More suffering as...

RENTS GO UP

"ELKE jaar die ryd rask ons liewe nou 'n bietjie swaard. Ons suffer nog meer, die Council trek die too om ons migke nog stywer. Ons het laat nie meer oor gelaat 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.

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 tariffs increases.

The Council said all increases in rentals would be limited to a maximum of R10. They said Mitchell 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 Cape 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.

Money, money, money...

SHARING the peace. Dr Allan Boesak huge Bishop Patric Matolongwe 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 2 000 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 re-elected? 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 moved 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

Hell hostels
Workers form association to fight for changes — Page 5

INSIDE GRASSROOTS

Leaving him alone
Strong support for Oscar Mptha — Page 7

Youth Express
Your last chance to enter this exciting competition — Page 11

Fight cancer
Advice to sufferers — Page 8

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

DR ALLAN BOESAK — "We are convinced we are right."
"Law and Order"

After the shooting, policeman, Billy Raiteur, while watching the dying agitated of several people, said - "He should die, he got what he wanted. He is doing break-danc-

ing". He also said, "4, julle kaffer-
tjie, julle wil mooi hard koppie wees, kyk hoe skiet die bore julie".

This kind of thing is nothing new to us. We have known 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.

Faces of grief at the Langa funeral

LE GRANGE MUST GO

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

HOSPITALS should be places of safety 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.

Grassroots spoke of a NAMDA member, a doctor working at Livingston Hospital in Fort Elizabeth. This is his story: "The police and army have moved into the hospital. They are now in charge of the hospital. They can enter any ward, bring out some cigarettes in wards where people are dying. Patients too weak to lift a glass of water are brought to them with an armed soldier guarding them.

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

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

The police 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 - they were brought to a hospital but - and had to be treated at a proper hospital. But they were too scared to go to hospital. They knew that they would be arrested."

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

"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 communal criminals. What effect can this have on them?

"We in NAMDA are protest-
ing against these things. It is impossible to live in the same society as criminals."

"We cannot allow this to happen. 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."
AGENDA
SHOCK

CMC talks of golf while watercuts, arrears in Atlantis

WHEN people of Atlantic
talk of golf in Atlantis, they
are shocked to find what was
on the agenda.

They attended the Management Com-
mmittee meeting on April 13, and
referred to the lack of water and the
water supplies of hund-
red s of families has been cut off.

Members and sup-
porters of the Atlantis Residens Association went to the meeting of the Manage-
ment Committee on Thursday,
April 13.

They wanted to speak about the fact that hundred s of Atlant-
isians’ water supplies had been cut off; but they were not allowed to discuss the matter with the Management Committee. They man-
dated to speak to an offi-
cial of the Divisional Council.

The Vice-Chairman of the Management Committee, Mr W. Daniels, confirmed that this was the case. They said they would have to have a meeting with the council.

This meeting was re-
quested by a member of the Resi-
dents’ Association the Manage-
ders had sent them a letter regarding the building of golf courses and other matters.

The Vice-Chairman of the Management Committee, Mr W. Daniels, confirmed that their matters were on the agenda. They had said they would have a meeting with the council.

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Mr. V. Gollath

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Grassroots July 1985

AGENDA

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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 workers’ cause.

Anyone who knows Bruce Springsteen’s career would not be at all surprised in fact. 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 ills of ordinary Americans.

There’s people like the black jazz poet, Gil Scott-Heron, the rap DJ, Grandmaster Flash, and Bruce Springsteen who have kept the tradition alive.

Bruce Springsteen grew up in a working class family in New Jersey where he watched at first hand the effects of unemployment, another victim of the American dream.

In 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. They were found in his latest album, ‘Street legal’, which himself he described as ‘Show a little faith, there is magic in the night’ from his first song ‘Streets of Philadelphia’.

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

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’s ‘Early in the morning factory whistle blows, man steps 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’.

Throughout the mines of fear, through the mountains of pain, see my daddy, walking through the factory gates in the rain, factory takes his hearing, ‘factory gave 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 floor 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.

Grassroots organiser sues Le Grange

GRASSROOTS organisser Mohmed Saliem Batad is claiming R5 000 from the Magistrate of Police Louis Le Grange in two security policemen.

Mr Batad, 27, of the Azanian Students’ Organisation (AZAO) at the University of the Western Cape, claimed that he was assaulted by the two security policemen, Colonels Francois C. Griesbenou and Warrant Officer H. M. MacDonald, when he was detained for two weeks in April.

