

COMMUNITY organisations and trade unions like the Western Province General Workers Union and the Food and Canning Workers Union have decided to co-operate more closely.

The decision was taken at a seminar on the recent red meat boycott held in Athlone on September 27.

Numerous speakers spoke up in favour of forging closer links.

"We should not wait only for crisis situations to occur before working together," said one.

Details of the "merger" will be worked out at a later meeting, but as a first step it was agreed to keep each other informed on a regular basis and to ex-

change newsletters and pamphlets.

One speaker said that it was important to realise that the struggle at community level should be led by the workers.

A representative from Mitchell's Plain expanded on this point.

He said, "This problem exists on both community organisations and trade unions. Many unions are led by people who are serving the bosses."

"Some civic organisations are headed by

government stooges. In both cases the workers should see to it that they gained the control that was rightfully theirs."

The meeting was told that the community support groups, aside from playing a major role in the red meat boycott, had raised more than R100 000 for the 800 striking abattoir workers.

This had enabled the WPGWU to pay the strikers R15,00 a week for 12 weeks.

A WPGWU official said that he felt that the union had erred in exercising too much control over the community support group.

"We did this because we felt that during the Fattis & Moni's strike and boycott community groups were allowed to virtually take all control from the union involved, the FCWU.

"We did not want the same to happen again, but perhaps went too far in the opposite

direction."

The disruptive role that self-help organisations, Caminloy and Veritas played during the meat strike and boycott was frequently condemned during the seminar.

Although it was said that both bodies had been invited to the seminar, no representative from either organisation was present.

Speakers claimed that the two organis-

ations had "cornered" the meat workers committee into agreeing to suspend the meat boycott for two weeks.

They then had a statement to this effect published in the press and distributed pamphlets - which had been printed before they met the meat workers committee - distributed in the townships.

They made no attempt to restart the boycott after the two

weeks suspension.

"Our hands were tied after their intervention," said a General Workers Union official, "because we felt that an open sign of disunity at the time would be disastrous.

"But now everything is over and we feel free to speak about what happened."

A union official said that what had been proved by recent industrial action was that the workers supported unregistered unions.

"This is because they see that the government's motives behind agreeing to register Black unions is to exercise control over them."

# Unions, residents link up

# Who is responsible?

THE factory people telephoned to say there were children sleeping out in the open. We had heard it all before but went along anyway.

There were about eight children between the ages of 5 and 12. They told us most of their fathers were working but a few were in prison. Their families all lived in one shack. The shack was overcrowded and the parents were drunk most of the time.

It was found these kids left home on their own accord because they were fed by the factory workers. And they could live off their wits by begging and stealing what they needed.

Low pay, the Group Areas Act, bad education, apartheid and no say in the governing of their own lives makes it very difficult to be a parent today.

In a home where a mother works all day and always has to worry about where the next loaf is coming from, she has not got enough time and attention to give her children. Just keeping them alive is often all she can do.

Children soon learn they will only get little from their parents. Many of those who need more, and perhaps those with more spirit, leave home at an early age to seek a better life.

Nobody knows how many child vagrants there are in Cape Town.



• A vagrant child sleeps on a Cape Town pavement

Authorities can do very little under the present system to help them.

There are children's homes but they are full and many will not accept a vagrant child.

The 10 year-old child with no schooling

needs special care on a long term basis. The present children's homes could not cope with the massive demands that would be placed on them by vagrant children.

A short-term solution to the problem

could be night shelters where some contact could be established with the children. Apart from taking the kids off the streets, they might also have some good relationships with adults.

A co-ordinating body

has been formed at Child Welfare to study the extent of the problem of child vagrancy. Work is currently in progress on short and longterm solutions to this problem. Interested people can contact Robyn Stevenson at

71-7130

But to help the children we must change the society. Until then there will always be vagrant children and the 'solution' will always lag behind the cause of the problem.

# Security Union is struggling

NINETEEN months ago, on 2nd November 1978, a group of men working as security officers at the Cape Town docks, decided to form a trade union.

The union, which is called the National Union of Security Officers, now has nearly 400 members. It has an office at 55 Salt River Road, Salt River and

two full-time staff members.

But the union is now struggling to survive. Most of its members are so badly paid that they cannot afford to pay the R1 a month membership fee the union needs to keep going.

The union is non-racial but most of its members are African. According to the law,

the Wage Act, bosses need only pay them R22,62 a week for the first twelve months and R24,92 after that.

And, according to the union, most employers pay their security officers at this rate. Coloured guards are a little better off - they get between R35,00 and R50,00 per week.

The hours too are very long. They can leg-

ally be forced to work for 48 hours a week - 14 hours six days a week with no public holidays. This is not the whole story, either, because the time it takes them to get to work - often in very out-of-the-way places - is not taken into account.

"These people are not working only 14 hours a day," said a union official "Because

with the time it takes a man to walk from his home in Guguletu to the station, catch a train and then maybe a bus, it is more like 17 hours a day."

"And they dare not sit down while they are at work because if they are caught sitting down by the security officer, they are considered to be 'sitting and sleeping' and then they are fired.

They have to walk around the whole time they are on duty" he said.

There are other hardships too - they are responsible for thousands of rands worth of property. Often their own safety is in danger and there are no facilities such as toilets, shelters or telephones to call for help if they need it.

## Food Union is 40 years old

TWO hundred delegates from the Food and Canning Workers Union from all over the country attended the 40th conference on September 13-14, 1980 at the Ray Alexander Centre, Huguenot.

Delegates from all twenty six branches coming from places like Johannesburg, East London, Port Nolloth and the surrounding Western Cape towns attended the conference.

Mrs Carrollson, a 79 year old ex-official of the Union made the following points during her opening speech:

- The Union was built through hard work.
- Over the years the Union has without fail served the interest of the workers.
- Workers have to unite to fight for better wages and better working conditions.

During the General Secretary's Report the many difficulties experienced during the past year and also the progress made by the Union were mentioned.

Conference also discussed the laws recently passed by the government which affect workers. It took note of the attempts by the bosses and the government to shift a few blacks into positions as managers and supervisors. This is an obvious move to get these blacks not to stand with the majority of the workers whose wages and working conditions would remain the same, the delegates felt.

The Union again made it known that it stands for a non-racial union and only through a strong union can workers be able to gain results.

# Workers need protection

The men in this picture all have badly injured hands.

They work as stevedores in the Cape Town docks, loading and unloading ships. Most of the time they work

with cargo packed in ice, especially fish. It is so cold where they work that they can

only keep working for one hour at a time. After this they have to rest for an hour to

warm up. Their employers do not give them any warm clothing or gloves to protect them from this cold.

In July these three men worked three shifts in the cold ships in three days. On the third shift their hands became very painful and started to swell. They had to stop working and two months later they are still not able to work. This painful swelling of the hands is called frostbite.

What happened to these men was not an accident. It was an ordinary part of their work. Frostbite can happen to anyone who works in cold conditions without proper clothing to protect him.

Mr Renene, Mr Qakwana, Mr Sjokema and Mr Buye all said that

the foreign seamen working with them on the boats all had warm protective clothing and gloves. But they were afraid to ask for these clothes in case they lost their jobs.

Mr Qakwana (aged 70) has been working as a stevedore since 1948. The frostbite he got in July has made the end of one finger rot so badly it had to be cut off. He will also have to lose the ends of three other fingers. He spent a month in hospital.

All the men say their hands are so painful that it hurts if the blankets touch them at night. It is very difficult to use their hands at all.

Before their injuries the men earned R40 a week. Now the company they worked for pays them only R20 a week (half of their

wage) even though they were injured during the normal course of their work.

Mr Qakwana will never be able to work again. The others may be able to go back to work in a few weeks but if they do cold work again without proper clothes, the frostbite can happen again.

Workers from all the stevedoring companies are organised into one stevedores committee and they belong to the Western Province General Workers Union. The committee is at present demanding that the employers provide protective clothing. They want to make sure that what happened to Mr Renene, Mr Qakwana, Mr Sjokema and Mr Buye will NEVER happen again.



## Mitchell's Plain electricity: People unhappy

THE Rocklands Ratepayers' Association, Mitchell's Plain, has decided to petition the City Council of Cape Town to change the due dates for electricity accounts to fall on the 7th of the month, instead of the third week of the month.

At least one other association from Mitchell's Plain, the Portland Residents' Association, has agreed to assist in collecting signatures for the petition which will be circularised throughout Mitchell's Plain.

The first request to have the due dates changed was made in November last year.

This followed a survey made during October which found that more than 50% of the people interviewed had paid their electricity accounts for the previous month after the due date.

After a long wait the Council replied that the matter was receiving attention.

Last month the Council announced that giving in to this request would be giving "preferential treatment" to the residents of Mitchell's Plain.

Another reason given by the Council is that the due date is very closely linked with the reading of the electricity metres and that this is planned in such a way to ensure that administrative costs are kept low.

Said a resident from Woodlands: "It is strange to hear that the Council is so concerned with cutting costs when it comes to matters affecting the people when the council spends millions on things which are of little use to the people

like the building of the new Civic Centre in Cape Town."

A resident from Rocklands said that he has paid about R43 extra to the Council for the 18 months he is living in Mitchell's Plain because he cannot pay his account on the due date. "This is money I can use much better," he said.

Another resident from Mitchell's Plain felt that the people are already paying too much money for the houses and that the Council still wants to get more out of the people through the electricity accounts.

"At the beginning of the year we were told that we have to pay more for administration fees. In Mitchell's Plain you must first think of paying all these accounts before you can think of anything else," she said.

The Rocklands Ratepayers' Association which has suspended all further activities in COMPRA, has decided to join forces with any association which is concerned about the matters affecting the residents of Mitchell's Plain, said an official of the association.

An immediate response came from the Portland Residents Association, another association which withdrew from COMPRA. Said an official from Portland: "We have decided to work with people who are working on similar lines as us. We are no longer interested in COMPRA."

Members from these two associations and individuals from other areas in Mitchell's Plain have decided to go door to door to collect signatures for the petition.

