone . . .



. . . And rooms are overcrowded.

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Comment

Freedom Charter: a living document

THIRTY-TWO years ago in 1953, a call was made for a Charter of Freedom. The idea was simple. Thousands of freedom volunteers were to go to the people and ask them: "If you could make the laws, what would you do? How would you make South Africa a happy place for all the people?"

This call gave rise to the big campaign known as the Congress of the People campaign. For over a year thousands of volunteers from the ANC, the South African Indian Congress, the Coloured People's Congress, the white Congress of Democrats and the South Africa Congress of Trade Unions went to the people.

They recorded and collected the demands of farmworkers and factory workers, students and housewives, professionals and traders.

Thereafter 3 000 delegates, of all colours and from cities, towns, villages, farms and kraals, mines, factories and schools came together. Representing millions of people, they met on 25 and 26 June 1955 at Kliptown, near Johannesburg.

This was the Congress of the People, the most representative gathering ever held in South Africa.

It was here in an open piece of ground that the most democratic document yet drawn up in the history of our country was adopted. The document was called THE FREEDOM CHARTER.

That was 1955. June 26 1985 marks the 30th birthday of the Freedom Charter. But despite its age the Freedom Charter is as relevant and powerful a document as it was then.

Nothing has changed in the last 30 years. In fact for blacks things are worse. Apartheid is still with us. And the suffering, poverty and injustice remains.

The Freedom Charter put forward the people's demands for a free and democratic South Africa in which black and white can live in happiness and peace.

It puts forward the demand for a government based on the will of the people. For the wealth of the country to be shared amongst everyone. For decent education and houses, security and comfort. The demand for work and security; peace and friendship.

Thirty years later not a single demand has been granted. All these demands remain to be won.

But the power of the Freedom Charter lies not only in the democratic demands that it puts forward.

The strength of the Freedom Charter is also that it is a document around which all people can unite. It links the demands of workers and students, parents and youth, professionals and traders, believers and non-believers.

In this way it provides a basis for a united national movement against apartheid oppression and exploitation.

A final strength of the people's document is that in these times of hardship, suffering and violence, the Freedom Charter offers hope and inspiration.

It provides a vision of the way South Africa could be — indeed must be and will be one day.

It motivates people to work for the day when there will be a People's Government which listens to us and serves us.

This issue of Grassroots has an eight page supplement on the Freedom Charter. Please write and tell us what you feel about the Charter. We hope that in the next few issues our letters page will be full of your views about this document.

Unemployed want to do something

"HERE are only empty cans. We have no food left in the cupboards. I don't know what we will eat tomorrow. All our money is gone."

Mrs Samuels has been retrenched from her job as a machinist in a clothing factory. She joins over three million other South Africans who have no work. She has been to her local Advice office in Bonteheuwel. She has applied for Unemploy-

ment Insurance. But that takes several weeks to come. And then it only lasts for six months. Mrs Samuels wanted to know if there was anything else she could do to fight against unemployment.

In the last few months some unemployed people have been joining together to organise against unemployment. They have formed the UNEMPLOYED WORKERS MOVEMENT.

The people from the Unemployed Workers Movement believe that looking for work seldom brings results. Many people are forced to accept slave-wages to keep their families from starvation. A few succeed with U.I.F. benefits. But U.I.F. is so little, and it is only for six months.

They have decided to join together as unemployed people to fight for the right to full employment and a

decent standard of living. They no longer want to sit around looking for handouts. They want to DO something for themselves.

If you would like to know about the Unemployed Workers Movement, or want to join them, contact them by writing to: UNEMPLOYED WORKERS' MOVEMENT, P.O. BOX 21, MANENBERG 7767.

CAHAC supports Freedom Charter

Dear Grassroots

WE in CAHAC believe that the clause "Houses, Security and Comfort" is one of the cornerstones, if not the cornerstone on which the Freedom Charter, adopted by the Congress of the People in Klip-town on 26 June 1955, is built.

Certainly, "charity begins at home", therefore, at the present moment South Africa can never have peace or prosperity because the majority of South Africans are unhoused or unacceptably housed.

Overcrowding is rife among the oppressed. Thousands are squatting, and thousands of families are on waiting lists with no hope of ever being housed given the state policy on housing (They will only house those earning less than R150 a month).

For the past four years we in CAHAC have campaigned with other organisations for Houses, Security and Comfort. But we have seen that things have not changed.

In fact, things are much worse today. This is evident through the events in the Vaal Triangle, Eastern Cape,

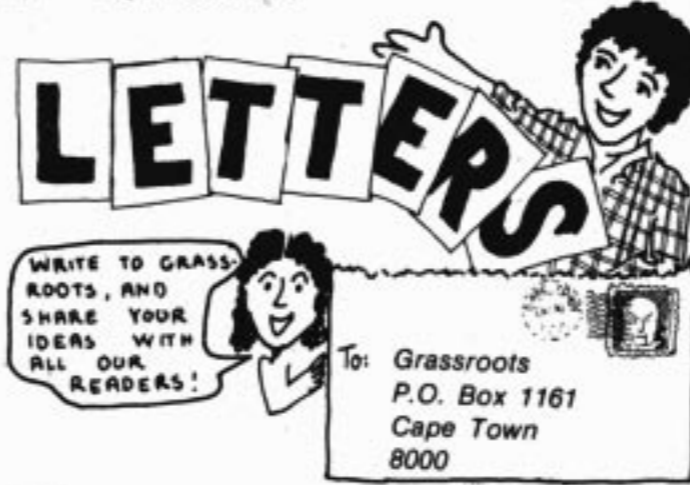
Crossroads, Hout Bay and Atlantis. The housing crisis is a timebomb that is going to explode.

The peace and freedom that the people's Charter has promoted for the past 30 years may seem like an impossible dream.

At CAHAC's last AGM, the Freedom Charter was adopted. Therefore, we in CAHAC, knowing our limitations, but with sincere conviction and commitment, say to all those who love their people and their country to say on the 30th anniversary of the Freedom Charter:

"We will fight for the freedoms as stated in the Freedom Charter, throughout our lives until we have won our liberty."

Wilfred Rhodes
Chairperson CAHAC



Do you have any old pamphlets?

Dear Grassroots

We at the Centre for Adult Education at UWC are looking for any old documents, pamphlets or newsletters brought out by community organisations in the Western Cape over the last few years.

We feel it is important for us to record our people's history. By collecting different documents, we can at least make a start. Many of our

people's campaigns and meetings could become forgotten if it is not properly recorded.

We are appealing to anyone who can help us to contact Mizana Matiwana, Centre for Adult Education, University of the Western Cape, Private Bag X17, 7530. Or they can telephone the university.

Thank you

Centre for Adult Education
UWC

These roads must be fixed!

Dear Grassroots

I think the condition of the roads in Grassy Park area is appalling.

It is winter again and I feel the Divisional Council should do something about it.

The ratepayers of the area should come together and do something about it.

I think we should call a mass meeting and iron

Charter has our demands

Dear Grassroots

We stand together with our men in the common struggle for the demands in the Freedom Charter.

Our lives as women would be much better if the demands had been met.

The pass laws, high prices, unequal wages, lack of maternity rights, shortage of creches — all of these must go.

But the Charter is more than just a list of our demands.

It also speaks to us about how we will live together in a new South Africa. In our organisations and in the UDF, we must look at how we behave and work together.

How often do we find that comrades' wives know nothing of

the struggle and are tied up with housework, while he goes out to organise other women?

How often do we find that in our organisations women are not listened to and are expected to do all the boring backroom work, while the men take the stage?

The Charter is a document of democracy and unity and comradeship. It is a guide to us in our struggle to create a country with new values and with new men and women.

It teaches us to work together collectively in all areas of our lives.

It teaches us to care for people in a new way, so that people no longer exploit or oppress each other and we live together in peace and friendship.

out this issue. The Divisional Council can't say they can do nothing. What happens to all our rates and rents.

If we are behind, they are quick to jump on us. But now they are not doing anything.

Yours
Mr Allie
Lotus River

OUR READERS' POEMS

Uitenhage

Oh Uitenhage Oh Uitenhage
My heart is full of sadness
My heart is full of hatred and resentment.

Oh Uitenhage Oh Uitenhage
You made me weep
You made me hate

Oh Uitenhage Oh Uitenhage
Bodies sprawled across the streets
Brutally shot down by the evil forces

Oh Uitenhage Oh Uitenhage
People brutally murdered for marching to a funeral
Peaceful, defenceless, innocent people without weapons

Oh Uitenhage Oh Uitenhage
When will it stop?
How long will innocent people die?
When will the disease apartheid be cured?

Oh Uitenhage Oh Uitenhage
Botha's hands are full of blood
Full of blood because of the deaths in detention
Full of blood because of the killings of innocent people

CHARLES HANS
BELLVILLE

What?

Is it 5 top 4 in the morning
Listening to the storming wind.
Although my house is zinc and plastic
I feel safe within it.
Another turn in warm blankets
Will bring comfort to my tired body.
When suddenly the clock strikes 4, and,
What a noise outside my door.

O no! the people from the board,
and the bull dozers,
We must all flee from our house because
'bull dozers' teeth are sharp!

Outside our bodies exposed to the rain and the cold

I don't mind for my body but,
What about my baby's?
What about his bad chest?
What about my house?
What about,
When the light breaks through the dark?
What about?
What . . . ?

Winnie

The Riot policeman

The sun has gone home.
The hippo crawls in a desultory air of triumph through, around fluttering shirts and shoes full of death.
Teargas is simmering.

The sun has gone down
with the last doused flame.
Tonight's last bullet has singed the day's last victim an hour ago.
It is time to go

'LEAVE OSCAR ALONE'

AT A SMALL house in Nyanga East lives Oscar Mpetha.

He is 76 years old, a diabetic and has only one leg. He also has a five year sentence for terrorism hanging over his neck.

Oscar Mpetha, a veteran and respected leader, recently saw his appeal against this sentence being rejected by the Appeal Court in Bloemfontein.

He was sentenced in 1983 after a three years in detention and one of the longest trials in South African history.

This followed unrest at Crossroads in 1980 where two motorists were attacked and killed.

Immediately after his appeal was lost, Oscar Mpetha received strong support here and overseas.

In Britain, major British trade unions, representing about 4 million workers protested directly to P W Botha about the sentence imposed on Mr Mpetha. They demanded his immediate release. This action has been supported by trade unions and other organisations internationally.

In Cape Town, the UDF and the Release Mandela Committee (RMC) bought out thousands of pamphlets calling on the government to "leave Oscar Mpetha alone".

At Crossroads, about 70 to 80 people marched to Mr Mpetha's house in protest at the government action against him.

The UDF had a special press conference to show support for Oscar Mpetha.

They presented him with a special framed card, as did the Mitchells Plain region of UDF.

Both cards saluted Oscar Mpetha as a people's leader and a freedom fighter.

Dr Allan Boesak, president of the World Alliance of Reformed Churches, told the UDF press conference that he would do anything in his power to stop the government from arresting Oscar Mpetha.

"I have respect for Oscar Mpetha. He is someone who, at an age when many people tend to take it easy, was prepared to stand up and take his rightful place in the struggle.

"I will take this matter to the international community and ask them to put pressure on the government and expose the South African government," he said.

The Rev Chris Nissen said Oscar Mpetha was highly respected by the people of the Karoo region.

"The people of the Karoo haven't seen a leader like Oscar for a very long time.

"At the time of the government's elections for their tricameral parliament last year, Oscar Mpetha spoke at almost all the towns in the Karoo. He brought the people hope and he shared in their victory," Rev Nissen said.



Oscar Mpetha at Groote Schuur Hospital . . . awaiting his fate.

Oscar Mpetha was in Groote Schuur hospital undergoing tests for his diabetes. His family said that the last time he was in prison, he did not get proper treatment and his condition deteriorated. This resulted in him having to have his leg amputated.