He said he was held against a fence, questioned and punched in the face and stomach. He said that 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 doctors about the assault because he was taken away by Worcester to Robertson.

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

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

Colonel Griesbenou, head of the Security branch investigating team in the police, denied in court that he had assaulted Mr Batad.

He said he was held under the Internal Security Act in connection with June 1983 anniversary pamphlets.

The case was postponed to a date in October.

Mr Batad, who was handcuffed in the front seat, was thrown at the dashboard, Colonel Griesbenou said.

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THOUSANDS of municipal workers attended a meeting in the City Hall on Monday night to discuss the wage award made by the Industrial Court. After submitting wage demands on 7 May, the Industrial Court eventually made its award on 17 May 1984 — more than a year late. Some 4 000 of the total 11 500 members will enjoy 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.

Mrs Gladys Govana, speaking at the meeting, the Secretary, Mr John Ernst, said that members instructed the Executive Committee to take the Council to court, win or lose.

"We will fight to the end that our mandate is given to us. We are here now to report back to you," he said.

The councilors were not satisfied with the award, and members were more united and would continue the fight for a living wage.

At the end of the meeting, workers unanimously rose and refused to fight the council.

The members of the CTWUA totally rejected the award made by the Industrial Court. Our struggle for a living wage continues. We accordingly instruct the executive committee and General Council:
(1) to prepare completely fresh wage demands;
(2) to indorse all regrouping of posts affecting members; and
(3) to strive for the scrapping of the provision in the law which delegates Local Author-
ity work as being "essential services."
Workers have had enough of...

INHUMAN HOSTELS

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 Engcobo."

Mr. Nkathazo feels that the hostel association should 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 chiding 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."

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 (MCMA), 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 church-student organisations, community organisations and the UPD.

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-

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 it in Nyanga. Now it's Langa, Guguletu and Umlafuleni. We're still going to Paarl and Stellenbosch. We have decided to do something about the conditions in the hostels."

Mr. Super Nkathazo

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Comment

Freedom Charter: a living document

THIRTY-TWO years ago in 1953, a call was made for a United People's campaign. 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 South African People's 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 African Congress of Trade Unions went to the people.

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

Thereafter 3000 delegates, of all colours and from cities, towns, villages, farms and houses, from all the front line schools came together. Representing millions of people, they met on 25 and 26 June 1955 at Kliptown, near Johannesburg.

The people made a call to the People, the most representative gathering ever held in South Africa.

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

That was 1955. June 26 1985 marks the 30th birthday of the Freedom Charter. As we celebrate the 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 unemployment continues.

The Freedom Charter put forward the people's demands for a free and democratic South Africa. But, more than ever, white and black 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 met.

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 with the demands of 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 it is in these times of hardship, suffering and violence, the Freedom Charter offers hope and inspiration.

It is a call for the way South Africa could be — indeed must be and will be one day.

It motivates people to work for the day when that day 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 we will be able to tell you more about your views about this document.

Letter to the Editor

Unemployed want to do something

Dear Grassroots

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

Unfortunately, "charity begins at home", therefore all our citizens in South Africa can never have peace or security while a majority of South African houses are too uncompleted to be furnished.

Overcrowding is rife among the oppressed. Thousands are squattting in the streets. Families are on waiting lists with no hope of ever receiving a house given the state policy on housing. They will only house those earning less than R150 a month.

Up until 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 Vlakfontein triangle, Eastern Cape, Crossroads, Hout Bay and Atlantis. The housing crisis is a timebomb that is about to explode.

The peace and freedom demands of the people's Charter has promoted for the past 30 years is getting further out of our grasp.

At CAHAC's last AGM, the Freedom Charter was debated. 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 50th year 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

The people from the Unemployed Workers Movement believe that looking for work brings rewards. Many people are forced to become slave-wages to keep their families fed. They have decided to fight against unemployment.

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

You may 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, MANENAG 7767.

Letter to the Editor

Do you have any old pamphlets?

Dear Grassroots

We at the Centre for Adult Education and Community organisations in the Western Cape are looking for any old documents, pamphlets or newsletters which could be community organisations in the Western Cape over the last few years.

We feel it is important for us to have the people's history. By collecting different documents we can break it out and start. Many of our people's campaigns and meetings could become forgotten if it is not recorded.