When Grassroots

asked a member from one of the associations why they have taken

this step after the Council has already refused to change the due date,

she replied: "We want to show that the majority of people in Mit-

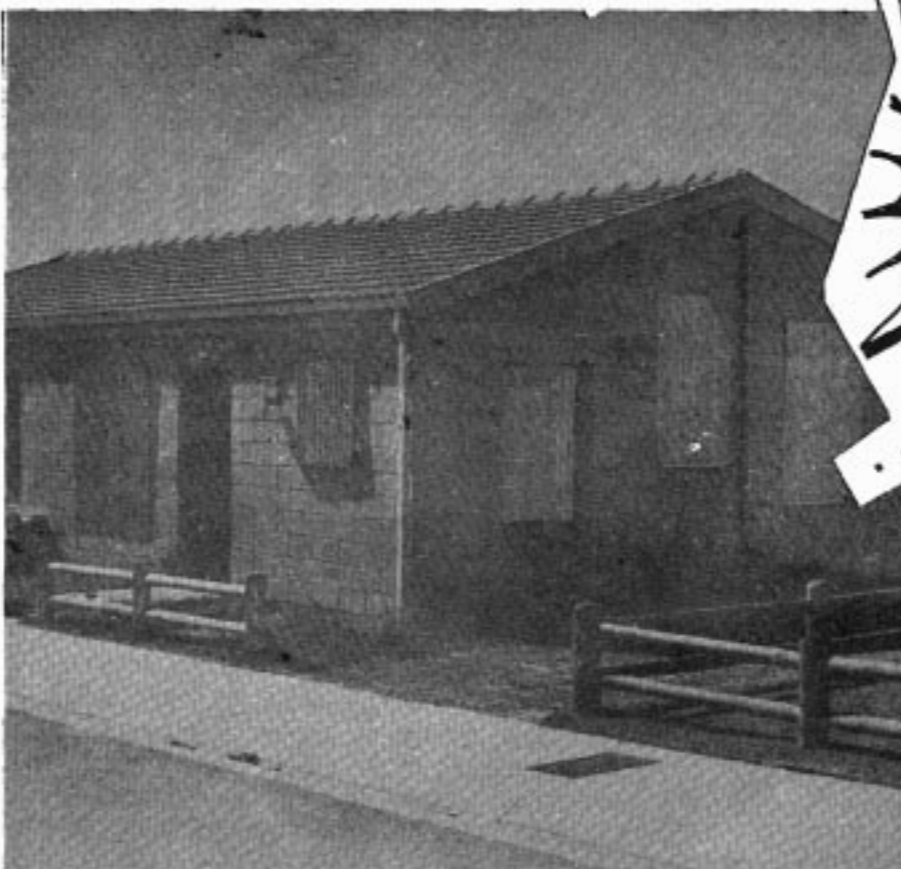
chell's Plain cannot afford the extra money and are very unhappy

about it. We cannot accept this inconvenience," she said.

## Evictions - Why?



Stake your claim  
in Mitchell's Plain Now!



... for the better things in life.

# Zizameleni Woodworkers: Workers without bosses

THE Zizameleni Woodworkers Group is a co-operative production group. It was started because many people could not find jobs — or they couldn't find work that they liked doing.

This group makes simple, strong furniture such as chairs, tables, cupboards and weaving looms. In fact they can make almost anything that people want made out of wood.

There is no boss in the group and everybody gets an equal income from the group. The group meets regularly to discuss their work and their problems.

Everybody in the group has an equal part at these meetings and it is important

that everybody must agree with the decisions taken by the group.

The group started with a small loan to buy the basic tools with which to begin. As they started making and selling things they paid off the loan and have now bought a lot of extra tools.

Anybody can join the group, but they must first be accepted by the group.

All beginners in the group are taught how to do woodwork, book-keeping, designing furniture and buying wood while they are on the job.

Everybody should understand how the group works. If somebody leaves the group

they cannot take any tools with them because the tools belong to the group as a whole.

Most of the jobs that the woodwork group do are for orders. People who want something must order it first.

The group makes a design and works out a quote for labour and materials. Before the job can begin the people must pay for the material so that the group can buy the necessary wood.

The members of the group are very happy. They control their own job, nobody pushes them around or tells them what to do.

They all know where the money comes from and that they can improve on what

they earn by working harder.

The members enjoy working together and feel they are achieving something worthwhile.

By providing cheap strong furniture on terms people can afford, they help people get around the hire-purchase system through which most people buy furniture.

The group is keen to help other people start similar carpentry co-operatives.

If you want to see how they work and ask them questions about the problems of how to begin such a group they say you can phone them at 621903 or arrange a meeting.



The four members of the group are Vuyo Khalimashe, Christopher Ntantiso, Patrick Mohabi and Modimo Mtwana.



While Patrick writes up the books, the others put the final touches to the solar cooker they built.



The members enjoy working together — they feel they are achieving something worthwhile.

## East London cannery strikers stand firm

ON August 27, 1980 more than 400 workers at the pineapple processing factory, Collondale Cannery, at East London stopped work.

Their reason was that they wanted an explanation for the sacking of five fellow workers, one of whom had recently been elected Chairman of the Committee of the African Food & Canning Workers Union. The majority of the workers belonged to the Union and the workers took it that the retrenchment was a form of victimisation as

1. It had never before happened that only five workers had been retrenched, still less at the time when, at the start of the pineapple season, all workers are needed.
2. Mr Njozela, their leader, had a responsible job and eight years service and was not a person that would be "retrenched".

According to a memorandum prepared by the Union, the management responded in a high-handed fashion, failing to negotiate with its workers:

WHEN before the workers stopped work, they sent their newly elected Union committee, to see management about the retrenchment. Management refused to talk with them. Man-

agement said it would talk only with the Liaison Committee, a committee which the workers reject.

WHEN the workers refused to work until they had been given explanations for the retrenchment, management gave them an ultimatum "to return to work or to get out". They then left the factory.

WHEN, the workers came to work the next day, they found officials of the Dept. of Manpower and security policemen at the gate. The Dept. of Manpower addressed the workers, but the workers replied that they did not want to talk with them, but with their management. The security police then told them they had five minutes to get to work or go home. So they went home.

WHEN on Friday the workers came to collect their pay, the management told them they were all dismissed — they could reapply for work on 2 September, in 10 day's time.

They decided they would not collect their pay. They would not accept this sacking. They would not apply for re-employment, if that meant management picking and choosing from amongst them. Their demand was for all to have their jobs back.

They went to their Union Branch Office in East London. Out of the 20c weekly subscription the Union members pay, R1000 was drawn from their Branch funds, and a further R1000 was lent by a brother Union, in order to pay each

THE Cape Town Stevedores Committee has scored many victories in the past nine months. For example, it has negotiated over wages and has forced the managements to give protective clothing for the different kinds of work done by the workers in the docks.

The Committee won

## Schools: Students list demands

ABOUT 11000 pupils are affected by the decision of the Department of Education and Training to close the schools in the Western Cape.

The schools were closed indefinitely in September after a six-month boycott.

The Pupils Regional Committee said the decision to close the schools did not impress them. They said it was possible that even next year they would boycott the schools.

worker R5, to tide them over until September 8.

On September 8, the date the workers were to be re-employed, there were several vans with riot police outside the factory. The management took on new workers that day and

these gains because it has been a body truly representative of all the stevedore workers.

It has relied for its own strength on the united strength of all the workers. It has not represented only the Coloured workers or only the African workers, or only the Ren-

nies, Grindrod or Sasco workers. The committee consists of 17 representatives — five from each of the three stevedoring companies, plus a chairman and secretary elected from any of the three companies. The stevedores have insisted that they share common problems in their working conditions and that therefore the representatives negotiate with the managements together as one united committee.

## Lansdowne venue problem

THE Lansdowne Interim Committee, which was formed during the recent events in the Western Cape, has decided to form itself into a permanent organisation, called the Lansdowne Committee.

the succeeding days. It later boasted in the newspapers that everything was back to normal.

To date the workers have stood firm in their resolution: all must be taken back. According to the workers only six of them in fact accepted

re-employment. The food and cannery workers of East London — there are over 1000 members at other factories in East London — thus adopted these resolutions.

1. To call for the reinstatement of all the workers
2. To call for a boycott of the products of Collondale Cannery until everyone is reinstated
3. Not to handle any of Collondale Cannery's pineapples at the other factories.

In this way they can ensure that the demands and struggle of all the workers are taken forward together. General union meetings of stevedore work-

ers have taken place regularly. The committee has listened to the demands that the workers want taken forward to the bosses and reported back to the workers on negotiations with management. The stevedores are members of the Western Province General Workers Union.

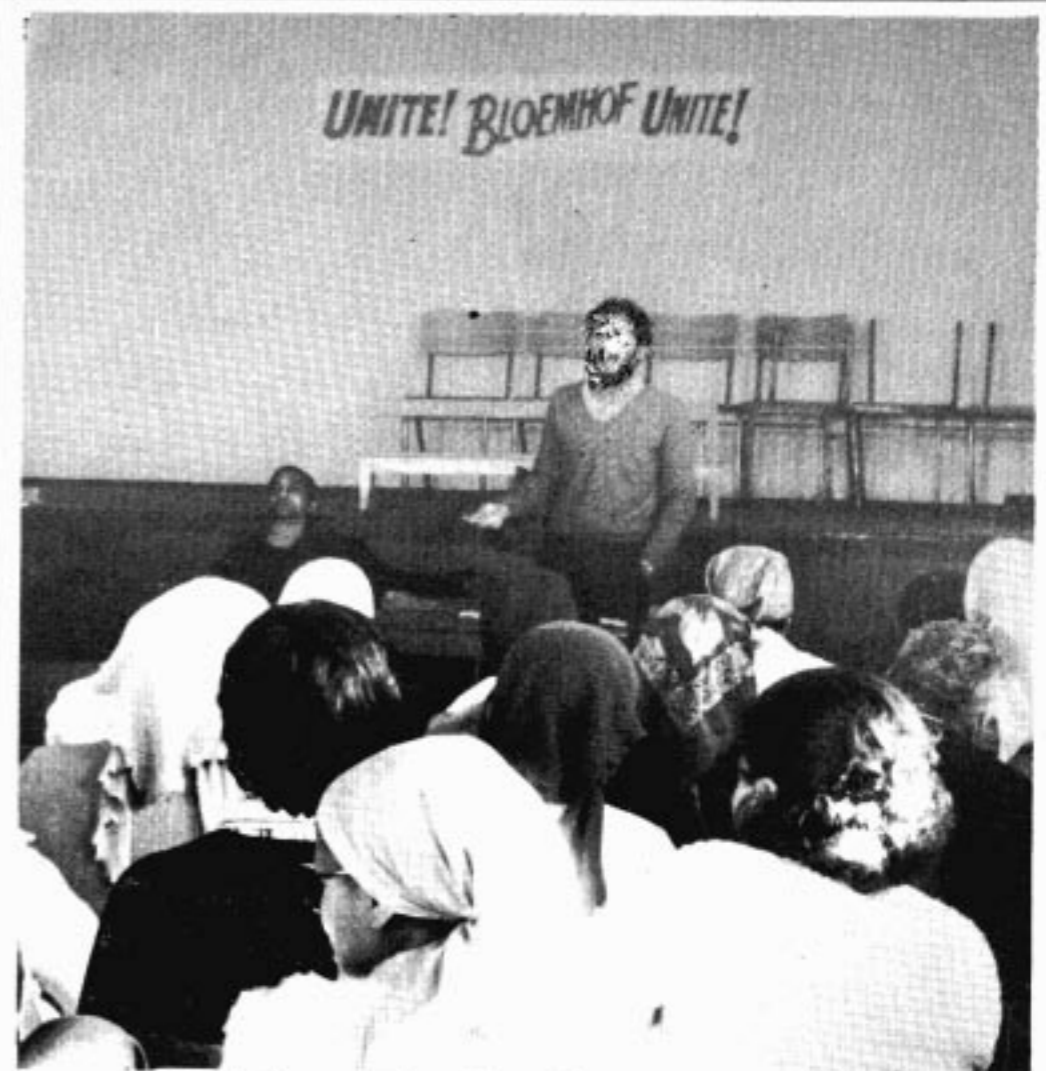
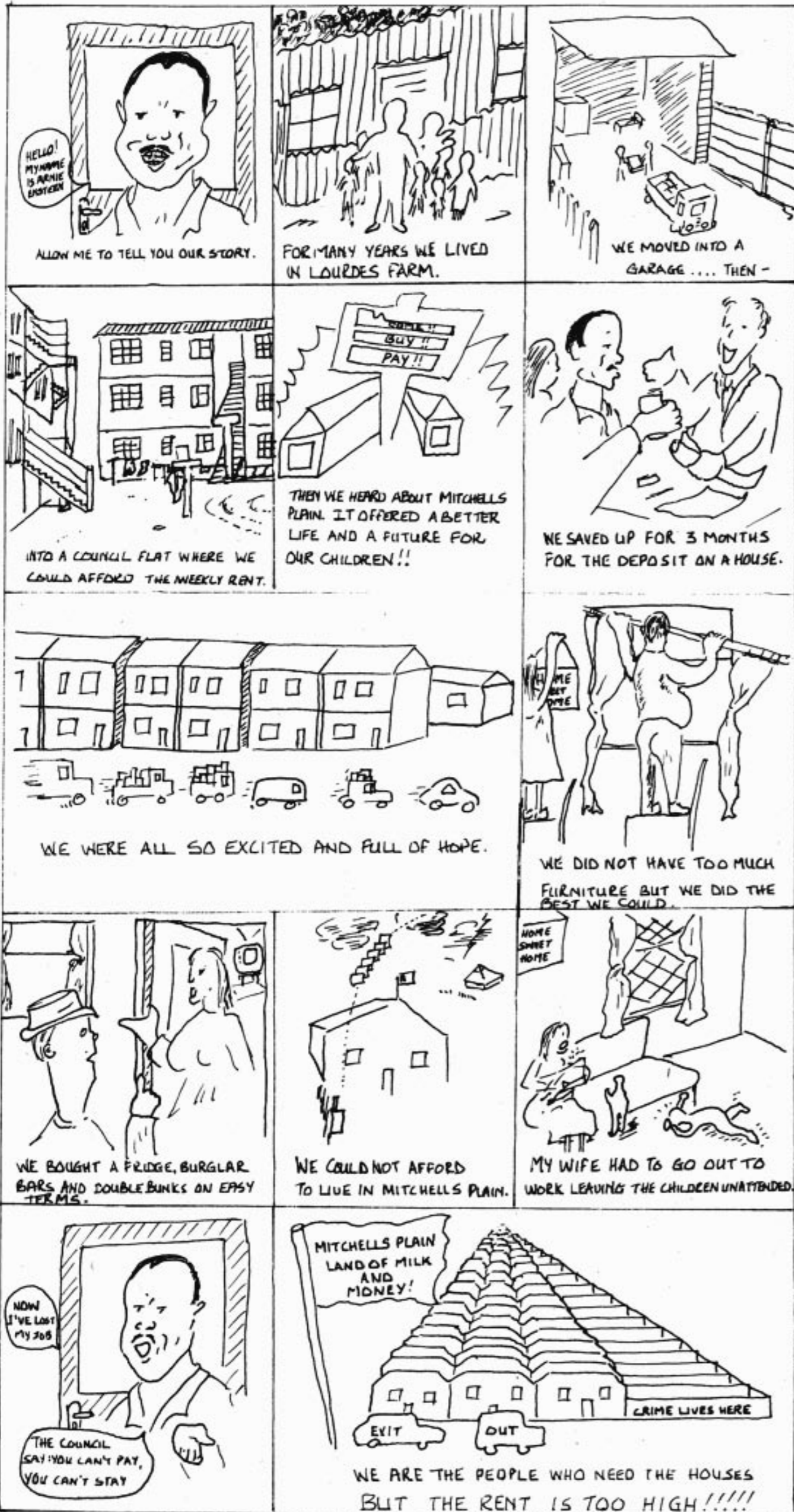
The WPGWU started organising among the stevedores about one and a half years ago. Once they were organised the stevedores struggled for about four months with the bosses over the recognition of their unregistered democratically elected non-racial committee.