Oscar Mpetha was born in Mount Fletcher in 1909.

He joined the Food and Canning Workers Union in the 1940s while working at a fish factory in Laaiplek.

He became secretary general and worked with the union until he was banned in 1959.

He rejoined the union in 1978 and was national organiser at the time of his detention in 1980.

But Oscar was not only in the Food and Canning Workers Union. He was also very active in the South Africa Congress of Trade Union, which had its 30th anniversary this year.

Oscar Mpetha was also prominent in the African National Congress. He was the Cape president of the ANC until he was banned in 1959. He also sat on the national executive committee of the ANC.

Oscar Mpetha was also a founder member and chairperson of the Nyanga Residents' Association. When he came out of prison in 1983 (after receiving bail of R1) he was unanimously elected president of the UDF (Western Cape).

He was later elected as one of three national presidents of the UDF.

Oscar Mpetha is still one of the patrons of the UDF.



UDF publicity secretary Zo Kota with a framed card they sent to Oscar

'Let him work in Observatory'

COMMUNITY leader Johnny Issel is due to appear in the Cape Town Magistrate's Court on Wednesday June 26.

He is facing several charges of breaking his banning order. In terms of his banning order he cannot leave the Wynberg Magisterial District.

This means he cannot go to work. He works at the Churches Urban Planning Commission.

The CUPC Board have asked that the government allow Johnny to work in Observatory.

Johnny has been arrested several times for being outside his prescribed magisterial district.

38 on Treason Trial

AT LEAST 38 people are presently facing charges of high treason in South Africa.

Sixteen leaders of the UDF and other organisations who appeared in Maritzburg Supreme Court, are out on thousands of rands bail.

And on June 11, another 22 people appeared on treason charges in the Pretoria Supreme Court.

They include Patrick "Terror" Lekota, national publicity secretary of the UDF, Popo Molefe, national general secretary of the UDF, and several residents of the Vaal Triangle.

According to the charge sheets, the 22

are accused of high treason and of "orchestrating a bloody revolution."

They face the main charge of treason, three alternative charges of terrorism, two of subversion and five of murder.

They were all held

in custody and will only be allowed to apply for bail on June 25.

Many of the accused have been in detention since the end of last year.

About 400 people came to the court to give them support

during the trial.

Only as few people, mainly family and close friends were allowed into the court.

A row of policemen separated the accused from their friends and family. Some of the accused

leaders leaned across the police to shake hands with their family members.

Before the magistrate arrived, the Rev Geoffrey Moselane, one of the accused, said a short prayer for strength during the trial.

Mitchells Plain residents in court after rents protest

SEVEN Mitchells Plain residents who protested against rent increases last year, were fined in the Cape Town regional Court for breaking the Internal Security Act.

"There are no existing structures for residents to air their grievances and the only effective way we could make our voices heard was by staging a protest," they told the court.

The seven are Peter Mentoor, 26; Shahieda Issel, 28; Theresa Solomon, 38; Lucille Meyer, 23; Logan Wort, 21; Faiek Rhoda, 21; and Sharon Davids, 20.

They had all pleaded not guilty. Issel was fined R300 (or 150 days) with R200 (or 100 days) suspended for four years. Mentoor was given a R200 (or 100 days) suspended sentence.

The others were each fined R250 (or 125 days) with R200 (or 100 days) suspended for four years. The magistrate was Mr A L Laubscher, the prosecutor Mr A H de Beer, and the defending lawyer Mr R Vassen.

Several of the Mitchells Plain UDF activists face charges of attending illegal gatherings and for public violence.

Advice

Feeling like the blind

IN THIS issue of Grassroots, we are writing about a game to feel what it is like to be blind or partially sighted.

Not all blind people are totally blind. Some people can tell the difference between light and dark. Some people can see a little with the help of glasses. A few people are helped to find their way around with guide dogs.

Many people can be helped with a long cane. There are organisations who give people lessons in "Mobility Training" - this means learning to get around with a long white stick.

"People need not shout at me because I'm blind, says Alice. "I can hear perfectly well. If people want to help me find my way, they must let me hold their arm or shoulder. I don't like to be dragged around by my wrist like a prisoner.

The game called "Trust Walk"

You need an adult, some children of any age, blindfolds (which can be pieces of dark material or scarves), glasses or cups, jugs, cooldrinks, little cakes or biscuits, some cutlery, and paper serviettes.

Divide the group of children into pairs. One child with the blindfold on is "blind". The other child is the "sighted" guide.

The blind child takes the elbow of the sighted child so that the guide is always walking a little way ahead.

The sighted child must always stay with the blind child and always explain everything that they come to or touch. She puts the blind person's hand on a chair so that the blind person can sit down and shows her the cup and cutlery etc.

The sighted child

should help with words and not do everything for the blind child.

Each sighted child gets cards with the following instructions:

1. Go to the toilet
2. Wash hands
3. Come back to the room
4. Sit at the table
5. Eat a cake or biscuit
6. Pour a cooldrink
7. Throw away rubbish such as cooldrink tins, paper serviettes, etc.

Half the group of pairs can begin at card 1 and the other half at card 4 so that not everyone is doing the same thing at the same time.

As pairs of children finish the game, let them swap over i.e. the sighted child becomes the blind child by putting on the blindfold, and the blind child becomes the sighted child by taking off the blindfold.

When everyone has



had a turn, the children can then sit around the table and talk about such things as:

1. what was it like to be the blind child?
2. did you want your partner to do everything for you?
3. what did you notice while you were blindfolded?
4. how did it feel when you took the blindfold off?
5. how did you know what you were doing?
6. what was it like to be a helper?
7. how did you feel to be a helper?
8. what was hard about being a helper?

FIGHT CANCER DON'T FEAR IT

EVERY human life starts with a single cell, which then divides until billions of cells make up the various parts of the body. This orderly process is the essence of life. If these normal cells suddenly become abnormal and start growing in an unchecked manner they threaten healthy cells and can endanger the whole body.

Cancer is the uncontrolled growth of living cells. These cancerous cells first form a tumour or a lump and then can spread to other parts of the body.

What are the Causes of Cancer?

In many cases of cancer the cause of this disease is not known. We do, however, know that cigarette smoking can cause cancer, that

sunlight can stimulate cancerous growth in the skin cells and that certain eating habits may also encourage cancer. The more that researchers are able to find out the causes of cancer the more it will become preventable.

Research has shown that people who normally eat a lot of fibre containing foods such as whole grains and raw vegetables, develop fewer stomach diseases than those who eat mainly refined and processed foods (such as white bread and tinned foods).

Sexual habits can play a role in the causation of cancer of the womb, eg. if the rules of hygiene are disregarded. A late first pregnancy of women may slightly increase the risk of developing

breast cancer.

Who gets Cancer?

Anyone can get cancer, even children.

Men seem to get certain types of cancer more often and at younger ages than women, for example; cancer of the mouth, throat, rectum and lungs. Women again have a higher risk for other types of cancer for example; cancer of the breast and the sexual organs.

Most cancers can be cured. But fear and ignorance of this disease is our greatest enemy. As the public become better educated about cancer and its warning signals, fear of the disease will be overcome and still better results will be achieved in the fight against cancer.

Where to find out about cancer

You may want to know more about cancer. You may be too scared to talk to your doctor or your family. You can phone this number and you don't have to give your name: (Dial-A-Doc (Cancer Information Service) 65-5505 weekdays 12.30 - 1.30.

More advice on pregnancy

"I feel sick in the morning"

There is no cure for morning sickness. With most women this starts in the sixth week of pregnancy and lasts until about the ninth week.

You may feel better if you eat or drink something before you get up. You can leave something to eat or drink next to your bed when you go to sleep. Don't take any pills to stop morning sickness. It may harm your body.

"I'm so constipated"

Try to eat rough foods such as whole-wheat bread and un-

refined meal meal. Eat fruit with peels and drink lots of water. Laxatives and enemas may harm your baby!

"The veins in my leg are swollen"

Many women have swollen veins, called varicose veins, when they are pregnant, but they go away after the baby is born.

Try to rest at least one hour a day with your feet higher than your head.

Varicose veins will get worse if you stand or sit too much. It is better to walk for blood circulation.

You can make the

bottom of the bed higher than the top by putting bricks under it. Also pantihose stockings that support your legs.

"I have a discharge with stains in my panties"

Discharge becomes heavier during pregnancy. If the discharge is clear, there is nothing to worry about.

But if it is itchy, looks green and smells bad, it may be that there is an infection. Go to the clinic for medicines.

"My breasts are very big"

Wear a bra that gives

you good support without being too tight.

You can prepare your nipples when you are seven months pregnant. Rub in a little lanolin cream to keep the nipple area supple.

Remember, breast milk is the birthright of every baby!

"Can I have sex when I'm pregnant?"

You can have sex during pregnancy as

long as it is comfortable.

But if you have had a miscarriage before, your partner should use a condom and you should be careful in the first three and last three months.

Have you been unfairly sacked?

MR PETERSEN works for a large engineering firm in Cape Town. One day in August last year he and four fellow-workers were told they were being put off work. The boss said there was no more work and they had to finish the next day. This was a shock to the workers. They had not expected to be put off work.

But Mr Petersen is a member of a trade union. The shop-steward of the union went to the boss and asked why he had not told the union that Mr Petersen was going to be put off work. The union reminded the boss that he could not just put people off from work.

Because Mr Petersen is a union member he had to consult the union first. The union also pointed out that other workers with shorter service than Mr Petersen were not being put off work first. They said this was unfair to Mr Petersen who had worked for the firm for six years.

The union shop-stewards had several meetings with the bosses but they refused to take Mr Petersen back to work. So the union helped Mr Petersen to bring a court case against the boss to get his job back. To do this they used a new law which says that the boss cannot just put a worker off work. There must be a reason for the worker being put off. And the worker must be given fair warning and get a chance to say why he or she should not be put off work.

If the firm does not do these things, it is committing what is called "an unfair labour practice".

But to use the law to get Mr Petersen's job back, the union had to move quickly. The law only allows the worker 30 days from the day he is put off to tell the court he is bringing this type of case to court. So they went to a lawyer for help.

There is a special court that has this type of case. It is called the "Industrial Court". The lawyer helped the union to apply to the Industrial Court for an order that Mr Petersen get his job back because his dismissal was unfair.

Mr Petersen had to wait four months before the Industrial Court had time to hear his case. When the case was heard, the court said there are six things a boss must do before a worker can be put off because there is no work.

These are:

- The boss must try to avoid putting workers off by, for example, working short-time or stopping overtime;
- The boss must consult with any trade union representing the workers who are to be put off, before giving the workers' notice;
- To choose which workers to put off, the boss must take into account: attendance records, the workers skill and experience and length of service;
- The workers who are going to be put off and their union must be given a reasonable warning of what is to happen;
- The choice of workers to be put off must be done fairly;
- Each worker affected must be consulted and given a chance to say if there are any special reasons why he or she should not be put off.

The court found that Mr Petersen's bosses had done some of the things required of them but not all.

They did not give Mr Petersen fair warning that he was being put off work.

The union was given no notice at all but was only told afterwards.

Other workers with less experience than Mr Petersen and doing the same work were not put off and the bosses could give no clear explanation for this.

For all these reasons, the court decided that the bosses acted unfairly when they put Mr Petersen off work.

If you have a similar problem to Mr Petersen, you can go to your trade union for help, if you belong to one. Or else you can go to any of the Advice Offices listed in earlier issues of Grassroots. Remember, you only have 30 days from the day you are put off work in which to apply for this type of court order.

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WORKER, WOMAN, MOTHER

Mavis the factory director's wife

Mavis is the factory director's wife. Mavis is expecting a baby. Although everyone in the factory director's house is a little bit anxious. They are happy and there is a festive atmosphere. This is not surprising, for Mavis is going to present her husband with an heir. There will be someone to whom he can leave all his wealth - the wealth created by the hands of working men and women.