We are appealing to anyone who can help us to contact: Miriam Mathews, Centre for Adult Education, University of the Western Cape, Private Bag X17, 7503. Or they can telephone you.

Thank you

Centre for Adult Education and Community Organisation (WC)

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

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

The past laws, high wages, lack of maternity rights, shortage of croches — all these must go.

But the Charter is more than a list of our demands. It also speaks to us about how we live together. It will live together in a new South Africa. In our organisations in the UDF, we must look at how we behave and work together.

How often do we find that our comrades' wives know nothing of the struggle and are tied to housework, while he goes out to organise other women? How often do we find that in our organisations we are not listened to and are expected to do all the bloody backroom work while the men take the stage.

The Charter is a document of democracy and unity and commitment. 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.

Dear Grassroots

I think the condition of the roads in Grassy Park area is appalling. It is Walter Sisulu 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 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 going to jump on us. But now they are not doing anything.

Yours for change.

Lotus River

OUR READERS' POEMS

What?

Is it 5 to 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! the noise from the board, and the bull dozers, Must it all fall in my house because bull dozers teeth are sharp!

Outside our bodies exposed to the rain and cold

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

Winnie

The Riot policeman

The sun has gone down with the last doused flame. Tonight's last bullet has singed the day's victim an hour ago. It is time to go home. The hippo crawls in a dewy air of triumph, through, around fluttering shirts and shoes full of death. Tassgassimmming.
**LET him work in Observatory’**

COMMUNITY leader Johnny Isel is due to appear in the Cape Town Magistrate’s Court on Wednesday June 26.He is facing several charges of breaking his ban on talking. 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 lift his ban so he could 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 Malmesbury 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" Leake, national publicity secretary of the UDF, Perno 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 learned 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 Isel, 28, Theresa Solomon, 38, Lucille Meyer, 23, Logan Wort, 21, Faizel Rhoda, 21 and Sharon Davids, 20.

They had all pleaded not guilty. Isel was fined R100 (or 10 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 R50 (or 125 days) with R200 (or 100 days) suspended for four years.

The magistrate was Mr. A. L. Laarher, the prosecutor was 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.

No blind or partially sighted people are totally blind. Some people can feel the difference between light and dark. Some people can see a little with the help of glasses. A few people are helped to feed themselves and to communicate with guide dogs.

Many people can be helped with a long cane. There are organizations which 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, I will show them where to put their arm or shoulder. I don't like to be dragged along because I could cut my wrist like a prisoner.

The game called "Trust Walk". You need an adult, some children of any age, blindfolds (which can be made of dark material or scarves), glasses or cups, jug, candle, small cakes, little cakes or biscuits, some cutlery, and paper serviettes

Divide the group of children into pairs. One child wears a blindfold (the blindfold is "on" 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 touch. The guide puts blind person's hand on the door handle so that the blind person can sit down and shows her the cup and biscuit with the children.

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 guide and the other child.
4. Sit at the table.
5. Eat a cup of tea or a biscuit.
6. Pour a cold drink.
7. Throw away rubbish, such as conditioners, 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 child who was the blind child becomes the sighted child by putting on the blindfold.

When everyone has had a turn, the children can sit around the table and discuss the things they have done and what they felt about such things as:

What was it like to be blindfolded? Did you enjoy your partner to do everything? What did you notice while you were blindfolded? How did it feel when you were the blindfolded? How did you know you were doing? What was it like to be a helper? How did you feel about being a helper?

FIGHT CANCER
Don't fear it

EVERY human life starts with a single cell, which then divides and multiplies billions of cells making 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 uncontrolled 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 tumor or 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. Cancer researchers are able to find out the causes of cancer that enable them to prevent or treat the disease.

It has been shown that people who normally eat a lot of fibre containing foods such as whole grains and raw vegetables, develop less colorectal cancer 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, e.g. if the rules of hygiene are disregarded. The first pregnancy of women is greatly increased by the risk of developing breast cancer.

More advice on pregnancy

There is no cure for morning sickness. With many women this problem is 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 if you go to sleep. Don't take any pills to stop morning sickness. It may harm your baby.

"I'm so constricted!
Try to eat rough foods such as white-wheat bread and unrefined mealmeal. Eat fruit with peels and drink lots of water. Laxatives and enemas may harm your baby!

The veins in my leg are amazing!

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

Try not to stand for at least one hour a day with your feet higher than your heart.