It took a one-day walkout of all the stevedores in December last year to finally force the bosses to recognise the committee. They also forced the bosses to agree to union officials being present at their meetings with management.

The aim of the Committee is to concern itself with the local problems of the area, to hold discussions and show films. The Committee is finding a lot of difficulties in obtaining a

fixed venue, a problem which other community organizations are experiencing, and has decided to make their difficulty known in the area and has approached all the churches for the use of their halls.

# MITCHELLS PLAIN: For whom was it built?



## Fight back at Bloemhof

"LOOK at Bloemhof Flats now. It is hard to believe that this is the same place we've loved all these years. They have taken away everything that once made us proud to live in Bloemhof Flats.

This is my home. I will refuse to move from here and if they must move me, they will have to carry me out - feet first."

This was said by an old resident of Bloemhof Flats. The same words are echoed by most of the diehards still living there today.

Bloemhof Flats were built 46 years ago. During this time, the 500 families living there became one large family. Most of the residents have known no other home.

This is one of the factors that makes the forced removals from Bloemhof Flats so sad.

The history of Bloemhof Flats is very rich. It's people recall with pride the quality of life that existed there. "In former years, this square had lawns and a fountain," said one resident pointing to the quad that now stands bare but for one tree. This is due to the council having stopped maintenance.

The discipline and respect that once existed is gone. Residents remember the days when no child was allowed out after 9 p.m. Nobody was allowed to stand on the corner and anybody breaking these

rules would be visited by the caretaker, who played the role of father in the community.

The hive of all activity in Bloemhof Flats was its community centre. "There were gymnastics, ballet, chess, ballroom dancing and whatever we asked for. All our children had some interest there and there were qualified instructors for all activities. There was no crime in the flats then" recalls an old man. When this practice was stopped, residents became less interested in the upkeep of the flats.

All these things started eating at the very healthy community spirit that once existed. The ties that once held families so closely together were slackened and crime began to set into this once crime-free community.

Residents claim the "Group" are trying to soften the blows by making hollow promises to them. One such promise is that people will be moved to areas of their choice. The present position is that residents are being herded into Lentegeur and Valhalla Park. Even the way people are being moved out leaves them more than wondering. They move one family out today and tomorrow they move another into the flats they have left behind. Does that make any sense?" asked another.

People fear what will happen once they

are settled in these new areas. "They will move us into Lentegeur at R30 a month. As soon as we are in there, they will increase the rent and do whatever they please."

Very clearly, people strongly desire to stay in Bloemhof. Some of the reasons are:

- Bloemhof is the only home they know.
- Removal to any other area will mean major changes to their life style. Whereas now, they are close to the city and their places of work, once they are moved, long hours will be spent travelling.
- They have no trust in the government or its agencies like the "Group".

Not all of the community spirit that once existed has left the Flats. People feel that they can still rely on each other to fight another battle. The spirit of resistance is strong.

At the moment, residents are busy organising resistance to the removals. They know that the battle will be hard.

"I used to watch John Wayne and his man chase the Apaches off their land and I was always on the side of the cowboys," says an old man, "Today, I know what those Indians must have felt like and I regret having those cowboys."

**abony**  
UNISEX  
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## grassroots comment

### Great Step

TWO WEEKS AGO, TRADE UNIONS AND REPRESENTATIVES FROM COMMUNITY ORGANISATIONS MET TO TALK ABOUT HOW WORKERS' ORGANISATIONS AND COMMUNITY ORGANISATIONS COULD CO-OPERATE MORE CLOSELY.

THIS IS A GREAT STEP FORWARD IN FIGHTING FOR A BETTER SOCIETY.

IT IS NOT THE FIRST TIME THE COMMUNITY HAS COME TO THE ASSISTANCE OF WORKERS IN THEIR STRUGGLE AGAINST THE BOSSES - FATTIS AND MONIS IS STILL VERY CLEAR IN ALL OUR MINDS.

RECENTLY, WE HAVE SEEN HOW READILY THE COMMUNITY, THROUGH THEIR ORGANISATIONS, CAME TO THE AID OF THE MEAT WORKERS.

DESPITE THE FACT THAT THE BOSSES, WITH THE SUPPORT OF THE STATE, REFUSED TO MEET THE DEMANDS OF THE MEAT WORKERS, MANY IMPORTANT GAINS WERE MADE DURING THIS STRUGGLE.

THE PROBLEMS FACING WORKERS ARE NOT ONLY LOW WAGES AND BAD CONDITIONS BUT ALSO HIGH RENTS, HIGH TRANSPORT COSTS AND UNHEALTHY LIVING CONDITIONS.

JUST AS THE TRADE UNION SHOULD BE CONCERNED ABOUT THE CONDITIONS IN WHICH THE WORKER LIVES, SO THE COMMUNITY ORGANISATION SHOULD BE CONCERNED ABOUT CONDITIONS AFFECTING WORKERS AT THE FACTORY.

WHEN THE STRUGGLE IS FOUGHT ON SUCH A BROAD FRONT, IT BRINGS US MUCH CLOSER TO OUR GOAL.

### We speak for ourselves

THE ELECTION OF THE MACASSAR ACTION COMMITTEE BY THE PEOPLE OF MACASSAR CLEARLY SHOWS THAT THEY DO NOT WANT MANAGEMENT COMMITTEES.

AFTER MANY YEARS OF STRUGGLING WITH THE BAD LIVING CONDITIONS IN THE AREA, THE PEOPLE REALIZED THAT THE MANAGEMENT COMMITTEE WAS NOT SPEAKING FOR THEM.

THIS DECISION BY THE PEOPLE OF MACASSAR TO ELECT THEIR OWN COMMITTEE IS NOT CONFINED TO MACASSAR.

IN COMMUNITIES, FACTORIES AND SCHOOLS ALL OVER SOUTH AFRICA, THE VOICELESS ARE DEMANDING THE RIGHT TO SPEAK FOR THEMSELVES BECAUSE ONLY THEY CAN TRULY KNOW THE PROBLEMS FACING THEM.



## LETTERS

# Meat strike an important event in South African History

Sir,

The meat workers' strike which ended after 12 weeks was supported by most progres-

sive people in South Africa. The meat workers decided to retreat and resign from their factories. It was clear to everybody that the

State was involved in supporting the meat managements by arrests, detentions, deportations and forcing the meat workers out of

their accommodation. But the workers ignored these threats and acts of intimidation by the State and the managements.

The meat workers have shown their unity in rejecting the Department of Manpower Utilisation, liaison and workers committees which seek to divide the workers in South Africa. As a result of this meat workers got support from students, communities, churches, butcheries, trade unions and ordinary people all over South Africa. Without any doubt this is a sign of the unity which is needed in the future. It is our duty to thank you all, and hope that we will get your support in future.

The meat strike will be one of the important events in the history of South Africa, to all the working class, as the meat industry has learned a lesson, as they have lost thousands of rands. South African industries must take stock before it is too late. They must allow the workers' committees, elected by workers themselves.

We hope the meat factories will take back all of their workers, and allow them to form their democratically elected workers' committees in future.

H.S. Marawu of W.P. General Workers' Union, Athlone.

## Caning at schools

Sir,

I would like to suggest that an article on the legal position as regards corporal punishment in schools is sorely needed.

Since the boycott many headmasters appear to have been frightened into sticking to 'the rules' as laid down by the Dept. of Coloured Relations, i.e. corporal punishment

may only be administered in front of other children, may not be administered to girls, must be recorded in a book set apart for that purpose etc. However, many headmasters appear to be continuing to administer corporal punishment, ignoring the rules laid down by the Department.

I feel that parents

and students should be made aware of their rights in this regard, and should be given guidelines as to how to lodge a complaint.