The doctor has ordered them to look after Mavis very carefully. Don't let her get tired, don't let her lift anything heavy. Let her eat just what she fancies. Fruit? Give her some fruit. Caviare? Give her caviare.

Mavis should not feel worried or distressed in any way. Then the baby will be born strong and healthy; the birth will be easy and Mavis will keep her bloom. That is how they talk in the factory director's family. That is the accepted way of handling an expectant mother, in families where the purses are stuffed with gold and credit notes. They take good care of Mavis the lady.

Do not tire yourself, Mavis. Do not try and move the armchair. That is what they say to Mavis the lady.

Th hypocrites of factory owners maintain that the expectant mother is sacred to them. But is that really in fact the case?

Mavis the domestic worker

In the same house as the factory director's wife, but in the back part in a corner behind a printed calico curtain, huddles another Mavis. She does the laundry and the housework.

Mavis is eight months pregnant. But she would open her eyes wide in surprise if they said to her, "Mavis, you must not carry heavy things, you must look after yourself, for your own sake, for the child's sake and for the sake of humanity. You are expecting a baby and that means your condition is, in the eyes of society 'sacred'."

Mavis would take this either as uncalled-for interference or as a cruel joke. Where have you seen a woman of the working class given special treatment because she is pregnant?

Mavis and the hundreds of thousands of other women who are forced to sell their working hands know that the owners have no mercy when they see women in need; and they have no other alternative, however exhausted they may be, but to go out to work.

"An expectant mother must have, above all, undisturbed sleep, good food, fresh air and not too much physical strain." That is what the doctor says.

Mavis the domestic worker and the hundreds and thousands of women workers, would laugh in his

face. A minimum of physical strain? Fresh air? Wholesome food and enough of it? Undisturbed sleep? What working woman knows these blessings? They are only for Mavis the lady, and for the wives of factory owners.

Early in the morning before the darkness has given way to dawn and while Mavis the lady is still having sweet dreams, Mavis the domestic worker gets up from her narrow bed and goes into the damp, dark laundry.

She is greeted by the smell of dirty linen; she slips around on the wet floor; yesterday's puddles still have not dried.

It is not of her own free will that Mavis slaves away in the laundry, she is driven by that tireless overseer - need.

Mavis' husband is a worker, and his pay packet is so small two people could not possibly keep alive on it.

And so in silence, gritting her teeth, she stands over the tub until the very last possible day, right up until the birth.

Do not be mistaken into thinking that Mavis the domestic worker has 'iron health'.

Mavis' legs are heavy with swollen veins, through standing at the tub for such long periods. She can walk only slowly and with difficulty. There are bags under her eyes, her arms are puffed up and she has had no proper sleep for a long time.

The baskets of wet linen are often so heavy that Mavis has to lean against the wall to prevent herself from falling. Her head swims and everything becomes dark in front of her eyes.

It often feels as if there is a huge rotten tooth lodged at the back of her spine, and that her legs are made of lead. If only she could lie down for an hour . . . have some rest . . . but working women are not allowed to do such things.

Such pamperings are not for them. For, after all, they are not ladies. Mavis puts up with her hard lot in silence. The only "sacred" women are those expectant mothers who are not driven by that relentless task-master, need.

Childbirth

For the household of Mavis the lady the birth is a big event. It is almost a holiday. The house is a flurry of doctors, midwives and nurses. The mother lies in a clean, soft bed. There are flowers on the tables. Her husband is by her side; letters and telegrams are delivered. A priest gives thanksgiving prayers.

The baby is born healthy and strong. That is not surprising. They have taken such care and made such a fuss of Mavis.

Mavis the domestic worker is also in labour. Behind the calico curtain, in



the corner of a room full of other people. Mavis is in pain. She tries to stifle her moaning, burying her head in the pillow.

The neighbours are all working people and it would not do to deprive them of their sleep.

Towards the morning the midwife arrives. She washes and tucks up the baby and then hurries off to another birth.

Mavis is now alone in the room. She looks at the baby. What a thin little mite. Skinny and wrinkled. Its eyes seem to reproach the mother for having given birth at all.

Mavis looks at him and cries silently so as not to disturb the others.

There is no one to look after the working mother. No one to lift the heavy burdens from the shoulders of these tired women. Motherhood, they say, is sacred. But that is only true in the case of Mavis the lady.

The cross of motherhood

For Mavis the lady, motherhood is a joyful occasion. In a bright, tidy nursery the factory owner's heir grows up under the eye of various nannies and the supervision of a doctor.

If Mavis the lady has too little milk of her own or does not want to spoil her figure, a wet-nurse can be found. Mavis the lady amuses herself with the baby and then goes out visiting, goes shopping, or to the theatre, or to a ball.

There is someone at hand to look after the baby. Motherhood is amusing, it is entertainment for Mavis the lady.

For the other Mavis, the working women - the dyers, weavers, laundresses and the other hundreds and thousands of working-class women - motherhood is a cross.

The factory siren calls the woman to work but her child is fretting and crying. How can she leave it? Who will look after it?

She pours the milk into a bottle and gives the child to the old woman next door or leaves her young daughter in charge. She goes off to work, but she never stops worrying about the child.

The little girl, well-intentioned but ignorant, might try feeding her brother porridge or bits of bread.

Mavis the lady's baby looks better every day. Like white sugar or a firm rosy apple; so strong and healthy.

The children of the factory worker, the laundress and the craft-worker grow thinner with every day.

At nights the baby curls up small and cries. The doctor comes and scolds the mother for not breast-feeding the child or for not feeding it properly.

"And you call yourself a mother. Now you have only yourself to blame if the baby dies." The hundreds and thousands of working mothers do not try to explain themselves.

They stand with bent heads, furtively wiping away the tears. Could they tell the doctor of the difficulties

they face? Would he believe them? Would he understand.

Many working women are beginning to think twice about having children. They have not got the strength to bear the cross. Is there a solution to the problem?

How can the law help?

The first thing that can be done and the first thing that working men and women are doing in every country is to see that the law defends the working mother.

Since poverty and insecurity are forcing women to take up work, and since the number of women out working is increasing every year, the very least that can be done is to make sure that hired labour does not become the "grave of maternity".

The law must help women to combine work and maternity.

Men and women workers everywhere are demanding a complete ban on night work for women and young people, an eight-hour day for all workers, and a ban on the employment of children under sixteen years of age.

They are demanding that young girls and boys over sixteen years of age be allowed to work only half the day.

The law should state categorically that working conditions and the whole work situation must not threaten a woman's health; harmful methods of production should be replaced by safe methods or completely done away with; heavy work with weights or foot-propelled machines etc. should be mechanised; workrooms should be kept clean and there should be no extremes of temperature; toilets, washrooms and dining rooms should be provided, etc.

All adjustments and improvements are expensive, and human life so cheap.

What is the alternative?

Imagine a society, a people, a community, where there are no longer Mavis ladies and Mavis domestic workers. Where there are no parasites and no hired workers. Where all people do the same amount of work and society in return looks after them and helps them in life.

When Mavis who is now neither a lady nor a servant but simply a citizen, becomes pregnant, she does not have to worry about what will happen to her or her child. Society, that big happy family, will look after everything.

What must every working woman do?

How are all these demands to be won? What action must be taken? Every working-class woman, every woman who reads this must throw off her indifference and begin to support the democratic movement, which is fighting for these demands and is shaping the old world into a better future where mothers will no longer weep bitter tears and where the cross of maternity will become a great joy and a great pride.

What a woman can do

WE SPOKE to Liz Abrahams, who has organised in the Food and Canning Workers' Union since the 1950s. We asked her what a union can do for working mothers:

"Confinement allowances are not part of our agreements. In the Factory Act, there are laws for women workers who are pregnant. In the Food and Canning Workers Union, the seasonal workers have to work for 130 days to qualify and permanent workers have to work for 210 days to qualify. The workers do not have to work that in one period, they can work it in bits and pieces because it's a seasonal industry.

"So a worker goes and gets the papers to apply, then she can go off one month before and return 2 months after the birth. Many do return if there is work, but in the off season in the industry then there is no work for them to return to. Lately, we have had some problems. One of our workers had a baby two months ago and she could not get her job back. But she came to the union and we took it up. Now she has her job back. June and July are the slack periods in the industry and then the workers do not get their jobs back, but then the union demands that as soon as the season starts again, these women must get their jobs back.

"If a worker qualifies to claim benefits, then she should get paid money both before the birth and then after. But now lately, there have been problems. Some workers are not getting paid money before, but only after. We had to fight the Manpower because they are slow in paying out their benefits. Workers are off work at that time in their last month, and they need the benefit money to buy clothes and things for the baby. So we have struggled with Manpower.

"This confinement benefit is separate from the UIF. Workers must contribute to the UIF and seasonal workers do not qualify. So for food and canning workers, the UIF and the maternity money that other workers can get through UIF are no use because most of our workers are seasonal workers.

"So we use the confinement allowance. A worker goes to the first aid at the factory to get the application form for the confinement allowance. Then you get paid. When the baby is born, you take a hospital or doctors' certificate that the baby has been born, and then send in your yellow form. Then you get the second payment.

"The Union sent a deputation to the Manpower about seasonal workers.

"In the fish industry, a worker must work for 13 weeks to qualify for UIF, but the fish season is very short and most of the workers do not qualify. In the Fruit section, a worker must work for 8 months. How many of the seasonal workers work for 8 months? UIF is not for the seasonal workers.

"Workers can get time off if they have to take their children to the hospital. They have to bring a certificate that they took their children there.

"In the early days, at Langeberg, we had a shed so mothers could bring their babies and an older child to look after it, then they could breast feed the baby. But this is not happening now. There are no creches, the babies are at home with an older child, they are fed by bottle.

"Workers said it was better in earlier days because if something happened the mother was there and the first aids were there. The creches at the factories were only for children that were being breastfed, not for toddlers.

"The one at Langeberg was not really a proper creche, it was a shed with boxes for the beds for babies, but it meant that women could feed their babies every four hours.

"But it was difficult for the women then. They worked piece work then. If you made twelve boxes, then you would get your pay, but if you made less, then they would pay you nothing, and all that work had gone to the bosses for free.

Benefits elsewhere

COUNTRY	JOB SECURITY	NURSING BREAKS	CHILDBIRTH BEFORE	LEAVE AFTER
German Democratic Republic	protection against dismissal		6 wks	20 wks
Federal Republic Germany	protection against dismissal for 2 mnths after leave	1/2 hr twice a day to breast feed	6 wks compulsory	8 wks compulsory
Hungary	protection against dismissal		4 wks min	16 wks max
Ireland	protection against dismissal		4 wks min	4 wks min

Something for everyone

THE ECC peace festival, to be held in Johannesburg on Friday, 28 June - Sunday 30 June, offers a number of activities.

The programme includes public meetings, panel discussions, a concert, a church service, films, displays, music etc. These will cover topics such as the need for peace, the international peace movement, civil war in South Africa, the SADF in Namibia, and many others.

Some of the speakers are: Cardinal Arns (Arch-bishop of Sao Paulo, Brazil) Carol Tongue (Campaign for Nuclear Disarmament, England) Dr Beyers Naudé, Anton Lubowski (Namibian Lawyer) Bishop Tutu. Nadime Gordimer will be reading poetry.

People interested in attending the festival should phone Ilana Korber at 47-9272/47-1477.



AS SOUTH Africa moves steadily towards a state of civil war, people from all over the country are coming together for a massive peace festival in June.

The festival is being held by the End Conscription Committee - a national structure uniting over 40 church, student, women and political organisations.

The ECC was formed in 1983. Many people were concerned at the role of the SADF. They believed that the SADF was used to defend apartheid, and to control neighbouring countries such as Namibia. For this reason, they felt that no-one should be forced to serve in the SADF.