Varicose veins will get worse if you stand or sit too much. It is important to walk for blood circulation. You can make the bottom of the bed higher than the top by putting bricks under it. Also phonethoscope stockings that support your legs.

I have a discharge with stains in my panties

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

It is itchy, looks green and smells bad, it may be that you have a infection. Go to the clinic for medicines.

My breasts are very big!

Wear a bra that gives you good support with bands higher than the top by putting bricks under it. Also phonethoscope stockings that support your legs.

Remember, breasts milk until the birth of every baby!

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

Have you been unfair/unsacked?

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

But 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. 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 "unfair labour practice".

To use the law to get Mr Petersen's job back is a big job and a move quite strange. But in this case 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 it did hear it there were six things a boss must do before a worker can be put off because there is no work.

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 a record of the workers, the skills and experience and length of service;

The workers are going to be put off and their union must be given a reasonable warning of what is happening;

The choice of workers to be put off must not be done fairly;

If the worker affected is 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 on the day.

Other workers with less experience than Mr Petersen and doing the same work were not put off because they had better explanations for this.

The court ordered that the bosses act 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.

Have you been unfairly sacked?
**What a woman can do**

WE SPOKE to Liz Abraham, who has recently joined the Food and Catering Workers Union since the 1950s. We asked her what a union can do for working mothers.

*Confinement allowances are not paid for all employees in the Factory Act, there are laws for women who are pregnant in the Food and Catering Workers Union, the minimum wage is a very clear work for 130 days to qualify and permanent workers have to work for 210 days. They have to have work in one year to work in the industry.*

Confinement allowances are not paid for all employees in the Factory Act, there are laws for women who are pregnant, and they need to work for 130 days to qualify and permanent workers have to work for 210 days. However, even if they do work in one year, they cannot be paid in law. Our union has made efforts to improve this situation.

We spoke to Liz about anxiety in the workplace and how it affects women. She explained that in the past, women were often left out of important decisions and this led to anxiety and stress.

*Women face anxiety about work and they cannot deal with it. This leads to stress and anxiety.*

Women face anxiety about work and they are often left out of important decisions, leading to stress and anxiety. Our union has been working to improve this situation.

In conclusion, unions play a crucial role in advocating for the rights of working women and ensuring they have fair pay and working conditions. By joining a union, women can access the support they need to protect their rights and improve their working conditions.

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**Benefits elsewhere**

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ECC PEACE FESTIVAL

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 SANDF. They believed that the SANDF 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 SANDF.

Since then, the government has used the SANDF more and more as a weapon of control. Since October last year, SANDF troops have gone into Swaziland, Swaziland, Fingo Village, Langa, Catox, and many other areas. They have raided homes, shot and assaulted people, and set up bases in various townships.

Outside South Africa, the SANDF has been accused of attacking oil wells in Northern Angola, and has launched a raid killing 13 South African and Namibian people under apartheid and at the hands of the SANDF.

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.

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 SANDF.

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

JOB VACANCY: TOWNSHIP ORGANISER/S

A vacancy/vacancies exist on Grassroots Community newspaper for an organiser/organisers to work in the African Townships (Langa, Gugulethu, Nyanga, Crossroads, New Crossroads, Khayamandla, Mkhwanzi, Zwelethu).

The person/s will be responsible for:
2. Distribution of Grassroots.

MAILING LISTS AVAILABLE

Please mail your articles to:
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**GRASSROOTS COMPETITION**

**YOU EXPRESS**

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

_Hi! What are you doing?_  
_I'm designing a poster for the Grassroots Youth Express._

**WHAT'S THAT?**

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

YOU CAN WRITE STORIES, OR ESSAYS, OR MAKE POSTERS, TAKE PHOTOS, MAKE KEYS OR OTHER THINGS, DESIGN T-SHIRTS, DAINTY BANNERS, DO PLAYS. ANYONE CAN ENTER AND YOUR ENTRY CAN BE IN ENGLISH, XSOSA OR AFRIKANS!**

**CATEGORIES**

- **WRITE**
  - These may be documented stories, essays, statements or opinions.
  - The length of the writing must be 100 words.
  - Over 100 words: R50
- **PHOTOGRAPHY**
  - Photographs can be in black and white or colour.
  - Photos should preferably be A4, 210 x 297 cm.
  - Under 14 years: R50
  - 14 to 18 years: R100
- **POSTER DESIGN**
  - Posters must be 260 x 40 cm.
  - They may include text, collage, photographs and graphics.
  - They may be any number of pages.
  - They may be produced with water pens, pencil crayons, paint, or any other medium.
  - Age groups for the poster are age 18 years and under.
- **CRAFTS**
  - There may be any handmade objects (eg. hand公报, embroidery, decoration, woodwork, pottery, further more, oprnary).
  - The objects that feature a decoration must illustrate the theme.
  - Age groups: 18 years and under.