Secondly, I would like to suggest that your publication attempts as far as possible to avoid using sexist language. I refer, for example, to the articles "Do your child a favour - see that his birth is

registered" (August) and "More children than parents" (August), in which the child is referred to as 'he'.

The articles "Self help - the real issues" and "Urban Foundation: Diffusing Frustrations" (August) are excellent.

A teacher

Tamboerskloof

## Atlantis: Waarom moet ons so ver bly?

EK wag al 9 jaar vir 'n huis van City Council. Ek en my kinders het baie swaar gekry. Ons het al getrek van Skaapkraal, Phillipi tot in Vrygrond. Ons het in 'n klein hokkie gebly in die bos. Ek moes my

kinders buite gewas het en kos buite gekook het. Ek het 8 kinders en my man is nou in die gevangenis. Van dat hy in die gevangenis is, het ek gestaan soos ma en pa deur reën, wind en stof.

Ek het nou 'n huis gekry in Atlantis en dit is baie ver. Ek wil nie soontoe trek nie want dit is ver van my mense en werk. Wat kan ek maak. Ek moet gaan vir 'n dak, dus al hoop vir my.

Ek wil weet hoe-kom hul 'n township so ver van die Kaap gebou het?

C.Samuels

# Meat strike unity was an example to all

THE recent meat strike in Cape Town is remarkable for two reasons. Firstly, the strike did not involve one factory, but the whole meat industry in Cape Town. Secondly, not only the meat workers, but the whole community, became actively involved in putting pressure on the meat bosses and supporting the demands of the meat workers. From this there are valuable lessons to be learnt in the continuing struggle of oppressed people for democratic rights.

The workers at Table Bay Cold Storage went on strike for a democratically elected non-racial workers' committee. The workers at the other meat factories realised that to ignore this issue would be to take a step backwards and lose some of what they had already gained through organisation. They therefore had no choice but to move and go on this strike. At the same time the people in the townships were also involved in struggles for democratic organisation. So a meat workers' support committee was set up consisting of people from the community and from the Western Province General Workers Union (the union to which the striking workers belonged).

There were two main ways in which the community supported the meat strike. Firstly by collecting money to help support the 800 meat workers while they were on strike. Altogether R100 000 was collected. This enabled the union to pay each striking worker R15 strike pay per week for nearly 12 weeks. Secondly the people organised a boycott of red meat products in order to put pressure on the meat bosses to negotiate with the strikers. This show of solidarity on the part of the community is one of the most significant features of the meat strike.

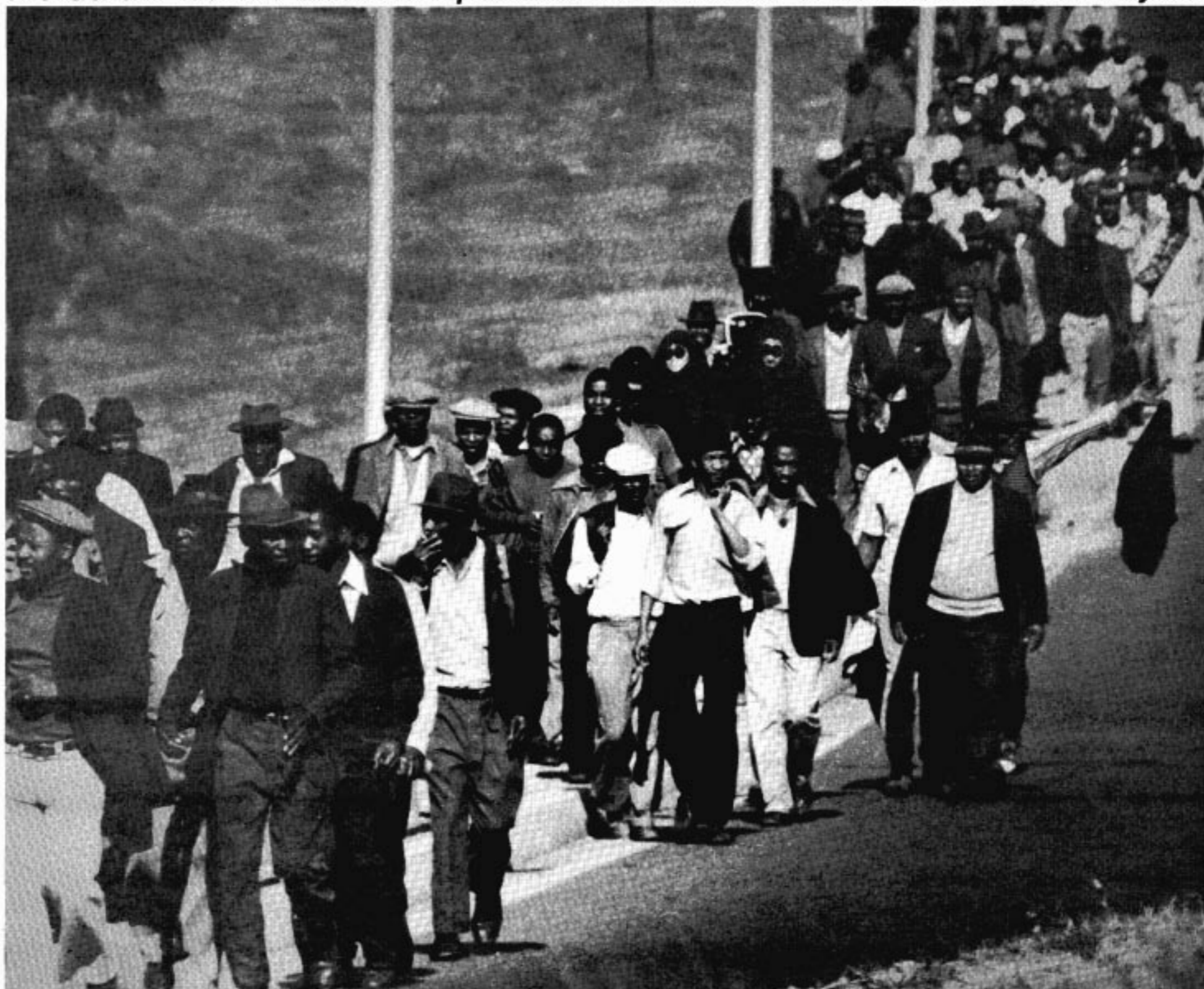
## MISTAKES

Let us now look at some of the mistakes that were made. The first problem was the exact relationship between the union and the community. The union felt that one of the mistakes in the boycott of Fattis and Monis products during the 6-month strike of workers at Fattis & Monis in 1979, was that the Food and Canning Workers Union played no part in the organisation of the boycott. This boycott was organised purely by community organisations. In this situation there is a real danger that some of the people who become more powerful in organising the boycott begin to try to negotiate with the bosses and to control the strike as well. The WPGWU was afraid of the possibility of the strike being taken out of the hands of the workers in this way. They felt that it was important for the strikers and the union to be involved in organising the meat boycott and fund-raising activities. But in trying to avoid the mistakes of the Fattis & Monis strike, the WPGWU went too far to the opposite extreme. This was also a mistake. The union ended up completely taking control of the support activities of the community. The support committee did not become a functioning body of community and union representatives which made its own decisions and elected its own chairman. Instead the union appointed a chairman and told community meetings and representatives what they should do to support the strike.

## PROBLEM

This was not a great problem at the beginning of the strike, while union organisers and workers were able to attend community meetings and speak about the strike. But it became a problem after meetings were banned on the 14th June. The support committee was too weak to be effective. It now became very difficult for the community to keep in contact with the union. The community still continued to raise big sums of money and to keep up the meat boycott to

*The General Workers Union have provided this assessment of the meat strike and boycott.*



the best of their ability. But people did not always know what was going on with the strike and therefore how best to continue. The union continued to communicate with the community by issuing pamphlets in the townships. But there was no effective way for the community to communicate with the union.

Secondly, the boycott of red meat products was initiated by the union and the butchers in the townships. Therefore initially the union and the butchers were seen to be the leaders of the boycott. So when some of the butchers started to sell red meat again, this produced a lot of confusion. Some people thought that this meant that the boycott was over.

Community representatives worked really hard to keep the boycott going and many people did continue to support the boycott for another eight weeks. But the community was not well enough organised to actually prevent the butchers from selling meat. The mistake made by the union was in not involving the community right from the very beginning in the meat boycott. Then the butchers could have taken the lead from the community and the union, rather than the community taking the lead from the butchers, who could never be in a good position to lead a consumer boycott.

The union did not involve itself enough in the democratic struggles of the community, especially after the ban on meetings. Whereas the community did involve itself in the democratic struggle of the meat workers.

## RESULTS OF MISTAKES

This confusion and lack of solid democratic organisation, together with the fact that

the meetings ban had also made communication difficult between the meat workers committee and all the other meat workers, made a wide opening for any one particular group to come in and take control of the strike situation. And this did in fact happen for a temporary period towards the end of the strike. Some people from Campinloy and Veritas could see the confusion in the community. So they offered some suggestions about the way the meat boycott should be conducted. However, they were not happy to do this in conjunction with representatives from the other support groups. They came in as relative newcomers and immediately took a leading role.

They had discussions with the meat committee for a few days. Before consulting the rest of the meat workers or the representatives from any of the other community support groups, the meat boycott was suspended. This produced even greater confusion because now people were confused about how the suspension of the boycott reflected what was going on with the strike.

They didn't know whether they should also stop collecting money or how to continue with their support activities. For a few days union pamphlets asking people to boycott red meat appeared in the townships together with mysterious blue pamphlets saying that the meat boycott was being suspended for two weeks. People also did not know whether they should really try to re-start the meat boycott after two weeks. They were worried that this might be an impossible thing to try to do. It was now more difficult than ever to keep up active community support.

Of course, although all of the community representatives could see that there were problems and confusion, most of them did not take advantage of the situation as the Campinloy and Veritas people did. Most people realised that it would not help the workers' struggle for somebody else to step in and take control of the boycott or strike. It was seen as anti-democratic to deal with the meat committee and avoid the rest of the meat workers, and ignore the other support groups. This only increased the communication problems which already existed. These people came in from the outside and told workers that pressure must be taken off the bosses in a crisis, when quite clearly what was needed was to keep the pressure on the bosses. This shows a great lack of genuine organisational experience and insight. It did not help the workers for these people to come in with an unbending line of struggle that took no account of the particular stage this struggle was at.

## CONCLUSIONS

The unity displayed in the meat strike will stand as an example to workers and communities all over the country. And it will be a lesson for the bosses and the State. But we have also learnt the importance of the community participating fully, and making decisions about their support. This means that the community, as well as the union, must be able to control their own activities in a democratic way.

In short then there are two lessons: Firstly unity in the struggle, secondly democracy in the struggle. Only democracy will prevent those inside the community who try to break our unity, from succeeding.

**EVERYONE** knows someone who has had an accident at work or got sick from work.

Accidents with machinery at work are very common. So are chest problems from working with dust and swollen, sore fingers from working in cold conditions. These problems obviously come from working.