Since then, the government has used the SADF more and more

ECC PEACE FESTIVAL

as a weapon of control. Since October last year SADF troops have gone into Soweto, Sebokeng, Fingo Village, Langa, Cradock, and many other areas. They have raided homes, shot and assaulted people, and set up bases in several townships.

Outside South Africa, the SADF has been accused of attacking oil wells in Northern Angola, and has launched a raid killing 13

The outrage at these actions is growing - inside and outside South Africa. And the support for ECC has grown enormously in the last two years.

In a statement, the ECC said: "Our involvement in ECC is motivated by our anger and grief at the suffering of

people in Botswana - including a 13 year old boy.

the South African and Namibian people under apartheid and at the hands of the SADF.

We are committed to working for peace also because we know that it is possible for all our people to enjoy full lives, as equals and at peace with one another in a democratic society.

This festival is a statement of our determination and a celebration of our hope."



André Brink: "I won't serve in the SADF"

PROFESSOR Andre P Brink, a well-known Afrikaans author, has said that he will not serve in the SADF.

In an article in "Die Suid Afrikan" Professor Brink said that the government's decision to call up white men between the ages of 18 and 55, would force a moral choice on older men.

Professor Brink asked what the SADF is fighting for. He said that the war on the Namibian border and inside the country could not be seen as a fight against a foreign enemy, but rather as a civil war against a people denied a share in human rights in the country of their birth.

He noted that the South African government had responded with violence to the peaceful protests of trade unionists and other leaders. "Is it any wonder that more and more black people believe that the government itself has forced them to use the language of violence, because no other language is heard?"

Professor Brink said that the actions of the police in the Eastern Cape and other townships were particularly disturbing and had been assisted by the SADF.

"This whole unacceptable situation puts the call up of the old guard in the Eastern Cape and other areas in a totally new light. Especially because the bloodiest suppression of protest so far has been in the Eastern Cape. It forces a direct and immediate moral choice on every man called up for military service.

"I shall refuse to say yes to that call: because this is not the South Africa for which I shall live or die."

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The person/s will be responsible for:
1) Collection of news and translation of news stories;

ii) Distribution of Grassroots and collection of sales money;

iii) Assisting in Media training workshops.

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Applications should be sent to: The Secretary, Grassroots Publications, P.O. Box 1161, Cape Town 8000.

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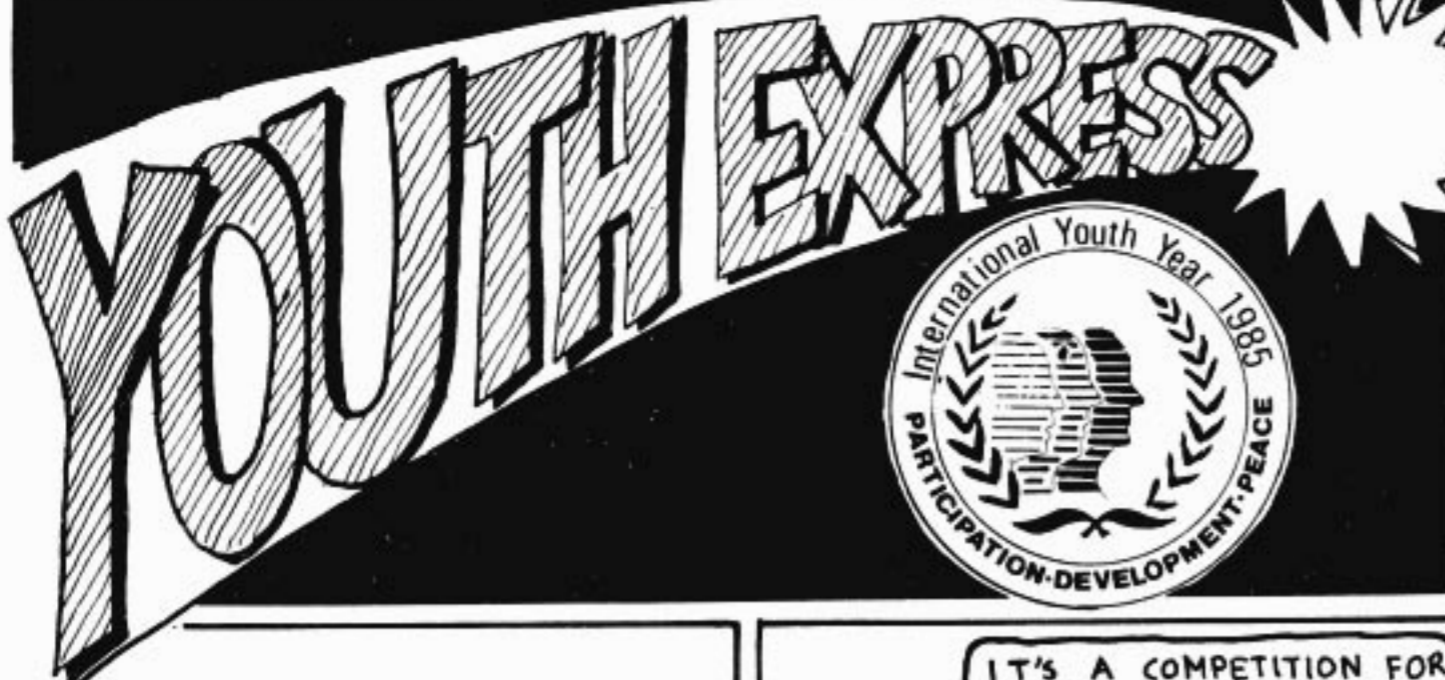
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IT'S A COMPETITION FOR INTERNATIONAL YEAR OF THE YOUTH. GRASSROOTS WANTS ALL THE YOUTH IN SOUTH AFRICA TO SPEAK OUT THEIR FEELINGS ABOUT THEIR LIVES AND PROBLEMS IN SOUTH AFRICA!

MY POSTER IS ON EDUCATION. THAT IS ONE OF THE THEMES. THE OTHER THEMES ARE: UNEMPLOYMENT; PEACE AND THE SAD; THE FUTURE. YOU CAN DO ANYTHING, AS LONG AS IT GENERALLY RELATES TO A THEME.

NO TO CANING!

YOU CAN WRITE STORIES, OR ESSAYS, OR MAKE POSTERS, TAKE PHOTO'S, MAKE KEYRINGS OR OTHER THINGS, DESIGN T-SHIRTS, PAINT BANNERS, DO PLAYS. ANYONE CAN ENTER AND YOUR ENTRIES CAN BE IN ENGLISH, XHOSA OR AFRIKAANS!

Some of the many entries for Grassroots Youth Express

THE FUTURE

I would like the future South Africa to be a place where all people are recognized as equal citizens, where everyone of age can have the vote. There should be one parliament representing all race groups. All laws that discriminate should be scrapped.

then have a better future for all South Africans, where everyone will live in peace and harmony.

SHAMIEL JABAAR (13)
MITCHELL'S PLAIN

LOWER CLASS BELIEVERS

I hate the arrogant wildness of this land it makes us, the lower class, always to bend Unrightouess they are, unfair but that's it, we must only bear "Just keep shut, they're the judges" but, just believe, all believers He's our master, He's not a nut!

BRONZINA MATHERBE (15)
ELSIES RIVER



CATEGORIES

WRITING

These may be discursive/descriptive essays; interviews; or short stories.

The length of the writing must be:

- Under 13 yrs - 100 - 150 words
- 13 to 15 yrs - 150 - 350 words
- 16 to 18 yrs - 350 - 1000 words
- Over 18 yrs - 500 - 3000 words

POETRY

The poems may be any form, and any length. The same age categories will apply to the poems as to the writing.

PHOTOGRAPHY

The photographs can be portraits/studies of youth, or can depict problems experienced by youth.

- They can be black and white or colour
- Prints should preferably be at least 13 x 17,5 cm
- Age groups: Under 14 years, 14 to 18 years, Over 18 years

FABRIC/T-SHIRT DESIGN

This must be a design of 1 to 4 colours for a t-shirt or cloth.

- The design may advertise an organisation, as long as the youth theme is featured in some way
- Age categories: 18 years and under, Over 18 years.

BANNERS

Banners may be any form of cloth.

- They must be between 2m² and 5m²
- Banners may include lettering and graphic designs
- They may advertise an organisation or group, as long as the themes are reflected
- They may be any number of colours
- They may be painted with PVA or enamel paints

POSTER DESIGN

The posters must be 29cm x 40 cm.

- They may include lettering, collage, photographs and graphics
- They may be any number of colours
- They may be produced with koki pens, pencil crayons, pastels, poster paints, or water colours.
- The age groups for the poster design are: Under 14 years, 14 to 18 years, Over 18 years

CRAFTS

These may be any hand made object (eg. handbags, embroidery, appliques, woodwork; pottery, leather work, tapestry)

- The objects must feature a slogan/design illustrating the themes
- Age categories: 18 years and under, Over 18 years

PLAYS

The plays may include any number of participants.

- They must be not more than 20 minutes long
- They may include music, mime visual effects and aids etc



Prizes

WRITING AND POETRY		
Over 18	1st Prize: R120	2nd Prize: R60
16 - 18	R100	R50
13 - 15	R80	R40
Under 13	R60	R30
POSTER & PHOTOGRAPHY		
Over 18	1st Prize: R120	2nd Prize: R60
14 - 18	R100	R50
Under 14	R70	R35
CRAFTS & T-SHIRTS		
Over 18	1st Prize: R120	2nd Prize: R60
Under 18	R80	R40
PLAYS & BANNERS		
1st Prize only: R160		
* Consolation prizes of book tokens		
* Winners will be offered free art-/drama/photography lessons at the Community Arts Centre, Cape Town.		
• Entries may be in Xhosa, English or Afrikaans.		

A HUGE dragon greeted about 3000 children when they arrived at the Hanover Park Civic and Community centres on June 1. **3000 at Childrens Day**

That was the start of the International Children's Day celebrations organised by Molo Songololo and Upbeat children's magazines. Children from all over Cape Town and in many buses came to the Festival.

For a whole day the children were entertained with music, puppets, dancing, singing and many other activities.

During the talent section of the programme, different schools put up plays, singing and breakdancing.

Many children took home T-shirts with "Molo Songololo Upbeat International Children's Day" written on them.

There were also buttons and posters with a declaration of the rights of children.

The theme of the festival "Children have a voice" reminded children and adults that children must be treated in a special way.

Too many children in South Africa and all over the world are treated in a bad way.

- Children are made to work in factories, in mines and on farms;
- Sick children die because their parents cannot afford medicine;
- Children go hungry;
- Children go to prison for stealing food.
- Parents are sometimes forced to sell their children;
- Children are beaten to death;
- Children are mistreated.

ENTRY FORM

Name: Age:

Address:

..... Phone:

code.....

Category(eg. Poetry):

Title/description of entry:

.....

Send to : YOUTH EXPRESS, Grassroots Publ.
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(Closing date: 20 July 1985)

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Action in the lineout during a SA Cup game between City and Suburban and WP Country at City Park. Cities won the game 33 - 6

CITIES ON TOP FORM

THE Crawford-based City and Suburban Rugby Union, who have been going through a lean period in the SA Rugby Union SA Cup competition in the last few seasons have started the 1985 season in the A Section with a bang and are unbeaten after two games.

In their opening game at the Strand, City and Suburban scored a narrow 13-11 victory over Somerset before their home crowd. This was the first time that Cities have beaten Somerset at home.

Cities have played some good attacking

rugby this season and will be going all out to reach the SA Cup final. In their second game Cities scored an easy 33-6 victory over the Western Province Country side.

The Cities wingers Mark Scott (2), Vernon Pelston (2) and Faiek Davids were the main try scorers for Cities. Davids also scored a penalty and three conversions.

Tygerberg are the other unbeaten side in the A section after their victories over Western Province Board and Somerset.

Tygerberg beat WP Board 21-15 in their

opening game at Guguletu with winger Cliffie Booyesen, Cyril Booyesen and Frankie Moolman scoring the tries and Spooky September converting three penalties.