**FABRIC T-SHIRT DESIGN**

- This must be a design of 1 to 2 square meters, painted or embroidered.
- The design must advertise an organisation, as long as the youth theme is featured in some way.
- Age groups 18 years and under.

**BANNERS**

- Banners may be any form of cloth.
- They must be between 2m and 4m.
- Banners may include writing and graphics.
- They may advertise an organisation or group, as long as the theme is featured.
- They may be any number of pages.
- They may be printed with PVA or starch paper.

**CRAPTS & BANNERS**

- Over 18 years: R100
- Under 14 years: R50

**PLAYS & BANNERS**

- Over 18 years: R100
- Under 14 years: R50

**ENTRY FORM**

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<tr>
<th>Name</th>
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**3000 at Children's Day**

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

**ENTRY FORM**

**3000 at Children's Day**

That was the start of the International Children's Day celebrations organised by Molo Songolo and Upbeat children's magazines.

Children from all over Cape Town and in many bains came to the Festival.

For a whole day the children were entertained with music, puppetry, 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 Songolo 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 was "Children have a voice" remembering all 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 must be made to work in factories, in mines and on farms.

- Suck children die because their parents cannot afford medicines.
- 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.
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 Super 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 Pelton (2) and Faiek Davids were the main try scorers for Cities. Davids also scored a try and a conversion.

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

Western Province 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 Guguletu with winger Cliffie Booyzen, Cyril Booyzen and Frankie MoodSAM scoring the tries and Spooky September converting three penalties.

In their second game Tygerberg scored a narrow 13-12 victory over Somerset at Florida Park with September again kicking three penalties and a conversion, and Clifford Booyzen scoring the lone try for his side.

BOOM: Tygerberg beat WP Board 21-15 in their opening game at the Athlone Stadium and were then held to a 13-13 draw by Boland in Worcester.

BOOM: 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.

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 Twelve Ball Interclub Super League competition.

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

Collin Wood of Peninsula United are tops in group two with ten goals, followed by teammates Rodrick Dwyson who are on nine goals.

Tony Holt of Aaladiens is on seven, Mervyn Johnson of Peninsula United, Nasser Abdullah of Thornhill United, Cliffie Cardie of Ocean View United and Kevin Jephtha of Battwood are all on five goals.

LEADING GOAL SCORERS

GROUP 1

14 – Joseph Juta (Saxon Rovers); 10 – Andre Cooksen (Green Dolphin); 7 – Dick Booyzen (Parnell); 1 – Lance Dreyer (Riberia United); 6 – Clive du Plessis (Greenwood); Steven Frans (Crusaders); 5 – Kader Soliman (Saxon Rovers); 4 – William Rowers (Santos); Charles van der Wuijsten (Crusaders); Ferdi Davids (Matroosfontein); Mervyn du Plessis (Greenwood); Gesel Abdurrahman (Tiberia); Kevin Fortune (Bethlehem);

3 – Greg Du Plessis (Parnell); Mark Hiskie (Parnell); Ashley Barnes (Matroosfontein); Bovan Johnbon (Bethlehem); Clive October (Greenwood); Rafiok Samsonden (Bethlehem); Michael Campher (Crusaders); Ruben Jansen (Crusaders); 2 – Ismail Abdullah (Santos); Harwive Pattherson (Santos); Pali Petersen (Greenwood); Richard Johnson (Green Dolphin); Elvis Adams (Saxon Rovers).

GROUP 2

10 – Collin Wood (Peninsula); 9 – Rederrick Dwyson (Peninsula); 7 – Tony Holt (Aaladiens); 5 – Mervyn Johnson (Peninsula); Cliffie Cardie (Ocean View United); Kevin Jephtha (Battwood); Nasser Abdullah (Thornhill); 4 – Deon McInnes (Aaladiens); Boeke Solomons (Thornhill); Titus Assons (Sidneyvale); Cyril Waller (Battwood); Hugo Delacarme (Ocean View United); 3 – Francon Adams (Iida Valley); John Van Roven (Peninsula); Anthony Bailey (Iida Valley); Vincent Barnes (Battwood); 2 – Victor Davide (Iida Valley), Trevor Fortune (Aaladiens);

Jimmy Ross (Sidneyvale); Casper Arendas (Bontebok); Ernsten Ross (Sidneydale); Docien Overberg (Battwood); Clive Davids (Bethlehem); Adel Adams (Standards); Victor Jones (Bonteheuwel United).