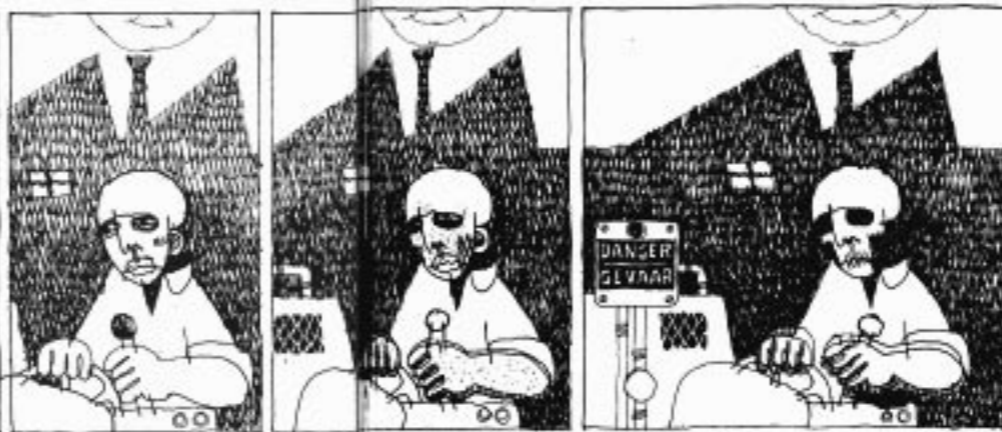
But there are a lot of diseases which only show up after a long time. For example, many workers go deaf from working for long periods in noisy areas, but they may not realise that it is the work which is making them deaf.

Workers get bad lung diseases like TB when their bodies are weak from working hard for long hours, especially in dusty conditions, or they can get cancer from working with asbestos or other poisons.

Sometimes it is difficult to show that a disease is caused by working. A worker who feels tired and sick may not realise that he or she has lead poisoning. High blood pressure, which can lead to heart and kidney troubles and to strokes, is a very common problem which can also be caused by hard work and stress.

# WORKERS AND HEALTH

**CONDITIONS AT WORK CAN RUIN YOUR HEALTH**



**Frostbite, leaking chemicals and acid, dusty cargo are some of the dangers stevedores face**

## SAFETY CONTROL: WORKERS SHOULD HAVE A SAY

ASK any worker at the docks and you will hear the same story. "The work is dangerous and hard." Accidents happen all the time and workers are frequently sick from the conditions they work in.

"Almost every day someone goes off to see the doctor. There are lots of accidents because there are no safety measures. But the worst thing is the cold."

All foodstuffs are stored in freezing holds in the ships. Stevedores for years and years have been handling cargo without any protective clothing. They have loaded and unloaded ships in temperatures often at 50 degrees below freezing.

"Lots of guys go down with frostbite. Your hands and feet freeze, and your body is always shivering. Only the work makes you warm."

After some months of negotiation the stevedore bosses have agreed to supply five of charge space suits, properly insulated overalls, insulated gloves, boots and balaclavas for stevedores working with freezing cargo.

Any stevedores loading dusty cargo or poison will also be given respirators and special gloves. All stevedores will also from now on be issued with overalls, boots and helmets.



The stevedores are quite certain that they have only won this struggle because they were organised and united. They could possibly have used legal return, although it isn't certain whether the Factories Act applies to the docks.

"In any case, how could we have used the law? Where would we get the money to take the bosses to court? And then it could still go either way. But now when we depend only on ourselves and forced the bosses to negotiate we know we have a strong case."

"We must have a health and safety committee. We are on the spot. We know what things are dangerous. So we must have a say in controlling safety conditions on the docks."

Stopping accidents is more difficult. It can't be solved by protective clothing.

There is too much pressure from the foreman and bosses to work faster. Faster production means the foreman get higher production bonuses. So they cut corners and use too few workers per job.

"On Monday to Friday there are about 17 men per gang loading runs. On Saturdays we have to make do with only 9. A man gets restless. He can't work like a machine. They say it is no use complaining to a foreman if conditions aren't safe. He is only worried about production. Safety will only come when management takes more care. But it can't be left to the bosses alone. The workers must play a role. This is the next issue the committee wants to negotiate."

## WORK ILLNESS IS TAKEN HOME

WORKING conditions which cause accidents and disease do not only affect the workers themselves. They affect the workers' families and the whole community.

Sometimes workers bring dangerous poisons like lead dust or insecticide home on their clothes and this makes their families sick, especially the children. A person who has gone deaf because of noisy work can still do his work, but his deafness affects his home life. Shift work causes problems in the home and makes family life hard.

Working women have more problems because they often have to run the house as well as work in the factory. Yet they are usually paid less than men, even when they have children. Employers are not interested in their work at home and don't care about what happens to family life when both parents are working.

If a breadwinner is hurt or gets sick at work and has to stop working for a while, this causes problems in the home, especially if wages are low and the family has not been able to save anything.

## Bosses should think of working parents problems

"MY husband nearly lost his job a few weeks ago," said Mrs Jacobs of Valhalla Park.

Mrs Jacobs works as an ironer in a clothing factory in Cape Town.

Her husband also works in central Cape Town as a filing clerk.

"All these problems would have been prevented if I could have taken Chris to work with me," said Mrs Jacobs.

"If the factory expects me to be in work every day, and to produce clothes for them, I think that they should think of my children, too."

After all, I also have a family. They could build a crèche into the factory which will make things much easier for the working mother who has young children who have to be looked after."

For the last six months, Mr Jacobs had to travel from Valhalla Park to Crawford every morning, to leave the ten-month old baby with a relative. From there he had to go to work.

There was nobody else to look after him, as his mother had to work to help with the family income.

Because of the distance and the problems with transport, Mr Jacobs was late for work almost every day!

The bosses became angry, and threatened to sack him. The family was desperate.

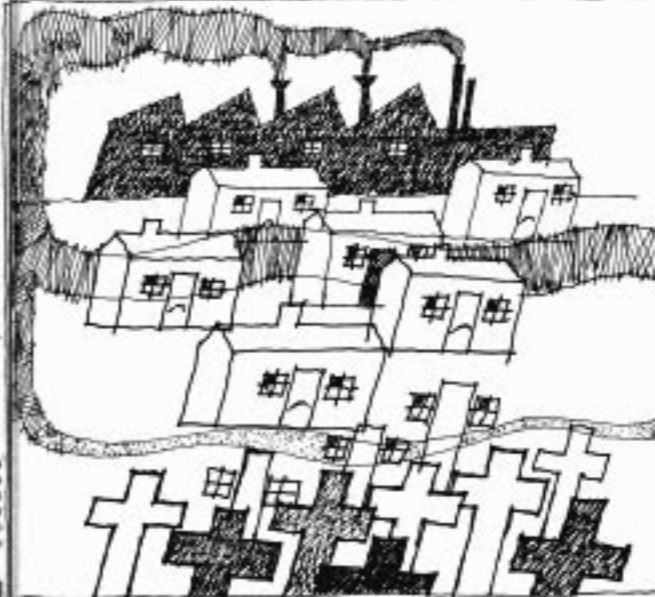
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This is the problem facing many working mothers - where do they leave their children while they go out to work?

There are not enough crèches in the community. Some of the crèches charge high fees to meet their running costs.



## Working conditions can harm community

Working conditions affect the community too. Poor people, including workers, live near factories where the air and water are dirty and toxic.

In the moment the Kapasit asbestos factory building under construction is being built at Epsom. Many people live near Philipp. This is a town in Germany. Machines and asbestos dust is very dangerous. It poisons people's breathe and causes bad chest and lung cancer which kills people at an early age. It is especially people who work in asbestos mines and factories who suffer from chest problems and die young. Many working clothes brought home from the factory have caused the same sickness in the numbers at home.

People who are not workers or family of workers but who live near asbestos factories or who do suffer from the same problems. It was in South Africa in the 1950's that it was found that people who just lived near the mines or who passed through the area died. So it is strange that a German factory in South Africa. Why is this?

In Germany people know the danger to the community. Pressure from community groups, fighting against poisoning the air by factories, and pressure from organised workers for safer working conditions has led the Health Department in Germany to make stricter and stricter laws about asbestos dust in the air. In South Africa the rules are not nearly so strict.

To stop more asbestos dust getting into the air than the law allows, the German employees would need very expensive machinery. This means that it will get more and more difficult for asbestos employers to make a profit when they sell the asbestos textiles.

It is easy to use safer products than asbestos anyway. And the German Health Department is thinking of getting rid of asbestos altogether in the future.

This is why they sold the factory and its machines and sent it to Cape Town, where the wages are much lower than in Germany. Foreign employers who use dangerous products in their factories have often been forced by organisation in the community or their work force to move their factories to parts of the world where the community and the workers are weak.

## Workers and the law

THERE are laws about dangerous working conditions. But often workers do not know what their rights are under the law, or they do not have strong organisations through which they can demand their rights.

In many cases the laws are not strict enough to make sure that work is safe, even if they are obeyed by the employers. Often the laws are not obeyed. There are government inspectors

whose job it is to check that employers are not breaking the law and to fine them if they are. But there are very few inspectors and a large number of factories to be checked. Sometimes the inspectors are more on the side of the employers than of the workers. The fines which they give are very small and the employers would often rather pay the fine than spend more money making work safe.



## Money can't make up for loss of health

PAYING compensation to workers who get sick or injured on the job is also an easy way out for employers. It is easier and often cheaper to pay compensation than to make sure that accidents or diseases don't happen at work. But money cannot pay a worker back for loss of good health. It is up to the employers to make work safe.



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THERE are not many health services for sick workers, especially at work. Sometimes employers do have doctors and nurses in the factories to treat sick workers. These doctors and nurses usually try to get workers back on the job as quickly as possible. Most workers have to go to hospitals or private doctors who do not understand that workers are sick because of the work they do. It is also difficult for many workers to see these services because they are open only in working hours.



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The law, compensation and the health services all treat workers singly. They make it difficult for the workers to see that their problems are shared by all workers. When workers are treated one by one it is more difficult for them to organise together to fight common problems.

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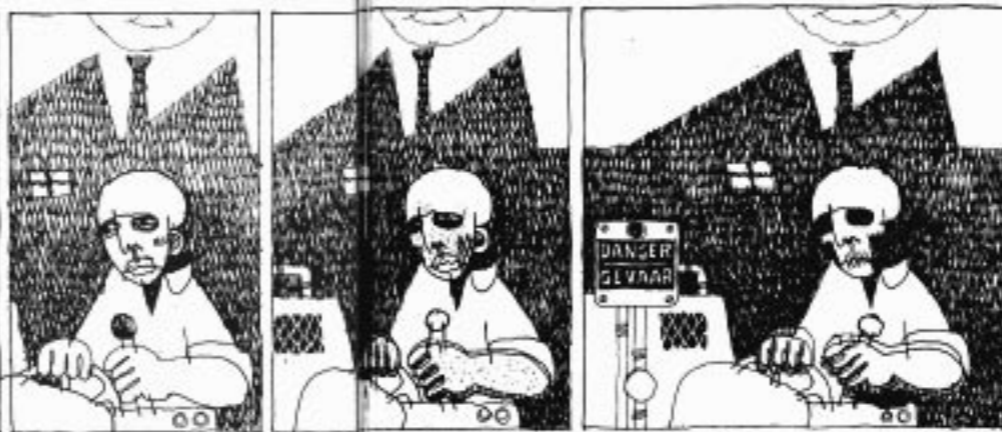
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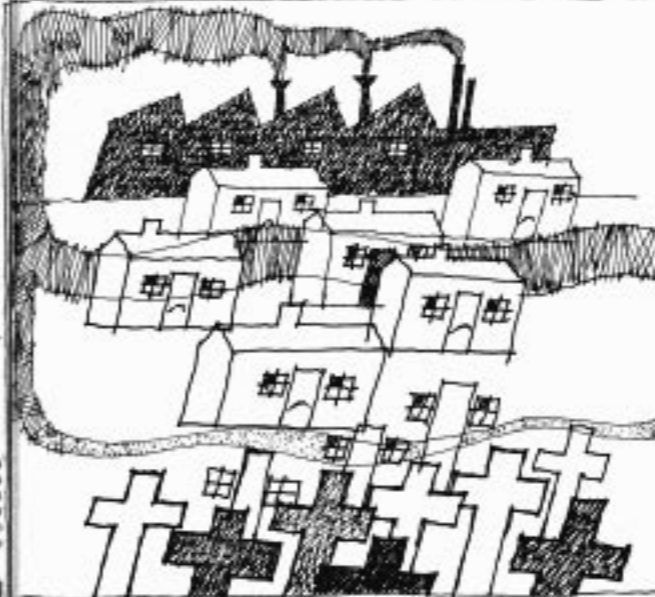
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# How women are made - to fit

WHEN THEY HEAR THE WORD "WOMAN" MOST PEOPLE THINK OF SOMEONE WHO IS...