In their second game Tygerberg scored a narrow 15-12 victory over Somerset at Florida Park with September again kicking three penalties and a conversion, and Clifford Booyesen scoring the lone try for his side.

Western Province Union are also unbeaten after two games in the A section this season.

They have beaten WP Country by 24-11 in their opening game

at the Athlone Stadium and were then held to a 13-13 draw by Boland in Worcester.

Boland who have played only one game to date will be a force in this competition this season.

The next fixture will be played on Saturday July 7 when City and Suburban will be home at City Park to Boland, and WP Country will be home at Lamberts Bay to WP Board.

The match of the year will be the derby between WP Union and City and Suburban at Athlone Stadium on Saturday, August 17.

GROUP ONE							
	P	W	D	L	F	A	P
Saxon R	7	5	1	1	25	7	11
M'fontein	6	4	2	0	13	7	10
Greenwood	7	3	3	1	22	15	9
Parkhurst	6	3	1	2	16	10	7
Belthorn	7	3	1	3	12	11	7
Santos	7	3	1	3	17	18	7

ROVERS ARE AHEAD IN SUPER LEAGUE

SAXON Rovers, despite their defeat against Santos recently, are still at the top of the WP Football Board's Virginia Interclub Super League group one log with eleven points from seven games.

Rovers have scored 25 goals to date and have conceded seven goals. Matroosfontein are the only unbeaten team in this group and are hot on the heels of Rovers with ten points from six games, but have played a game less.

Greenwood have scored 22 goals and have conceded 15.

Peninsula United from Grassy Park are the leaders in group two with twelve points from seven games.

Peninsula, after losing their opening game narrowly against Battswood, have won six games in succession, scoring 30 goals and conceding one.

Battswood and Ocean View United are the only unbeaten teams in this group.

Battswood are in second position with full points from their five games scoring 21 goals without reply. Ocean View United have nine points from five games scoring 15 goals with four against.

Greenwood Athletic from the Retreat FA are the dark horses in the competition with nine points from seven games, two points behind the leaders Saxon Rovers.

Juta is still top marksman

JOSEPH Juta the Saxon Rovers and WP provincial striker is the top goal scorer with 14 goals in group one of the Western Province Football Board Virginia Interclub Super League competition.

Juta is followed by Andre Cooksen of Green Dolphin on ten goals, Dicky Booyesen of Parkhurst and Lance Dreyer of Tiberias United both on seven goals. Clive Du Plessis of Greenwood Athletic and Steven Frans of Crusaders have six goals each.

Colin Wood of Peninsula United are tops in group two with ten goals, followed by teammate Roderick Dayson who are on nine goals.

Tony Holt of Aerials is on seven, Mervyn Johnson of Peninsula United, Nasser Abdullah of Thornhill United, Cliffie Carelse of Ocean View United and Kevin Japhtha of Battswood are all on five goals.

3 - Greg Du Plessis (Parkhurst), Mark Hickley (Parkhurst), Ashley Barnes (Matroosfontein), Bevan Jutson (Belthorn), Clive October (Greenwood); Rafiek Samsodien (Belthorn), Michael Campher (Crusaders); Ruben Jansen (Crusaders); 2 - Ismail Abdullah (Santos); Hannes Philander (Santos); Faik Petersen (Greenwood); Richard Johnson (Green Dolphin); Elvis Adams (Saxon Rovers).

GROUP 2

10 - Colin Wood (Peninsula); 9 - Roderick Dyason (Peninsula); 7 - Tony Holt (Aerials); 5 - Mervyn Johnson (Peninsula), Cliffie Carelse (Ocean View United); Kevin Japhtha (Battswood); Nasser Abdullah (Thornhill); 4 - Dennis McLaurie (Aerials); Boebie Solomons (Thornhill); Titus Aarons (Sidneyvale); Cyril Waller (Battswood); Hugo Delcarme (Ocean view United); 3 - Francois Adams (Idas Valley), John Van Rooyen (Peninsula), Anthony Bailey (Idas Valley); Vincent Barnes (Battswood); 2 - Victor Davidse (Idas Valley), Trevor Fortune (Aerials); Jimmy Ross (Sidneyvale); Casper Arendse (Bonteheuwel); Ernest Ross (Sidneyvale); Dorian Overberg (Battswood), Cliffie Davids (Battswood), Adiel Adams (Standards); Victor Jones (Bonteheuwel United).

LEADING GOAL SCORERS GROUP 1



14 - Joseph Juta (Saxon Rovers); 10 - Andre Cooksen (Green Dolphin); 7 - Dick Booyesen (Parkhurst); Lance Dreyer (Riberias United); 6 - Clive du Plessis (Greenwood); Steven Frans (Crusaders); 5 - Kader Sulaiman (Saxon Rovers); 4 - William Bowers (Santos); Charles van der Westhuizen (Crusaders); Ferdie Davids (Matroosfontein); Mervyn du Plessis (Greenwood); Gesant Abduraghman (Tiberias); Kevin Fortune (Belthorn);

SA CUP							
A SECTION							
	P	W	D	L	F	A	P
Cities	2	2	0	0	46	17	4
Tygerberg	2	2	0	0	36	27	4
W.P. Union	2	1	1	0	37	24	3
Boland	1	0	1	0	13	13	1
Somerset	2	0	0	2	23	28	0
W.P. Country	2	0	0	2	17	57	0
W.P. Board	1	0	0	1	21	15	0

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FREEDOM CHARTER

30th anniversary
Adopted
at Kliptown
26 June 1955



"WE CALL THE PEOPLE OF SOUTH AFRICA BLACK AND WHITE — LET US SPEAK TOGETHER OF FREEDOM"

The call to freedom

Let us speak of the many illnesses and deaths, and of the few clinics and schools. Let us speak of high prices and of shanty towns. LET US SPEAK OF FREEDOM

WE CALL THE FARMERS OF THE RESERVES AND TRUSTLANDS

Let us speak of the wide land, and the narrow strips on which we toil.

Let us speak of brothers with land, and of children without schooling.

Let us speak of taxes and of cattle, and of famine. LET US SPEAK OF FREEDOM

WE CALL THE MINERS OF COAL, GOLD AND DIAMONDS

Let us speak of the dark shafts,

and the cold compounds far from our families.

Let us speak of heavy labour and of long hours, and of men sent home to die.

Let us speak of rich masters and of poor wages LET US SPEAK OF FREEDOM

WE CALL THE WORKERS OF FARMS AND FORESTS

Let us speak of the rich foods we grow, and the laws that keep us poor.

Let us speak of harsh treatment and of children and women forced to work.

Let us speak of private prisons, and beatings and of passes.

LET US SPEAK OF FREEDOM WE CALL THE WORKERS OF FACTORIES AND SHOPS

Let us speak of the good things we make, and the bad conditions of our work.

Let us speak of the many passes and the few jobs.

Let us speak of foremen, of transport, of trade unions, of holidays and of houses. LET US SPEAK OF FREEDOM

WE CALL THE TEACHERS, STUDENT AND THE PRE-

ACHERS

Let us speak of the light that comes with learning, and the ways we are kept in the darkness.

Let us speak of great services we can render, and of the narrow ways that are open to us.

Let us speak of laws, and government, and rights. LET US SPEAK OF FREEDOM

WE CALL THE HOUSEWIVES AND THE MOTHERS

Let us speak of the fine children that we bear, and of their stunted lives.

LET US SPEAK TOGETHER ALL OF US TOGETHER — African and White, Indian and Coloured. Voter and voteless. Privileged and rightless. The happy and the homeless. All the people of South Africa; of the towns and of the countryside. LET US SPEAK OF FREEDOM. And the happiness that can come to men and women if they live in a land that is free. LET US SPEAK OF FREEDOM. And of how to get it for ourselves and for our children.

Not only dreams, demands - but rights

IT'S Friday — pay day. Farieda sits at the kitchen table, her pay packet in front of her. Her head is aching. For hours, she has been sitting, adding and subtracting — trying to find a way to pay the rent, the electricity, food, the furniture installments. But no matter how many times, there is no way to make the money stretch.

"My life is so bad. Sometimes I dream about things being different. I imagine what it would be like to be rich — like those we see on TV. But really, all I wish is that I could have a decent life. That I wouldn't have to hear the kids crying with hunger, or worry about where the money for the rent is going to come from."

We live in hard time. In factories, mines and on the farms, millions of people slave, day in and day out, for the bosses; backs aching and heads sore. And at the end of the week, do

they get paid for all that work, all that pain? The pay packets are so small, they are an insult!

But in these times, those with work are lucky. Everyday, one out of every four people wakes up with no job and no chance of getting any work. One out of every four people wakes up desperate, not knowing where the next meal is going to come from.

In places like the Ciskei and Transkei, it is even worse. These are the places of no hope: the young have gone to find work and the old, sick and the children have been left behind.

One woman said: "When I came back to this place, my heart wanted to break. There is so little land and there is drought. Food is scarce. There is no water. The first winter I was there, so many children died. I don't cry about the children anymore. I have no more

tears left."

We live in hard times: Everyday, thousands of South Africans are arrested — for the "crime" of not having a pass. Desperate, needing jobs to feed their children, they come to the towns and cities for work. But they must hide like criminals, because the police will throw them into prison for not having a stamp in their 'dompas'. Or worse — force them onto buses back to the Transkei, to the places of no hope.

There is no right in this country to work and live where we choose. District Six, Crossroads, Claremont, Khayelitsha. We are hounded from our houses, forced into matchbox houses, far from our work. Swollen doors, crumbling walls, damp and cold, with the rents creeping higher and higher every year.

We live in hard times. All around our country, the police

and the army occupy our townships. Children protest at schools, mothers and fathers protest about rents — and they are gunned down. In cities and towns, parents leave for work, not knowing whether they will see each other or their children again.

These are the things that happen in our country. They are happening to people like us. People who like Farieda, only want to live their lives peacefully and comfortably. People who have no work, who are hungry and desperate. People who are tired of lying down and accepting laws and rules that they never made.

Thirty years ago, people all over South Africa were asked a simple question: "If you could make the laws of this country, what would you do?" The answers poured in — and all over they were the same:

- We want houses and security.
- We want food that we can afford.
- We want work for all with wages we can live on.
- We want an end to pass laws and to live and work where we choose.
- We want a decent education for our children.
- We want peace.
- We, the people, want to govern.....

Today, in these hard times, these simple demands are still our demands. Often, when times are bad we catch ourselves dreaming and wishing that things could be so.

But they are not just dreams and demands. These are our rights. They are the rights of every man, woman and child on this earth. And if we don't fight for them, no one else will.

THE VOLUNTEERS

TO MAKE the Congress of the People a success, many things had to happen beforehand. The campaign had to be taken to the people and demands had to be collected throughout the country.

A National Action Council was set up to co-ordinate the campaign. They called on Freedom Volunteers to serve as a "shock brigade" to give impetus to the campaign.

Many of today's outstanding leaders were volunteers.

One of them is Christmas Tinto, UDF vice-President, who was elected Volunteer in Chief of the Langa branch of the ANC in 1955.

"My task was the disciplinary control of all volunteers, which were the youth of the area. The volunteers of the Defiance Campaign were the same volunteers of the Congress of the People Campaign.

"They were sometimes elected for certain occasions. For instance, at Langa, if I remember well, I had 145 volunteers. In such occasions as the Defiance Campaign about 30 volunteers were sometimes elected to go to such a duty. In Guguletu 40. In Nyanga 50.

"The volunteers wore khaki uniforms, with a white shirt. It was a policy of discipline. Volunteers were groups of disciplined people who, besides their campaign duties, must keep LAW and ORDER, as", (Com T gives a big smile) "Le Grange puts it today."

A veteran from Port Elizabeth explains the qualities that were looked for in volunteers:

"Ivolontiya is a person who actually takes the initiative. A person responsible for talking to people, who knows how to speak to people, what they feel. Amavolontiya were trained to behave in a certain way when they meet with people. They are persons who are dedicated to do the work of the organisation, unsupervised."