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SA CUP A SECTION

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Group One

P W D L F A

Saxon R | 7 | 5 | 1 | 1 | 29 | 12

Referees | 6 | 2 | 1 | 1 | 14 | 10

Grassroots | 7 | 3 | 5 | 1 | 22 | 15

Parnell | 6 | 5 | 2 | 1 | 22 | 11

Bethlem | 7 | 3 | 2 | 2 | 12 | 11

Sidneyvale | 7 | 3 | 2 | 2 | 13 | 10

The Crawford-based City and Suburban Rugby Union, who have been going through a lean period in the SA Rugby Union Super 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
"WE CALL THE PEOPLE OF SOUTH AFRICA BLACK AND WHITE — LET US SPEAK TOGETHER 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 the 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 the rich owners and the 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 of children and women forced to work.
LET US SPEAK OF FREEDOM

WE CALL THE TEACHERS, STUDENT AND THE PREDICHERS
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. FAMILY AND VOICELESS. Privileged and worthless. 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.

The call to freedom

Supplement to Grassroots July 1985
Page 1
Not only dreams, demands - but rights

IT'S Friday - pay day. Farida sits at the kitchen table, her pay packet in front of her. Her head is aching. First she had been bickering, adding and substantiating - trying to find a way to stretch the food, the furniture installments. But no matter how many times, there is no way the money stretch.

We're tired. Sometimes I dream about things being different. I imagine what it would be like if we could see on TV. But really, all I wish is that I could have a decent job, one where I wouldn't have to hear the kids crying with hunger, or worry about where the money to come from.

We work hard time, in factories, mines and on the farms, millions of people slave, day in and night, standing, sitting, backs aching and heads sore. And at the end of the week, do they get paid for all that work, or work are lucky. Everyday, out of every four people wake 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 Cliskel and Transkei, it is even worse. The places are hopeless. The young have gone to find work and the old, sick and the children have been left behind.

One woman said: "When I cannot find a place, my heart wants to break. There is no idea (land and there is nowhere. Food is scarce. There is no water. The first winter I was very sick. I almost 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 'pass'. Or worse - forced onto buses back to the Transkei, to 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 homes, forced into makeshift hovels, far from our work. Swollen doorways, 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 school, mothers and fathers protest against 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 Farida, only want to live their lives peacefully and comfortably. People who have no work, who are hungry and desperate. People who are tired of living 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 work. 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 want 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 can be so.

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

TO MAKE the Congress of the People a success, many things had to be done. The I.C.C. 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 Christina Finta Tito, UDF vice- President, who was elected Volunteer-in-Chief of the Transkei branch of the ANC in 1965.

It was, the disciplinary control over the volunteers, which were the youth of the area. The volunteers, who were the backbones of the Campaign were the same volunteers of the Congress of the People Campaign.

"They were sometimes elected for certain occasions. For instance, in Langa, if I remember well, I had 145 volunteers. In such areas where the Campaign against 30 volunteers were sometimes elected to go to help in Uguwana in Nyanga 50.

"The volunteers were khaki uniformed and were seen as a symbol of discipline. Volunteers were groups of disciplined people who, besides their campaign duties, must keep the volunteers, who were disciplined in their conduct. Volunteers were designated to do the work of the organisation, unsupervised.

Wallace, a veteran from Port Elizabeth explains the qualities that were looked for in volunteers:

"Volunteers are people who actually take the initiative. A person responsible for taking the initiative. No one knows how to speak to people, what they feel. Amateurs who, between them, have to develop a way of behaving in a certain way when they meet with people. They are people who are dedicated to do the work of the organisation, unsupervised.

"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. AND in Cape Town in 1965, Professor ZK Mathews formally suggested convening a Congress of the People to draw up a Freedom Charter.

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

"Now the government cancelled that vote because 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, the now the hall is going to be used.

"But, next week, a member of the National Party, Tom Darges is going to address the meeting at Lange 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?

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

Q: What did you say?

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

Q: Was this to save time?