SEXUALLY ATTRACTIVE



PASSIVE



MOTHERLY



CONCERNED WITH MENIAL TASKS, LIKE HOUSEWORK



AND WHEN THEY HEAR THE WORD "MAN" THEY TEND TO THINK OF SOMEONE WHO IS BIG AND STRONG AND FORCEFUL



CONCERNED WITH ACTIVITIES OF THE "REAL WORLD" SUCH AS MEDICINE,



MANY PEOPLE BELIEVE THAT THESE ARE THE "NATURAL" CHARACTERISTICS OF MEN AND WOMEN

WHEN GIRLS AND BOYS ARE BORN THERE IS VERY LITTLE DIFFERENCE BETWEEN THEM



THEY THINK OF THE SAME THINGS...



SHOW THEIR FEELINGS IN THE SAME WAY...



BUT FROM THE MOMENT THEY ARE BORN, PEOPLE RESPOND TO BOYS AND GIRLS DIFFERENTLY

OOH! WHAT A BIG STRONG BOY



OOH! WHAT A LITTLE PRETTY GIRL



SO THROUGHOUT THEIR LIVES, FROM BIRTH TO DEATH, AT HOME, AT SCHOOL, AT WORK, WOMEN ARE TAUGHT TO BE LIKE THIS

WHILE BOYS ARE TAUGHT TO BE TOUGH, GIRLS ARE TAUGHT TO BE NEAT AND QUIET



BOYS AND GIRLS ARE GIVEN DIFFERENT TOYS TO PLAY WITH

AT SCHOOL, WHILE BOYS ARE LEARNING WOODWORK, GIRLS ARE LEARNING HOW TO SEW



GIRLS ARE EXPECTED TO MAKE THEMSELVES ATTRACTIVE

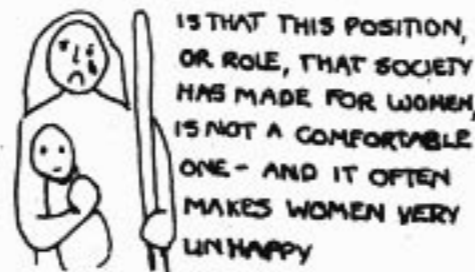


WHEN THEY LEAVE SCHOOL, BECAUSE OF THE EDUCATION THEY HAVE RECEIVED, MOST YOUNG WOMEN THINK THAT THEIR MAIN AIM IN LIFE IS TO GET MARRIED. SO THEY ARE TAUGHT TO BEHAVE IN CERTAIN WAYS...

SO BY THE TIME THEY GET MARRIED, MOST WOMEN HAVE LEARNT TO BE SEXUALLY ATTRACTIVE, PASSIVE, MOTHERLY AND DOMESTIC, AND ARE READY TO TAKE THEIR PLACE IN SOCIETY. NOW, THE BIG PROBLEM

FOR INSTANCE, MANY WOMEN DO ALL THE HOUSEWORK, COOKING, CHILD CARE ETC AS DOMESTIC WORKERS AND IN THEIR HOMES FOR LITTLE OR NO PAY

MANY WIVES ARE BEATEN AND ABUSED BY THEIR HUSBANDS

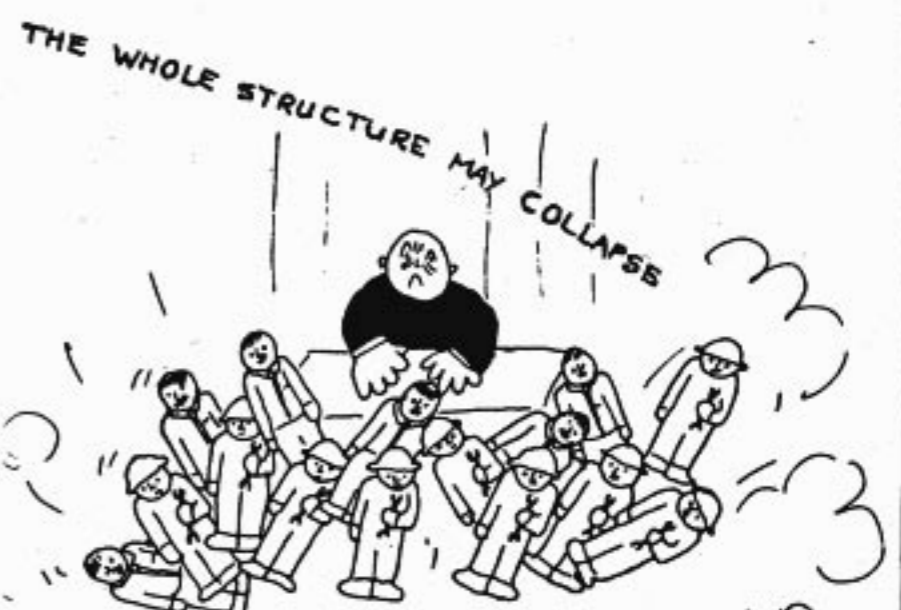


SO IT IS IMPORTANT TO UNDERSTAND THAT THIS IS NOT A WOMEN'S NATURAL FUNCTION, BUT IS MADE BY SOCIETY; AND THAT WOMEN ARE TAUGHT TO BECOME LIKE THIS THROUGH A LONG PROCESS FROM BIRTH TO ADULTHOOD

AND THAT IF A WOMAN MANAGED TO RESIST THIS PROCESS...

SHE WOULD NOT BE "UNNATURAL," "UN FEMININE"

BUT, SHE WOULD BE A VERY MUCH HAPPIER PERSON



## ADVICE BUREAU

Perhaps some of your readers work in a factory where there is a lot of noise. If this is so then there is a good chance that they are going deaf.

Long hours in a noisy factory can make a person deaf. Even by the age of 30 or 40 people can become deaf so that they have trouble understanding what other people are saying.

People often get used to the noise at work but this does not mean that they are not going deaf.

There are factory regulations to protect workers against noise. But because workers are not organised and demanding that their hearing should be protected, nothing is done to enforce these regulations. Workers are not being given ear plugs or ear muffs and they are not having regular hearing tests to make sure that they do not go deaf.

Nothing is done to try and make the factory quieter.

If any of your readers are concerned about the noise in the places that they work in, then they can write to us. We will send them a free booklet about noise in the factory and what can be done about it.

# Noise at work can make you deaf



## When does one qualify for Maintenance?

IF you are widowed, deserted or the wife of a sick husband and battling on your own to feed your children, clothe them and pay the rent, here is some advice about how to apply for state aid.

The state grant available to you is called a Maintenance Grant, and if you meet any one of the following requirements you can apply by going to your nearest state welfare office.

**When do you qualify for a Maintenance Grant:**

- If your husband has died and you have more than one school going child. You will be considered if you have only one child, but are sickly and therefore not in a position to work for that child or if the child is sickly and needs you at home.

- or, if your husband has deserted you and you do not know where to find him. You must

go to the police station to make a statement and take this statement to your welfare office.

- or, if your husband is sickly, serving a prison sentence or not in a position to support your children due to having many children from a previous marriage or other illegitimate children and earning a low wage. (If your husband is sickly and if put off work by a state doctor for at least six months he will get a disability grant and you a maintenance grant for your children. (If he is in prison or any other state institution it must be for at least six months that he will be in prison or the institution. (If your husband has been married before or has other children besides your children and you have laid a charge of non-support and the court finds after careful consideration of his wages and expenses that he cannot properly support your children then

the state may pay a small maintenance grant in addition to what he is able to pay.

**Important points to remember:**

- You may work if you can work as the maintenance grant is usually for the children. You cannot, however earn more than R126.00 p.m. in order to qualify.
- Your children must attend school regularly.
- You may re-marry and still receive your maintenance grant for the children if your new husband is not in a position to support them.
- You are not allowed to live with a man while receiving a maintenance grant.
- Take your book of life, the children's birth certificates, death certificate (if your husband is deceased) and or statement from the police if your husband is messing around with you.

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## ADVICE BUREAU



## What croup is - and how to treat it

My one-year old nephew has just been in hospital with croup. What is it? And what can I do if my child gets it?

You are right to seek advice before anything happens to your child. There are ways in which you can recognise croup at home, and help your child in the early stages of the illness, to prevent it from becoming worse.

Croup is the name given to a special kind of inflammation of the vocal cords, which are at the opening to the wind-pipe (trachea).

This inflammation is caused by one of a number of germs which

attack the breathing system especially.

The opening to the wind-pipe is narrow. When it is inflamed and swollen, it becomes even narrower, and the child has difficulty with breathing.

The earliest sign that your child may be getting croup is hoarseness of the voice during a cold. Later on he may develop a dry cough, which sounds like a dog barking.

You can help your child at home.

He will become frightened because he is struggling to breathe, and this makes it worse. Stay with him and comfort him. Don't show him that you are also frightened.

He may prefer to sit up. So, prop him up on pillows, and bend his head slightly back - this will make his breathing easier.

Moist air seems to help croup. Keep a kettle on the boil in the room, so that the steam can circulate. Be very careful - don't put the kettle too near to him. He may knock it over and burn himself.

There are other ways of getting the child to breathe moist air. If you have hot water in your home, take the child to the bathroom, and open the hot water tap so that you make steam.

If these things are not possible, you can hang wet clothes near

to the child. This does not make as much steam as the other ways we have described.

These things will help if the croup is not bad. If the sickness becomes worse, and he shows signs of difficulty with breathing, take him to the nearest clinic or hospital.

You will recognise such difficult breathing by fast movements of the chest, and a pulling in of the lower end of the breast bone and ribs.

Remember to treat his fever. If you have Panado syrup at home, use that as the sister at the clinic advised. You can also sponge him down with luke-warm water, to help to bring his temperature down.

SOME parents want many children.

Especially where many children die at a young age, parents feel they need a large number of children to help with work, and to care for them when they are old.

Most of the deaths of young children could be prevented if land and health services were distributed fairly. Then parents will realise that they need not have so many children because the children will have a fair chance to grow into healthy adults.