Wilson Fanti, today a community leader at Mgwali outside Stutterheim, was a volunteer in Port Elizabeth in those days. He remembers the training that was given to volunteers:

"In Port Elizabeth the volunteers were lectured before they were sent out. They were lectured on how to approach people. First of all, a volunteer was supposed to sign a form that he is a volunteer.

"In Port Elizabeth the volunteers were lectured before they



The uniform of the freedom volunteers

FOR quite some time, people in the Congress movement had discussed the idea of a Congress of the People to draw up a document containing the people's demands.

At the ANC's Cape annual congress in 1953, Professor Z K Mathews formally suggested convening a Congress of the People to draw up a Freedom Charter.

The idea was adopted by the ANC and accepted by other organisations close to it.

were sent out. They were lectured on how to approach people. First of all, a volunteer was supposed to sign a form that he is a volunteer.

"Then volunteers were told about personal appearance. It must be a person who can be accepted by the people. Not a tsotsi, or that kind, you see. Not to say he must be highly dressed or something.

"Then when they approached the people they must not just start the business. They must first explain their duty, who they are, where they are from and what was the purpose of them being here. Then, now they are listened to by the people, they must teach what they are supposed to teach."



Collecting the people's demands.



Christmas Tinto — one of the chief volunteers.

In Langa township, where Com T was Volunteer in Chief, they had to go house to house to collect demands from the widest range of people.

"I once went to a house where witchdoctors were planning a celebration. They said their demand is that the government should give them halls where they can dance as witchdoctors. They wanted halls, and they wanted hospitals to keep their patients to cure them. We wrote down their demands.

"Then there was a shopkeeper at Bunga Square at Langa. He demanded that we must have shops in Cape Town where people are, where we choose to have our shops. I mean such things.

"In the Western Cape, I was a voter myself. We used to vote for the liberals, and people like Sam Kahn, communist party people.

"Now the government cancelled that vote because if it is said: Today Sam Kahn, a member of the Communist Party is going to have a public meeting canvassing for election in Langa area, now the hall is going to be full, even outside.

"But, next week, a member of the Nationalist Party, Tom Dönges is going to address the meeting at Langa hall. Nobody will attend that meeting.

"Now the government gets angry at that, and he cuts off on voting rights.

"But most people made demands to have political rights. Though some couldn't mention what kind of political rights. They say political rights to elect our people to go to parliament.

Q: What happened when you went to a house?

Tinto: Mother and father, you sit here. You talk to them.

Q: What did you say?

Tinto: There is a Congress of the People which is coming, which needs everybody to voice out his or her opinion as to what and how she sees this country to look like. If I come to this house, I call those next door to come here. To do the talking to a small group.

Q: Was this to save time?

Tinto: You know there are some people who know they are oppressed but they don't know what to do. When you ask him 'What do you think?', he'll say: 'Why, I don't know. I'm a black man. I've got nothing.' But if someone hears from someone, he or she can say this and this and this. Now something slips from his or her mind that they might as well bring it up.

Q: So it was a way of getting fuller participation?

Tinto: Ja. That's right.

They came from everywhere . . .

The people
plan a
future S. A.

IT WAS a beautiful day. It a perfect day. Probably, I would say, that God wanted this day just to come. That's why He's giving the people a beautiful day. And while we on it, there was a heluva big sandstorm just before the police raided the place."

The day Solly Esakjee is talking about is June 26, the day on which the Freedom Charter was adopted, the second day of the Congress of the People, at Kliptown near Johannesburg.

The COP started on the Saturday, June 25. According to the official figure announced at the congress, there were 2884 delegates. Another seven thousand (7000) watched the proceedings.

"We got there at about 11 o'clock. And the crowds were coming in. The conference itself was supposed to start at 3 o'clock or half past two.

"And the crowds were pouring in, and pouring in. God, I tell you, by the time we were ready at three o'clock it was just a sea of heads," said one delegate to the COP.

"You know, we couldn't understand where all these people were coming from. Busloads. Lorryloads. Motorcars. People walking by foot. They were coming from everywhere."

"Someone explained: 'These are all the delegates from the country.' And you could see the guys were barefoot, you know, wearing blankets, others were wearing that zebra type uniform, all types."

Banners announced the identity of branches or carried slogans, like "Freedom in our lifetime" and "Long live the struggle".

Behind the platform was a great green freedom wheel with four spokes: the ANC — the African elephant; the SA Indian Congress — the Indian fox; the SA Coloured People's Organisation — the coloured horse; the Congress of Democrats — the European owl; and the SA Congress of Trade Union — workers of all kinds.

Billy Nair said: "When we reached the Congress there was a carnival atmosphere, in fact the organisation was immaculate, it was of very high standard. They had made provision for people who did not eat meat, soup with and without meat. In the Treason Trial, the police pro-



The people state their demands at the Congress of the people.

duced the placards announcing "Soup Without Meat!"

Another delegate said:

"The Natal Midlands delegation sat right at the front, near the podium. From where we sat you could overlook the whole place. A sea of heads. The singing was going on. Eating. Distribution of pamphlets. Reading. People talking. It was such a massive crowd.

"Then just after two, I think, they started the session. They had a band from Johannesburg, ANC guys, they played with a guitar, and they started singing. I tell you, the way they were singing, the whole crowd started joining in.

"Then the conference went on proper. While the procedure was going on they interspersed with a little bit of singing. You

know, Lilian Ngoyi and Winnie Mandela and Albertina, and they had somebody from the Cape, a Sapro (South African Coloured Peoples Organisation) group rendering their items.

"Every time a session of the Charter took place, then straightaway silence and seriousness. Item by item the Charter was read. The National Consultative Committee had

already prepared a draft. Then it was thrown open for discussion.

"It was done so methodically. If anyone had an amendment then they came right up to the podium to the mike. Then, after, it was put to the house. Show your hands and all of that."

Another delegate continued: "It continued the whole day. Speakers after speakers. It was my first time to see so many people in one place and all saying one thing. All the speakers were saying different words, but with the same aim and object.

"And the silence was there. Ten thousand people, but there was no coughing business. What was coming from the speakers mouth everybody was thirsty to swallow."

On the second day of the COP, the police moved in.

MaNyembe said: "Chief Luthuli had sent a letter to the South African government to send delegates. Late in the afternoon on Sunday, when we looked around, we saw 300 police with their horses. The people said that the South African government has now sent its delegates!"

Later the military vans and the saracens arrived. The police surrounded the whole Kliptown ground. They stood with sten guns, in military uniforms and in camouflage uniforms.

A big policeman went up to the podium, stopped the proceedings and said: "You are all under arrest. Don't move!"

The air was tense. The delegates were angry. But then Ida Mtwana got on to the platform. She said: "Comrades, this is the hour! Please do not do a thing. Let's start singing!" And she started singing the National Anthem Nkosi Sikelel Afrika. The crowd all joined in.

After this the COP continued, still surrounded by the police.

Zollie Malindi, now Western Cape president of the UDF, had the only Xhosa version of the Freedom Charter. When the police searched the place, he took off his shoes and hid the Charter in his socks. The police made him take off his shoes, but they forgot to make him take off his socks. So he successfully smuggled out the Xhosa version of the Freedom Charter.

The police search eventually ended at about eight o'clock.

Leaders honoured

THREE of the great leaders of the Congress Alliance were honoured at the Congress of the People.

They were Chief Albert Luthuli, president of the ANC, Father Trevor Huddleston, and Dr Yusuf Dadoo, president of the Indian Congress.

Only Father Huddleston was there to hear the peoples cheers when the chairman of the session, Piet Beylveid of the Congress of Democrats, announced that the *Isitwalandwe*, the feather worn by the heroes of the people symbolising the highest distinction in African society, would be presented to the three leaders.



Chief Luthuli and Dr Dadoo, like many other Congress leaders, could not attend the COP because of bans.

Gert came disguised

GERT SIBANDE is now 85 years old. His health is poor and his memory weak. At the time of the Congress of the people, he was known as the Lion of the East.

"After I was banished to Evaton, I got a two year banning order. It expired just before the Congress of the People. I knew they would ban me again, but they could not find me. I was determined to go to Kliptown, because my name was down as a speaker.

"I went to Kliptown wearing a

disguise. I was wearing a balacava and a jacket with the collar up around my neck. At Kliptown they were looking for me.

"I stood right next to Muller, the head of the special branch. And then the chairman said: 'I now call the next speaker.' I went up to the platform and a young man took off my disguise.

"It's Sibande, it's Sibande!! Muller shouted. The police rushed towards the platform and surrounded it. But then Muller said to them: 'Go back to

your cars."

"He knew I was very powerful at that time. If I would have said 'Kill them' (the police), the people would have killed them.

"I took the platform for half an hour. I spoke about politics. If there is something serious in my heart, I can take two or three hours before I am finished. I was very hard that day. I am very powerful when I address a meeting. I never used notes. I always speak from my heart.

"The police did not serve my banning order that day. I slipped away."

THE FREEDOM CHARTER

WE, THE PEOPLE OF SOUTH AFRICA, DECLARE FOR ALL OUR COUNTRY AND THE WORLD TO KNOW:

That South Africa belongs to all who live in it, black and white, and that no government can justly claim authority unless it is based on the will of all the people...

THE PEOPLE SHALL SHARE IN THE COUNTRY'S WEALTH...

THE LAND SHALL BE SHARED AMONG THOSE WHO WORK IT...

ALL NATIONAL GROUPS SHALL HAVE EQUAL RIGHTS...

THE PEOPLE SHALL GOVERN

ALL SHALL BE EQUAL BEFORE THE LAW...

ALL SHALL ENJOY EQUAL HUMAN RIGHTS

THERE SHALL BE PEACE AND FRIENDSHIP...

THERE SHALL BE HOUSES, SECURITY AND COMFORT...

THE DOORS OF LEARNING AND CULTURE SHALL BE OPENED...

THERE SHALL BE WORK AND SECURITY...

THESE FREEDOMS WE SHALL FIGHT FOR, SIDE BY SIDE, THROUGHOUT OUR LIVES, UNTIL WE HAVE WON OUR LIBERTY

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THESE FREEDOMS WE SHALL FIGHT FOR, SIDE BY SIDE, THROUGHOUT OUR LIVES, UNTIL WE HAVE WON OUR LIBERTY

Making the wheel turn

Organisations
at the COP

Petitions to protests

TODAY the African National Congress is a powerful political movement. It is recognised by many countries as the true voice of oppressed and exploited South Africans. But the ANC was very different when it began 73 years ago, in 1912.

In its early years the ANC's activity was mostly a gathering of leaders once a year to discuss grievances and protest to the South African government.

Because South Africa was still a British colony, they also appealed to Britain to force the South Africa government to end all unjust laws. The protest always fell on deaf ears.

Another far more important activity of the ANC from the beginning was to develop a unity of the African people and to overcome tribal divisions which the government tried to promote. They began to build a single nation.

During the 1930's the ANC was a weak organisation. It did not have strong active branches in the communities. But after 1945 the ANC began to grow in strength and influence.

A year earlier in 1944 the ANC Youth League was formed. Nelson Mandela, Walter Sisulu and Oliver Tambo were some of the founder members. The Youth League said it was useless to ask the government to change. What

the ANC should do is build up a strong organisation and use this to fight for political rights.

In 1950 the ANC together with the Indian Congress and the Communist Party called for big protests on May Day (May 1). During the protests 18 people were killed by the police. The ANC then called for a general strike on June 26 (Freedom Day).

Two years later the Defiance Campaign took place. The ANC called on people to disobey unjust laws like pass laws, Group Areas and so on. Mandela was the chief Volunteer of this campaign. Over 8 000 people went to jail for breaking apartheid laws. But this campaign won the ANC great support. By 1953 the organisation had over 100 000 members.