Tito: Yes, you know there are some people who know they are oppressed but they don't know what to do. When you ask them, what do you think? He'll say: '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. Now something slips from his or her mind that they might as well bring it up.

Q: Go it was a way of gathering full participation?

Tito: Ja. That's right.

The uniform of the freedom volunteers

Collecting the people's demands

Christmas Tito — one of the chief volunteers

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"Now the government cancelled that vote because 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 National Party, Tom Darges is going to address the meeting at Lange hall. Nobody will attend that meeting.

Now the government gets angry at that, and he cuts off on voting rights.
They came from everywhere . . . .

The people plan a future S. A.

IT WAS a beautiful day. It was a perfect day, I would say. 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 heli- copter flying just above the police raided the place.

The day Solly Esakie 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 Kipk- town near Johannesburg.

The COP started on the Sat- urday, June 25. According to the official figure announced at the congress, there were 288 delegates. Another seven thou- sand (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. Buses, lorries. 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 crowds were barefooted, 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 Afri- can elephant; the SA Indian Con- gress — the Indian fox; the SA Coloured People's Organisation — the coloured horse; the Con- gress of Democrats — the Euro- pean newspapers; and the Euro- pean trade union workers — workers of all types."

Solly Nair said: 'When we rea- ched the Congress there was a carnival atmosphere, in fact the organisation was magnificent, and was of very high standard. They had made provision for people who did not eat meat, soup with and without meat. In the Tresson Hotel, the police pro- duced the placards announcing 'Soup Without Meat.'"

Then just after two, I think, they started the session. They had a band from Johannes- burg, 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 Cape Coloured People's 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 bring it. 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 last sight of 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 thrilled to swallow."

On the second day of the COP, the police moved in. Makwembe said: Chief Luthuli 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 in the room. The people said that the South Afri- can government has now sent its delegation.

Later the military vans and the servicemen arrived. The police surrounded the whole Kipkzinfo ground. They stood with sten- guns in military uniforms and in camouflage uniforms.

A big policeman went up to the podium, stopped the pro- ceedings and said: 'You are all under arrest. Don't move!' The air was tense. The delega- tives were angry. But then Ida Mntsea 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 Sikele Africa. The crowd all joined in.

After this the COP continued, still surrounded by the police. ZINTU Malindi, now Western Cape president of the UDF, had the only Xhosa version of the Freedom Charter. The police searched the place, he took it out, tied it up, 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 ver- sion of the cogedung Charter.

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

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

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 Kipkzinfo, because my name was down as a speaker.

"I went to Kipkzinfo wearing a disguise, I was wearing a balaclava and a jacket with the collar up around my neck. At Kipkz- town they were looking for me. I stood right next to Muller, the head of the special branch. And then the chairman said: 'If I call the next speaker, I will go 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 life, I can take two or three hours before I am finished. I am 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...

There shall be peace and friendship...

There shall be houses, security and comfort...

The people shall govern...

All shall be equal before the law...

All shall enjoy equal human rights

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.
THE FREEDOM CHARTER

We, the people of South Africa, declare for all our country and the world to know:

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All national groups shall have equal rights...

There shall be peace and friendship...

There shall be houses, security and comfort...

The doors of learning and culture shall be opened...

All shall be equal before the law...

All shall enjoy equal human rights...

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 as the leading voice of oppressed and exploited South Africans. But the ANC was virtually non-existent 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, it did not have the right to form or even discuss 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 the ANC Youth League was formed, Nelson Mandela, Walter Sisulu and others were elected as 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 a big protest against the May Day Parade (the "May Day Uprising"). 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. The ANC was the chief Volunteer of this campaign. Over 8,000 people were sent 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 1958. The Programme was often characterised by boycotts, civil disobedience and militant action to win freedom.

On 21 March 1960, 69 people were killed and 115 were wounded at Sharpeville. This led to the formation of a State of Emergency. In April the ANC was banned. Thousands of ANC members were arrested and imprisoned. Many people also left the country. In exile the ANC members regrouped.

**The old congress**

FOR THE Indians who came to South Africa in 1880 to work on the sugar cane farms, life was difficult. They were paid low wages and given poor housing. They were also not allowed into towns. Because of this Mahatma Gandhi helped form the Natal Indian Congress in 1894 to fight unjust laws.

The method used to fight unjust laws was that of passive resistance. A second passive resistance was sparked off in 1913 when the government declared all Indian marriages null and void. Indian women from Natal took the streets and marched across the Transvaal border. They were arrested and imprisoned.