This can only happen when people - as individuals, families and communities - come to understand what affects their health, and take action for their children and future generations.

Different parents have different reasons for wanting to limit the size of their families.

When a man and woman decide they want to have children and when they do not, they can choose one of several methods to prevent the woman from becoming pregnant.

These are methods of BIRTH CONTROL or CONTRACEPTION.

Some people feel that much of the push for family planning comes from rich countries or persons who want to keep their control over the poor by controlling their num-

bers.

In some countries professionals sterilise women by force or experiment on them with new or unsafe methods.

For these reasons spokesmen for the poor often protest against birth control.

This is unfortunate as the attack should rather be against social injustice and the unfair distribution of land and money.

If used well, birth control can help the poor gain strength for their basic human rights.

BUT the decision for family planning must be in the hands of the people themselves. Parents should be able to decide if and how they want to plan their families.

Nobody else should have the right to make these decisions.

WHAT ARE THE METHODS OF BIRTH CONTROL?

Some methods are better than others.

When deciding on a method, husbands and wives should discuss this together, and should seek advice from the local family planning health worker at the nearest clinics.

Differences in effectiveness, safety, convenience, and availability should be considered.

WHAT HAPPENS IN SOUTH AFRICA?

The State Department of Health is responsible for a number of places where parents can receive contraception.

These include factories, mobile units which go to farms and other places, fixed clinics and hospitals, etc.

In the Western Cape, the State Health Departments Annual Report for 1979 claims that 60 % of women who are at "risk" for pregnancy are in the family planning programme.

The Department of Health provides family planning as a free service - anybody can go to one of the clinics for this.

WHAT HAPPENS IN THE WORK PLACE?

Very few of the trade unions in Cape Town provide a family planning service for workers.

At the factories where there is a nurse, she gives out contraception to the workers.

In some factories where there is no nurse, the State Health sends nurses to the factory on a regular basis.

There are many methods of birth control. Some women use a certain method because of personal reasons.

If any of our readers are interested in learning more about these methods, or has a problem with birth control, please write to us.

We will try to answer your questions as best we can.


### CORRECTIONS

IN an article on the Urban Foundation in the last issue of Grassroots, it was mentioned that the Robin Hood creche in Elsie's River was built from Urban Foundation money.

The Elsie's River Social Welfare Association has pointed out the creche has not received money from the Urban Foundation for capital expenditure or administrative expenses.

This money, in fact, came from other agencies.

In a story on the art's page, the Ubuntu Arts' Association was mistakenly called the Ubuntu Arts Association.



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**ADVICE BUREAU**

# WATER CAN HELP CURE PIMPLES

Can you tell me how to cure pimples and blackheads? I am 14 years old and have tried many different lotions and ointments without success.  
Miss J Stevens Athlone

At puberty the skin tends to become more greasy due to the extra activity of grease glands in the skin. This greasiness can clog up pores in the skin and this

leads to pimples and blackheads.

The first treatment is a proper cleansing of the skin. Wash your face thoroughly 2 to 3 times a day with warm water and soap.

Don't rub too hard - this will only irritate your skin. Make sure to use your own clean wash cloth and towel. Try to touch your face as little as possible.

In this way you will avoid the spread of pimples. Never squeeze, pick or scratch your face. This will only worsen the condition and make it more noticeable.

One of the best preparations to apply after cleansing your face at night is calamine lotion. This will dry and soothe your skin. Avoid rich, oily and sweet foods. Eat lots

of fresh fruit and raw vegetables. Drink about 6 glasses of water a day. If this treatment doesn't help, I advise you to go to a doctor.

Pimples should clear away naturally.

# Detentions - what we need to know

IN THE last few months during the disturbances in the community in Cape Town many people have been arrested and are still being

detained for long periods of time. These people, their friends and family are often not sure of their rights under the law when they are

arrested or when they are detained in prison. In the table below we try to answer some important questions that they have been asking.



Under which Act or Law is the person detained or arrested?	What reason do the police give for arrest or detention?	Is a warrant for arrest necessary?	How long can one be detained without being charged in court?	Who is allowed to visit the detainee?	When the time is up, can the detainee be kept on and under which law?
Section 39 Criminal Procedure Act No. 51 of 1977	The police suspect the person has committed a crime	No	48 hours	A lawyer	Yes, under one of the other sections of the law
Section 22 General Law Amendment Act No. 62 of 1966	The police suspect someone of terrorism, sabotage or of being a danger to the state or the public order	No	14 days	None	Yes, under the same law
Section 10 Internal Security Act No. 44 of 1950	The police suspect someone of being a danger to the state or the public order	Yes	Up to one year but this must be renewed every 6 months	A lawyer The family if the police agree	Yes, under the same law
Section 12 Internal Security Act No. 44 of 1950	To stop someone arrested for being a danger to the state or public order being released released on bail  OR to keep someone who can give evidence for the state against other people charged for being a danger to the state or public order	Yes	Either when the case is finished or after 6 months whichever is shorter	A magistrate once a week	
Section 6 Terrorism Act No. 83 of 1967	The police suspect someone of being a terrorist or of having information about terrorism or terrorists	No	No time limit	A magistrate once a week	
Section 13 Abuse of Dependence producing substances and Rehabilitation Act No. 41 of 1977	The police suspect someone of dealing with drugs like dagga	Yes	60 hours	None	Yes, under the same law every two weeks
Section 185 Criminal Procedure Act No. 5 of 1977	The police want someone to give evidence for the state	No, but a warrant must be shown by 72 hours after arrest	Either when the case is finished in court or after 6 months, which ever is shorter.	A magistrate once a week	It is not allowed to publish information about this type of arrest or detention.

# Brutal raids inspired people to perform their own story



A scene from a performance in Crossroads



Dr Koornhof's visit to Crossroads is re-enacted

IN November, 1978, a group of Crossroads women created and performed their play, IM-FUDUSO (Exodus), for their own community. The play was inspired by the brutal raids of September 1978, and was an attempt to talk about their own situation and struggle to the outside world.

Now, two years later, the play is about to tour the Eastern Cape. It has been updated to include events since Dr Koornhof, Minister of Co-operation and Development, decided in November 1978 to negotiate rather than bulldoze. In the new IM-FUDUSO the women answer the question "what is happening in Crossroads now?"

At a recent interview, prior to going on tour, the women had the following things to say about their play and their present situation:

"We thought that we must do this, because we had struggled and we wanted to put this struggle of ours in history, so that our children and grandchildren would know where we came from.

At the same time we wanted to show the world how the government of South Africa acts towards black people . . ."

"You ask why it was women who created this play. As I see it, it is because women feel the pain more than the men. In our case being separated from our families . . . We want to go to the Eastern Cape because we know there are other black people who are in the same trouble as us. They look to God for help, but you cannot just pray. You must struggle, stand up and do something for yourself . . ."

" . . . There is a saying in English that perseverance prevails. If you do so, you get good results. We have struggled a long time and now we have achieved some relief with the permits and the promise of better housing. But we worry about our brothers and sisters, whether we will all go to the new place. We doubt because some did not get permits and people are still being arrested for the pass."

" . . . Our play shows the law and how we are treated. It shows what the law is to blacks."

One senses that for these Crossroads women the struggle is a continuing one and that in many respects IM-FUDUSO is more than a play — it is a dramatisation of a process.

THE Ocean View Interim Committee is planning to bring out a booklet containing poetry written by local residents.

A spokesman for the Committee said: "For such a small community we have an amazing number of poets in our midst."

It is planned to launch the booklet at an art exhibition to be held towards the end of the year.

## Drama tells Lavistown story

A number of young people from Bishop Lavis came together to write about their community. Not only did they come together to write about it but to look at it very closely, to act it.

The result of all this was a popular drama about the people of Bishop Lavis which was performed recently at St. Martin's Catholic Hall.

It was about where the people came from, their problems and what makes them laugh.

They remembered the nice old days at the Goodwood Akkers, where everybody knew each other.

The whole evening's performance consisted of short plays about the residents of Lavistown. There was the old man who came from Akkers.

He was very happy until he moved to Kill me Quick (Lavistown).

His heaven became so small and he was thrown into the hell he

is in now (so the story goes).

His wife left him and none of his children are with him anymore. He now waits to die so that he can return to his heaven.

That is if the "Group Areas" is going to allow it.

Do you know where to buy GRASSROOTS? At Isibane's joh! This comes from another sketch which tells the story of three "ou roekers" who know why they must support the meat workers. They know why they did not get fully paid for the week of June 16.

The violence of the police is not unknown to them.

Don't talk about when they don't have a case — they find one

There are also scenes from the school boycott, the attitude of teachers and principals. A mother is looking for her child in all the confusion during the days of violence in Elsie's River in June.



A BOOK on Elsie's River appeared a few weeks ago. It is simply called Elsie's River, but the title could have been Hanover Park, Heideveld, Guguletu, Q Town, or even Mitchell's Plain. The story it tells is not only the story of Elsie's River. It is the story of all those whose daily lives are affected by decisions over which they have no control.

It tells a sad story. A story of people coming to the big towns in search of work. Of people who were poor and could not afford houses and built shacks from bits and pieces and who got water from the river. People without work and caught in a situation with an increasing crime rate.

Then the Government forced people out of their homes. Goodwood was declared white. People from The Acres were forced to move. Many went to Elsie's. "The result was to turn a

crowded township into an overfilled ghetto from which many people had little chance of escape," the writer says.

The story tells about the many promises which were made by the Council. The many community centres which would be built. The many libraries. The swimming pool. The many crèches. Very, very few of these were kept.

The book deals with the school boycott and the violence which erupted in Elsie's during June. It describes the role played by schools in working-class communities: "With the parents at work, school teachers are being forced to play the part of parents."

The book is obtainable from:

Open Books, 389 Main Road, Observatory and Institute of Criminology, University of Cape Town, Observatory.

GRASSROOTS  
is holding a  
newsletter  
workshop from  
Friday October 31  
to Sunday Nov. 2  
Each community  
is invited to send  
one delegate.  
Included in the  
workshop will be  
discussions on  
Grassroots, commercial  
newspapers, community  
newsletters as well as  
workshops on cartoon  
drawing and writing  
methods  
We hope to produce  
a sample newsletter  
during the weekend  
A meeting of  
delegates will be  
held on Sunday  
26 October to  
talk about the  
programme and  
arrangements  
for the  
weekend

# Paternoster: 'Only our bodies will move, but our hearts will remain'

MUCH confusion and disunity reigns amongst the people of Paternoster, a small fishing village on the West Coast near Saldanha Bay, over the proposed removal of the residents from two of the three places that form the Paternoster Bay.



The confusion stems from a decision made by the people, two years ago at a mass meeting, to approach the Saldanha Bay Municipality to have houses built either on a home-owners or rented scheme.

The people decided that they were sick of being exploited by the factory owners whose houses they at present occupy and which is being used as a weapon to force the people to accept the low wages paid them - or move out of their houses.

What further is a disadvantage to the fishermen is the fact that they have little or no formal education at all. And because of their feudal existence, the people are/were totally unaware of their exploitation. Their humility and humbleness often made them the cause of their own exploitation for they never questioned the sincerity of the factory owners for the small favours they sometimes allowed a few of the fishermen. These little concessions often made the people forget about their own hardships and suffering and those who gained from it, their gratitude could only be expressed in loyalty and praise.