Because of this thinking the famous "Programme of Action" was adopted in 1949. The Programme called for the use of boycotts, civil disobedience and militant action to win freedom.

On 21 March 1960, 69 people were killed by police at Sharpeville. This led to nation-wide unrest. The government declared a State of Emergency. In April the ANC was banned. Thousands of ANC members were detained and imprisoned. Many people also left the country. In exile the ANC members regrouped.

Few but better

THE Congress of Democrats (COD) was formed in 1952. It was an organisation of white democrats. They saw the Congress movement as the central force fighting for freedom in South Africa.

The role of the COD was to support the Congress movement and to inform whites about Apartheid effects on Blacks. They tried to persuade whites that all

South Africans had to work together for justice and democracy in South Africa.

The COD had branches in Johannesburg and Cape Town and also small branches in Port Elizabeth, Durban and Pretoria. They raised funds and collected signatures for petitions against apartheid laws. They also distributed study notes and pamphlets explaining important political issues to activists.

Bringing in the workers

FOR many years the government refused to allow Blacks to join trade unions. But despite this Blacks continued to join unions which fought for their rights.

In the 1950s the government changed its strategy. They said Black workers could have liaison committees. These committees could meet with the bosses. But trade union leaders could not attend these meetings. Also only unions organised along racial lines could take part in these liaison committees.

Conservative trade unions accepted this government policy. They formed the Trade Union Council of South Africa (TUCSA).

But many democratic unions refused to accept this policy. In March 1955 representatives from 19 trade unions met. They united to form a non-racial and democratic trade union movement. In this way the South African Con-

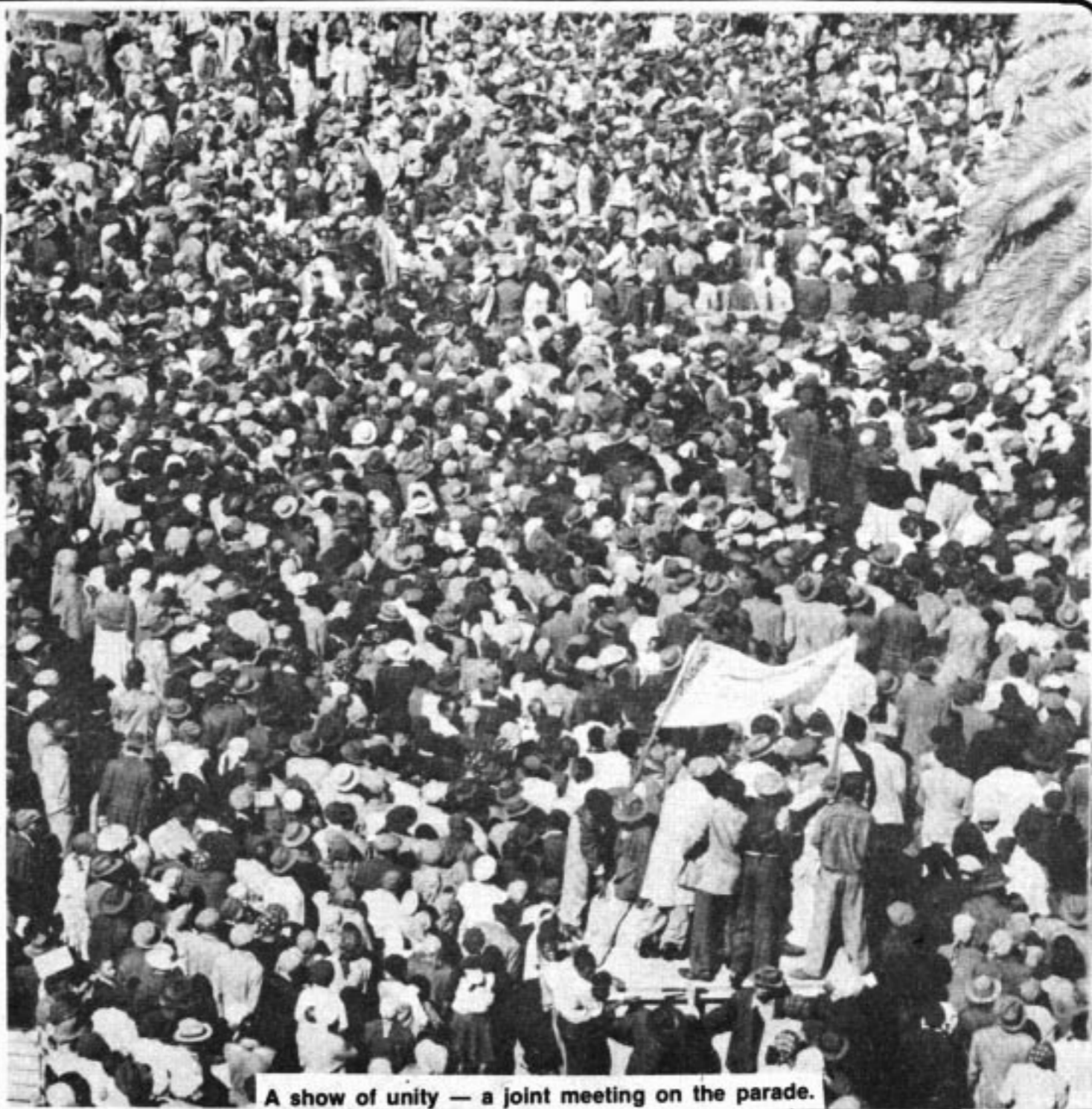
gress of Trade unions (SACTU) was born. Some of the big unions which formed SACTU were the Food and Canning Workers Union and the National Union of Laundry, Cleaning and Drying Workers.

In 1957 SACTU launched its most important campaign: the demand for a living wage of a day.

SACTU also took part in collecting demands for the Freedom Charter. At the Congress of the People, two SACTU members Billy Nair and Ben Turok proposed the clause "The people shall share in the country's wealth". After this SACTU joined the ANC and other congresses in the Congress Alliance.

SACTU believed that workers could not only fight for rights in the factories, mines and shops.

SACTU grew rapidly. From the Transvaal it spread to other parts. In Durban between 1957 and



A show of unity — a joint meeting on the parade.

Waking up W/Cape

THE Coloured People's Congress (it was first called SACPO) was formed in September 1953. Together with the ANC, Indian Congress and the Congress of Democrats, it was part of the

Congress Alliance.

In 1902 the African People's Organisation (APO) was started by Dr Abdurahmaan. But the APO declined and became a very conservative organisation.

Later leaders, like Cissie Gool and Jimmy La Guma, formed the militant National Liberation League (NLL). They united with Africans and Indians in a common fight for freedom.

In 1951 the government began its attempt to take the vote away from coloured voter who were on the voter's role. The Franchise Action Committee (FRAC) was formed to fight this.

When the ANC launched the Defiance Campaign in 1952, FRAC was asked to participate. Although not so successful in Cape Town, it was well-supported in Worcester.

After this the leaders of the FRAC decided to form an organisation for the coloured people, as part of the Congress Alliance.

So, the South Africa Coloured People's Organisation (SACPO) was formed in September 1953. Later, it changed its name to the Coloured People's Congress. It brought together older leaders, like Jimmy La Guma and Johnny Gomas (both had been active in the trade union, the NLL and the Communist Party for more than 20 years) and younger militants like Reg September, Alex La Guma (Son of Jimmy) and George Peake.

Although the CPC was strongest in the Western Cape, it had branches in Johannesburg and Port Elizabeth.

persuaded the Indian coalminers to go on strike. This led to the historic general strike when 60 000 Indian workers in every other mine and cane plantation stood united.

Their resistance forced the government to recognise all Indian marriages, to abolish the three pound tax and to provide free trips home for all Indians wishing to return to India.

After this the South African Indian Congress was formed in 1919. For many years the South African Indian Congress only used mild forms of resistance. They organised petitions, wrote letters and sent protest telegrams to the relevant ministers.

It was only in the 1940's when Yusuf Dadoo and Monty Naicker became leaders of the S.A. Indian Congress that more militant resistance began. In 1946 the "Doctors Pact" was signed by Doctor Dadoo, Naicker and Xuma of the ANC.

By 1948 the Natal Indian Congress had over 35 000 members and 23 branches throughout Natal.

Organising the women

THE Federation of South African Women was the voice of the women of South Africa. It brought together women from the ANC Women's League, the SAIC, CPC, COD from trade union and from some smaller women's organisations in various areas.

At the first conference, the FSAW women adopted the Women's Charter and resolved to take an active part in the Freedom Charter campaign. They collected demands in their meetings.

At the Congress of the People Joseph, secretary of the Federation introduced the clause on House, Security and Comfort.

After the Kliptown meeting the Federation organised Congress-

ses of Mothers in all the provinces. Here they reported back on the Freedom Charter and planned how to use it in their work to organise and politicise more women.

In the Million Signature Campaign that followed the COP, the Federation and the Women's League made their own forms. They focussed on the demands about the pass laws and during the anti-pass campaign collected signatures in all their meetings.

The FSAW was never banned; but the government crippled it by banning the ANC Women's League (it's major affiliate) and locking up many of the Federation leaders.

"Every clause is for women"

DOES the Charter say anything about women's lives and demands? Cheryl Carolus, of the UWO and UDF, said: "To say that women's problems are not catered for in the Charter is simply incorrect. Every clause of the Charter is a demand for women."

If we say that the people shall govern, then women as half of the population must be included. This means that we must remove the obstacles that hold women back from fully participating. Obstacles such as the attitude that women only belong in the kitchen. If we want women to govern too then we must share housework.

If we talk of work and security for all, with equal pay and equal opportunity, then we must also ensure that women have equal access to training, that the pass laws which hit women hardest are removed and that there are proper creche facilities for all working parents.

The doors of learning and culture can only be opened to women if the drudgery of domestic work becomes a thing of the past, and women are encouraged to learn.

Equality before the law has a special meaning for women in South Africa because the marriage and property laws make women into minors.

When we talk of equal human rights and houses, security and comfort, there are many changes that we must make before this can be a reality for the women of South Africa. Women must be free from pass laws; from violence such as rape. Women must have a right to safe contraception, maternity care and health care for themselves and their children.

The Freedom Charter does not say these are separate demands. Women are part of the people of South Africa. But if women's lives are to be changed in a future South Africa, then we need to organize them now to participate actively in our struggle.

THESE FREEDOMS WE WILL FIGHT FOR

Thirty years later, we are still fighting for the demands of the Freedom Charter.

"Islam commands that we struggle for the attainment of the Charter"

WHAT has the Freedom Charter to do with the Church today?

"A lot!" says Bishop Smangalisio Mkatshwa. "For one thing, many participants in the Congress of the People were professed Christians. For another, all progressive Christian Churches condemn apartheid as evil, heretical as well as theologically untenable."

"Modern theological scholarship is acutely aware that those who are committed to the struggle for total liberation must address themselves to the social, economic and political structures of the society in which they live."

"The Freedom Charter provides a broad based progressive forum for those who are committed to self-determination for the majority of people. Nothing could be more Christian than waging a struggle for freedom," says Bishop Smangalisio.

Albert Nolan described the Freedom Charter as "the result of one of the most democratic consultations of the people of South Africa that has ever taken place."

"Although the Charter was formulated as a list of demands, the grievances of the people behind these demands are clear and unambiguous. We have heard these grievances again and again since 1955, but here in the Charter we have the

voice, not of this or that organization, but the voice of the majority of the people.

"From the point of view of Christian faith this is the cry of the poor and oppressed, that even today, is being heard by God himself. God can say today, as He said long ago of the Hebrew slaves in Egypt: 'I have heard their appeal to be free of their slave-drivers.... the cry of the sons of Israel has come to me and I have witnessed the way in which the Egyptians oppress them.'"

But the Freedom Charter is also acceptable to Muslims.