At the same time, women resisters from the Transvaal were preparing to march into Natal. When they arrived in Newcastle, they persuaded the Indian colonisers to go on strike. This led to the historical 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 became more militant. It called for the boycott of all European goods and for the boycotting of all apartheid laws. They also distributed study notes and pamphlets on political issues to activists.

The Congress of Democrats (COD) was formed in 1952. It was a political party aimed at those whites who wanted to change the apartheid laws. The party was split in 1960 and the National Party took up its policies.

The role of the COD was to support the Congress movement and inform whites about apartheid. They tried to persuade whites that all blacks wanted to be integrated into one state.

**Bringing in the workers**

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

Within the 1950's the government changed its strategy. They said black workers could have liaison committees. This committees could not negotiate with the trade union leaders could not attend meetings. If black unions organised along racial lines could take part in these liaison committees.

Conservative trade unions accepted this government policy. They had been involved in the Tri-Union Council of South Africa (TUCSA). But many democratic unions refused to accept this policy. In March 1965 representatives from 18 trade unions met. They united to form on non-racial and democratic movement. In this way the South African Congress of Trade Unions (SACTU) was born. Some of the big unions which formed SACTU were the Forest and Catering Workers Union and the National Union of Laundry, Cleaning and Dying Workers Union.

In 1967 SACTU launched its most important campaign: the Meat Workers' Strike. The strike lasted for 13 days. SACTU took part in collective demands for the Freedom Charter. At the Congress of the People, two SACTU members, Billy Nair and Ben Turkos proposed the clause "The land shall belong to the country's wealth." After this SACTU joined the National Assembly and 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 founding membership of 36 members in Durban between 1957 and 1968, SACTU recruited 100,000 workers. They formed unions for dock workers and rail workers. SACTU also joined the National Congress of South Africa. In 1958 SACTU also joined the National Congress of South Africa. SACTU represented the workers in the ANC Congress of South Africa. In 1958 SACTU also joined the National Congress of South Africa. SACTU represented the workers in the ANC Congress of South Africa. SACTU represented the workers in the ANC Congress of South Africa. SACTU represented the workers in the ANC Congress of South Africa. SACTU represented the workers in the ANC Congress of South Africa. SACTU represented the workers in the ANC Congress of South Africa. SACTU represented the workers in the ANC Congress of South Africa. SACTU represented the workers in the ANC Congress of South Africa.
"Every clause is for women"

DOES the Charter say anything about women's lives and demands? Cheryl Carolus of the UDF and UNP said: "To say that women's problems are not reflected 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 the home is a woman's place, or the model of men as breadwinners and women as homemakers. If we want women to govern too then we must include them.

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

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

More specially, the law before the law has a special meaning for women in South Africa because the marriage laws which 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 freed 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.

"The true road to a people's culture"

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

These were the people's delegates. Like the people they can hear what we are saying and mean what we say. 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 Sotho, Xhosa, Gwemani, Tamil, Afrikaans, Shangaan and many more languages. We are building one united South African people's culture but the Freedom Charter also understands that building cultural unity also means including all differences.

The apartheid government wants us to believe that you can be a Zulu, or a Sotho, or a Tamil and at the same time we are One South Africa. We must be careful not to make the same mistake in reverse gear.

The people's culture is not unique to South Africa. In fact, South Africa does not mean banishing different cultural traditions, even those that identify with other countries. The Congress of the People showed that people can proudly show their own mother tongues, their own traditional dress and customs, 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."

"Our struggle for freedom is a struggle for a people's culture."

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, 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 reigned 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 their country, there would be no war.

But the Charter does not only talk about rights 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 bombarded 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 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 Africa nation, and to join hands with the masses 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-subs 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 1950.

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 1982, the Freedom Charter began to re-emerge. "People started talking 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."

At mass meetings began drawing demands from the Charter. Articles on the Charter appeared in news bulletins and newsletters. The Charter became the focus of organisations like Azasas and Cosas. More and more organisations began adopting the Freedom Charter. 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.

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 Zulu. Volunteer members distributed these all over the country and members of youth groups were set up to discuss and explain the Charter.

There was very little coverage of Congress in the commercial papers, so the Charter had to be published through pamphlets and posters. The Congress movement was well-organised. Big meetings were held to tell people what had 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 1985 they arrested 150 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 (1985-1986) the court said that this was not so. All 150 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.

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

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