Little do they realise the extent to which the factories changed their lives. In the past the people of Paternoster lived a communal life, with the sea as their main source of food. Their boats were communally owned and their catches were equally distributed amongst the people of the village - whether they partook in the catch or not. Struggle was a common thing, but survival never was a problem. The sea cared well for those that respected it and used it moderately to fulfill their needs.

But since the inception of organised industry, since the factories came into existence, everything changed drastically. People could no longer care for each other nor could they share with each other; everybody had to think only of his own survival. Food no longer was something they could take from the sea, but a commodity they had to buy from the shop. For some a fish was no longer something you could catch in a net or with a hook and which wriggled in your hands; nowadays it turned out to be something in a tin selling at 30 to 40 cents per tin.



The people no longer could only work when their food supply became short, but had to follow a routine of going to work at 4.00 a.m. till late in the afternoon. Even their houses now turned out not to be theirs.

The white-washed cottages, built of sea-shells and clay, that was home to the people of Paternoster, now became the rope tying them to their exploitation. They could never be freed from it while they still lived in those homes. They were now so dependent upon the bosses that they had no real bargaining power as workers, or suffer the consequences if they did.

But worse still, once they were of no use any longer to the factories they had to vacate the houses for somebody more able. Worse affected were the pensioners. Those people that so diligently faced the dangers of bad weather and rough seas. Most of them couldn't even swim. They now had to reap the bitter fruit of loyalty to people who looked at them not only as cheap labour, but also a highly specialized labour; a labour that knew the sea, the fish; that knew those things that could enrich the factory owners.

At present the fishermen are being paid R15,00 to R20,00 per week for their labour out of the fishing season. Then they have to see that the boats are in a seafaring condition and the nets are repaired for the fishing season.

From this fifteen to twenty rands they have to buy candles selling at 10c each for light; paraffin for their stoves selling at 45c per litre; wood, if it was available, they could not afford anymore; they have to buy their groceries in Vredenburg, which is roughly about twenty kilometres from Paternoster, and costs the people 60c per single journey. The busses, owned by Tramways Bus Company, are in a bad condition and operate only twice a day, six o'clock in the morning and three o'clock in the afternoon.

The budget of a typical family would be something like:

Candles @ 10 each	= R0.60 per week
Paraffin @45c per litre	= R3.28 per week
Teavelling expenses for shopping	= R1.20
<b>Total</b>	<b>= R5.08</b>

From the wages of the husband, which is ± R20.00, less than R15,00 for food, clothes, health care etc. (Incidentally the statistics are those of a husband and wife with one child who does not stay with them in a two-roomed house). In the crayfish season the skipper earns 16c for every kg of crayfish caught and the deckhand 8c per kg. The skipper would earn about R1 120 per season for a catch of 7000 kg while the deckhand earns R560,00. This will have to last them until the next season.

Apart from the low wages, the living conditions of the people are hazard.

So, there is only one tap supplying the people of Vaalplaas, owned by Pharo Vissery. There are no sanitary facilities nor a sewerage system. The toilets about two to five metres from their homes. Although the factory owners are well aware of the conditions under which the people live, they never took the initiative to relieve the people from their misery.



As if conditions in Paternoster Bay are not bad enough, one of the factories owns a compound for migrant workers from the Transkei and Ciskei that is in such a bad condition that it has been referred to as a "concentration camp" in a letter to the "Argus" dated 13th March 1980. It houses a few hundred migrant workers, living in the most appalling conditions, during the crayfish season. There are eight people sleeping in one room, on steel framed bunks. Two people sleep on a bunk which is about 2 metres long and 1 metre wide. The base is a few planks nailed together and the mattress is a piece of felt about 1 1/2 cm thick.

The "bungalows" have asbestos walls with no ceilings in the roof. Most of the window panes are out or broken. We spoke to the only two people around, Mr Mzulunzile Mnzuphane and Mr Malilubi Gulaa, the watchmen around. They earn about R38,00 per month and they work seven days per week from 3.30 p.m. to 11.30 p.m.

The desire of the people of Paternoster to be freed from exploitation and subjection which led to their approaching the Saldanha Bay Municipality for houses, has led the people to a crossroad: that of deciding between staying where they are in a place that means as much to them as moving out means.

The Municipality agreed to have houses built for the people - but at a price. The price is that they will have to sacrifice their age old living site, which according to 'Die Burger' dated 11th June, 1980 was supposed to be developed as a holiday resort and beach for "Coloured". This development stems from the fast expansion of Saldanha and Vredenburg which may, at the end of the century, receive the status of a town or city.

Now the Department of Community Development wants to allocate a piece of land one km from Vaalplaas to be developed as a housing scheme for the people of Paternoster. But in turn, they want to proclaim the area known as Kliprug a white group area. Incidentally, Kliprug is at present a "coloured" area and houses the only church, school, post office and shop. It is also rich in beauty. Because of its geographical strategy, it has the most fascinating and breathtaking view of the whole bay. It shows the stretch of white beach with its calm waters. A holiday-maker's paradise. It is to the people of Paternoster what Fish Hoek is to the people of Fish Hoek.

Further North towards the lighthouse are the most beautiful beaches which are exclusively being used by Whites. Kliprug is the only place that breaks the unity of

whites only beaches and should this be proclaimed white, the whites will enjoy the privileges of having a chain of beaches stretching from Paternoster to Saldanha Bay.



However, the people are aware of the intention of the Department of Community Development and they are well aware of the fact that their removal might, in the end, mean more suffering to them. Therefore the reluctance to move.

The conflict at present is between those people to whom struggling and the exploitation became unbearable and those that put more value in their historical heritage. The latter use the argument that the only church, school, shop and post office are in the area which is to be proclaimed white and should they move out, they would have no access to it. However, everyone is at one with the fact that the church is but a mere building, it doesn't experience the suffering of the people, nor has it endeavoured itself in the past to try to ease the hardship of the people.

The reaction of the people of Vaalplaas, which is a white area, to the sudden involvement of the church against the removal, is such that the people see it as a conspiracy by certain individuals to keep the fishermen subjected to the factories.

They have also been promised a new church, school and other facilities in the new housing scheme.

A prominent member of the Vaalplaas community feels that the Kliprug residents have been instigated against moving by people with no understanding at all of the deprivations and hardship of the Paternoster people. When asked if he really wanted to move, he replied: "This is where I was born, where I grew up, where I learnt what I know. The sound of the sea has a special significance to me. It moves me. I will know no other home. But I can't survive here. I have to think of my children. I don't want them to experience what generations of my people experienced at the hands of the bosses. I want them to grow up as decent people and not as drunkards as I was and so many of the men of my age still are. I will move, but it will only be my body that will be moving, my heart and soul will remain here. I have to move for the sake of my children."

When asked how they will survive the kind of wages they earn in a rented or home-owners scheme, he replied that the people of Paternoster know what it means to struggle, they know what hunger is; they know all those things.



At least this time the people will sacrifice for a purpose - to have the power as workers to bargain for their labour. At least then they will be able to look for odd jobs out of season which they are prevented from doing now by the factory bosses.

His reply to the allegation that it is impossible to have houses built on the existing area is that it is nonsense. If they could build houses there with their bare hands, what not could the machines do that they employ these days in the building industry. He also suspects ulterior motives behind the deproclamations, but feels that he cannot allow these things to be a drawback to his survival.

# LIASON COMMITTEES

THE INSIDE STORY

one day, at a factory in the Cape...



The bosses told the workers to elect a liason committee to deal with their problems.



The workers were surprised, because the bosses had never worried about them before

But they elected a committee. At the first meeting, the bosses produced a constitution that they had drawn up without the committee

so the workers saw that this was not their committee at all

**CONSTITUTION:**  
 1. The liason committee is to deal with ANY workers problems except wages.  
 2. The committee cannot be dissolved, and the constitution may not be changed without the permission of management



It was controlled by management.

The bosses knew that this committee was more use to them than to the workers.



The bosses were willing to give their workers a few small things, AS LONG AS THEY DID NOT HAVE TO INCREASE THEIR WAGES!

The liason committee dealt with a few things:



But the workers felt they ignored the most important grievances.

Then the workers heard about the union, and the strength of groups of workers from different factories.



Many joined the union, and formed a union committee to replace the liason committee



but the bosses refused to recognize it

So the workers stood together and demanded to say who must speak for them



And at last the bosses gave in to their demands.

\* THE LIASON COMMITTEES HELP THE BOSSES, AND NOT THE WORKERS!  
 \* ONLY IF WORKERS FROM DIFFERENT FACTORIES STAND TOGETHER IN A UNION, WILL THEY BE STRONG!

**UNITY IS STRENGTH!  
 UMANYANO  
 UNAMANDLA!  
 EENHEID MAAK MAG!**

# 10000 tennis players join

IN 1977 an International Tennis Federation Commission visited South Africa to investigate the possible formation of one single controlling body for tennis in South Africa. At the time three tennis bodies existed, namely: The South African Tennis Union (the multinational body), the South African National Lawn Tennis Union (affiliated to the S.A.T.U. on a multi-national, federal basis) and the South African Lawn Tennis Union (a non-racial organisation affiliated to SACOS).

The I.T.F. commission covered a meeting of the three bodies in Johannesburg where they hoped that one single body would be formed. Prior to the meeting the South African National Lawn Tennis Union broke off all ties with the racist SALTU and presented a united front of all the oppressed and voteless tennis fraternities with the Southern Africa Lawn Tennis Union at the meeting. The conditions they demanded for the formation of one single non-racial tennis organisation were:

- a that the racist SATU relinquish this international affiliation and that after the amalgamation the new body apply for international affiliation.
- b that all three bodies disband to form the new organisation
- c that a moratorium on sports tours to and from South

Africa by teams and individuals be upheld.

These conditions the racist organisation were not prepared to meet, and the meeting ended in a stalemate.

The unity of purpose displayed by the South African National Lawn Tennis Union and the Southern Africa Lawn Tennis Union at the meeting led to further discussions between the two organisations. In June 1978 the two bodies amalgamated to form the Tennis Association of South Africa. This event heralded a new era for non-racial sport in South Africa. The artificially created barriers between township and locations were being broken and the apartheid face in tennis totally exposed.

Organisationally the merging of the two bodies - which brought together over 10 000 tennis players - experienced problems. For tournaments massive entries were received. The lack of sponsorships for the sports of the voteless masses prevented many players from competing in national tournaments. Due to the high cost involved in organising an inter-provincial tournament for its nineteen affiliates T.A.S.A. temporarily shelved this popular and necessary tournament.

The T.A.S.A. is a member of the South Africa Council on Sport (SACOS) and fully subscribes to the moratorium on any international sporting contact until sport is played in a non-racial democratic South Africa.

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The shelving of the inter-provincial tournament by T.A.S.A. limits the contact between the top players of the various provinces.

The Western Province Tennis Union decided to assist the top players in T.A.S.A. by staging an inter-provincial tournament on October 10-12 at the Glen Haven Courts, Glen Haven. The cost of organising a full scale inter-provincial is at this stage prohibitive and the Union obtained permission from the T.A.S.A. to stage a quadrangular tournament involving two teams from the Western Province and teams from Boland and Southern Transvaal. The Southern Transvaal team should be particularly strong, drawing players from Soweto, Newclare and Bosmont in Johannesburg.

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