"In the South African context, the Freedom Charter provides acceptable general principles for a future vision of the South African society. The principles

are both basic and general enough to be acceptable to all groups in the liberatory struggle.

So says Imam Hassan Solomon, a member of the Muslim Judicial Council, chairperson of the Zakaah Fund and editor of the Call of Islam.

Imam Solomon, who is also a former member of the UDF's Western Cape executive, said that "like the Freedom Charter, Islam calls on all people to a better acquaintance and co-operation for the good of all people in order to establish peace, based on justice for all people."

"The fundamental general principles of the Freedom Charter are concerned on the whole with those fundamental rights upon which, according to Islamic belief, it is forbidden to infringe in any way. They also deal with economic, social and cultural rights where Islam does not make any distinction on the basis of race, language or religion.

"Serious concern is given to the realisation of these basic rights. Islam commands that we struggle for its attainment," Imam Solomon said.



"The workers struggle is for the things in the charter"

MOST of the work of the Congress of the People campaign was done by working people, and most of the people who give in their demands were working people. Each and every clause of the Charter says something about the demands of working people. We asked Liz Abrahams about what the Freedom Charter means for workers.

"The workers of today are not well acquainted with the Freedom Charter. In the early days, at general members meetings in the union, we would explain about our demands."

But from the late 60s, until now this has not happened," said Liz. "We only talk about wages, working conditions, sick benefits and so on. That is lacking — the meaning of the Freedom Charter and what workers will gain if we have got the Freedom Charter here in South Africa."

"If we could gain all the things

in the Freedom Charter, it would be very good for the workers. That is what the workers' struggle is for. It is their sweat and blood that goes into the machines to produce the wealth of this country. It must be brought home to the workers that it is their right to share in the wealth of the country and in the land. This is what the Charter says."

Another old SACTU comrade agreed with Nana. He said that some of the clauses of the Freedom Charter reflect the demands of the workers and their desire for a socialist future, while others speak of the demand of all people for a democratic society.

But, he said, the Freedom Charter is words on a page. How these words are interpreted in a future South Africa will depend on how the workers of South Africa organise themselves to speak to other groups in South Africa about their demands.



"The true road to a people's culture"

THE delegates at Kliptown were black and white. They spoke Zulu, Xhosa, Sotho, Gujarati, English, Tamil, Afrikaans, Shangaan and many more languages. Some wore Indian saris, others wore traditional Sotho straw hats, Xhosa head-dress, Zulu beads.

These were the people's delegates. Like the people they came from many different backgrounds, but they were all at Kliptown for one reason. They shared a common vision of a single, united South Africa.

It was a common struggle against oppression and exploitation that had drawn all those South Africans together and that unite us today. In our struggle we are building one united South African people's culture.

But the Freedom Charter also understands that building cultural unity does not mean removing all differences.

The apartheid government wants us to believe that you cannot be a Zulu, or a Xhosa-speaker and also be part of a single, United South African nation.

We must be careful not to make the same mistake in reverse gear. Building a people's culture in South Africa does not mean banning different cultural traditions.

Thirty years ago already at the Congress of the People showed that it is possible to be proud of your own mother tongue, your own traditional dress and cus-



toms, and yet also be proud to be part of one single South African culture.

This is the reason why the Freedom Charter says: "All people shall have equal rights to use their own language and to develop their own folk cultures and customs."

This is the true road to a people's culture.

"Our struggle for freedom is a struggle for peace."

THE demand for "Peace and Friendship" in the Freedom Charter is a very important one. It makes clear that our struggle for freedom is a struggle for peace; for the right to bring up our children without violence in their lives; and it makes it clear that there can be no peace until we have won our freedom.

Today, the call for Peace and Friendship is as relevant as it was in 1955. Today a state of civil war exists in our country; violence rages in our townships and on our borders.

The Freedom Charter states clearly that it is not the people who want the war. If the demands

in the Charter were realised, and the people were allowed to live as decent human beings in this country, there would be no war.

But the Charter does not only talk of peace in our own country—it talks of peace throughout the world. At the time of the Congress of the People, World War II was still fresh in many people's minds. During the war, millions of people had been killed and injured. Whole cities of men, women and children had been bombed into the ground. Terrifying weapons, like the atom bomb, were developed and used in the war.

Even after the war, there was

no guarantee of a lasting peace. The US threatened to use "the bomb" on the Soviet Union. The Soviet Union developed its own "bomb" as a deterrent, and so the nuclear arms race was born.

The world situation has also deteriorated since the 1950's, with huge stockpiles of nuclear weapons which could destroy the world 20 times over, in the USA and the Soviet Union.

In calling for Peace and Friendship, the Freedom Charter confirms our desire to live as one united South African nation, and to join hands with the mass of the world's population in fighting the dangers of nuclear war.

CHARTER REVIVED

For years many thought document was illegal

ONE MORNING in March 1983, people on their way to work saw something painted on the walls of station-subways in many parts of Cape Town. In big, black letters, the demands of the Freedom Charter were standing out clearly on the walls.

After almost two decades of virtual silence the Charter has again emerged in the hearts and minds of our people.

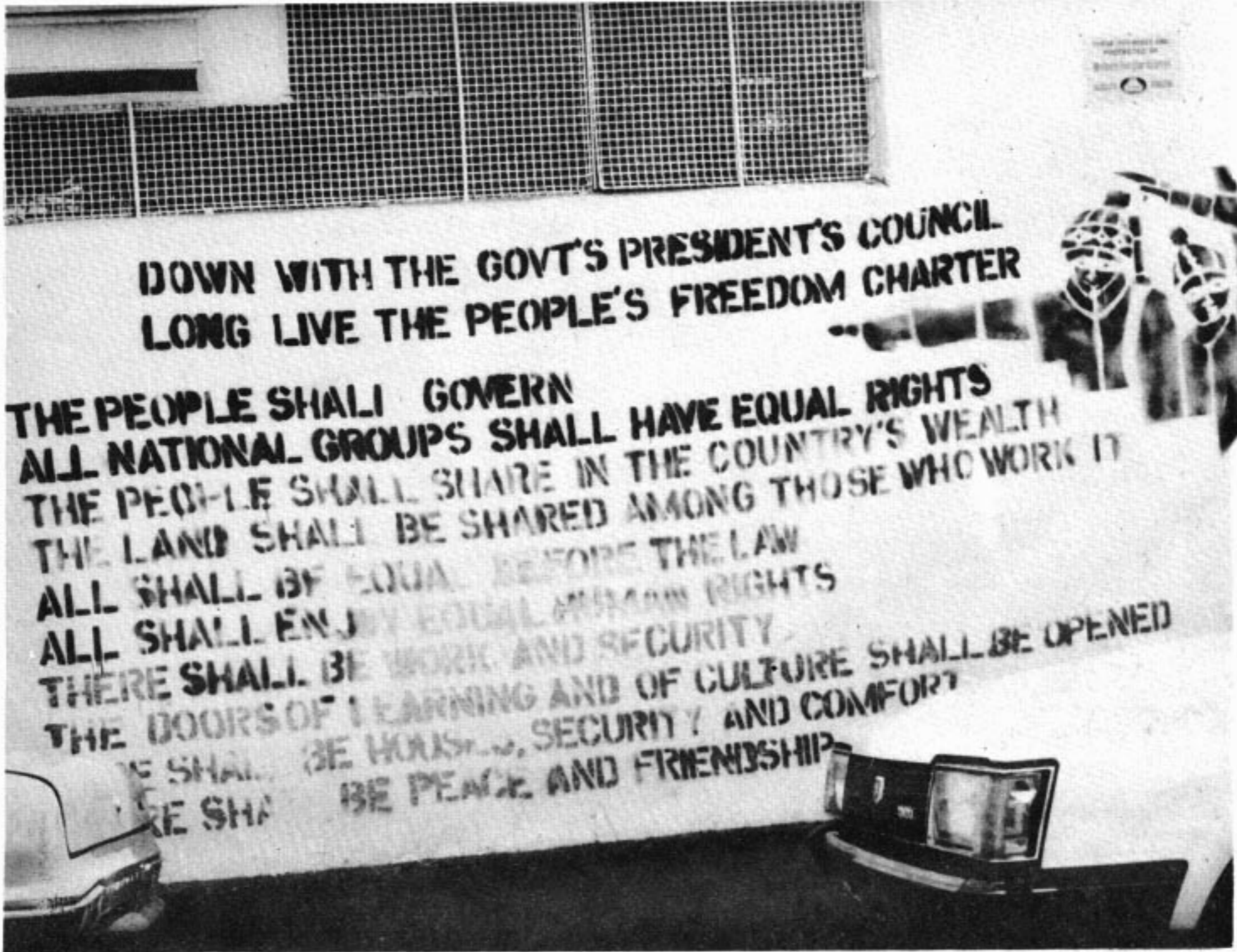
The Charter was adopted by more than 3 000 delegates in Kliptown, Johannesburg in 1955.

A few years later, many individuals and organisations like the ANC and PAC were banned. Thousands of people left the country. This happened in 1961. For many years after this, little was heard or spoken about the Charter.

Then, towards the end of 1970s, the Freedom Charter began to re-emerge. "People started speaking about the Charter. For the first time, you began seeing copies of the Charter around again," said Amy Thornton, who was involved in the Congress Movement in the 1950s. But it was in 1981, during the campaign against the South African Indian Council (SAIC), that the Charter really "came to life."

Speakers at mass meetings began quoting demands from the Charter. Articles on the Charter appeared in the newsletter of organisations. The Charter became the focus of organisations like Azaso and Cosas. More and more organisations began adopting the Freedom Charter. Newspapers carried in-depth articles on the Freedom Charter and youth regularly sang songs about the Charter.

From 1983 to this year, with the growth of people organisations,



This is the scene that greeted workers all over the peninsula one morning.

support for the Charter started growing even more. Graffiti banners, T-shirts, badges on the people's documents became commonplace.

Today, the Freedom Charter is known and supported by millions of people. Recently it was even spoken about in Parliament. This year the Charter is 30 years old. And despite the governments attempts to stop the message of the Charter spreading, it today has more support than ever before.



This special supplement to Grassroots Community newspaper was published by Grassroots Publications, 10 Corporation Street, Cape Town. It was printed by Esquire Press, Vanguard Drive, Athlone.



State cracks the whip after Congress

AFTER the Congress of the People, hundreds of thousands of copies of the Freedom Charter were printed in English, Afrikaans and Xhosa. Volunteers and Congress members distributed these all over the country and many study groups were set up to discuss and explain the Charter.

There was very little coverage of Congress activities in the big commercial papers, so the Charter had to be popularised through pamphlets and publications of the Congress movement.

Big meetings were also held to tell people what happened at the Congress of the People. At these meetings the Freedom Charter was presented. One such meeting was on the Grand Parade.

Another way of taking the Freedom Charter to the people was

through the Million Signature Campaign. Volunteers went door to door, factory to factory to tell people about the Charter. Through signatures they got the people's support for the document they had helped draw up.

No time limit was put on the Million Signature Campaign. This meant that new campaigns overtook the signature campaign. The government also moved in. In 1956 they arrested 156 leaders throughout the country. They were charged for Treason. The government tried to show that the Freedom Charter promoted treason. But at the end of the Treason Trial (1956-1960) the court said that this was not so.

All 156 leaders were found not-guilty and the government was defeated.

After the Sharpeville killings in

1960 the government declared a State of Emergency. Thousands of people were detained and arrested. The ANC and other organisations were banned.

People then thought that the Freedom Charter was an illegal document. Many activists were arrested for being in possession of ANC literature and people were scared of speaking about the Charter.

Members of the Congress movement had become involved when it was a time of "open politics" and legal struggle.

Now the Congress organisations were forced to go underground and people were no longer talking openly about the Congress movement or the Charter.

During the late 1960s, then, the Freedom Charter became just a memory in many people's minds.



The Charter is being displayed at meetings again . . .



. . . And leaders of the 50s are still respected.