S.A. Bureau of Racial Affairs

20/9/75 - 31/12/81
Whites-only towns planned by Sabra

Cape Times Political Correspondent

THE VERKRAMPE CONTROLLED South African Bureau for Racial Affairs (Sabra) is investigating the establishment of Whites-only towns and regions independent of Black labour.

This ambitious proposal was given the go-ahead by the Sabra Council at its annual meeting in Stellenbosch this week.

According to Sabra's Director, Dr. J. Jonste, the intention is to establish new towns that would be reserved exclusively for White occupation and which would depend entirely on White labour.

He told theburger that it was the intention to obtain immigrants from Western European countries to replace the Black and Brown labour to which South Africans had become accustomed.

Whites moving into these areas must know that they did so as a matter of principle and that the towns and surrounding agricultural areas depended on their labour.

"The circumstances concerning our future and the maintenance of our identity are becoming so serious that we must have these alternatives in view," Dr. Jonste said.

Sabra has been under Verkrampe control for some years and there have been signs recently that the organization is becoming increasingly alienated from official Government thinking.
"Blackening" worries Prof.

PRETORIA — If the continued growth of the Black community in the White areas could not be reversed, by settling at least 10 million Blacks in their homelands by 1988, there could not be any question of the survival of the Whites in South Africa, Prof. C. W. H. Boshoff, chairman of Sabra (South African Bureau for Racial Affairs), said yesterday.

Reading a paper on "the Black labour force in the Republic" at a symposium on farm labour organised by the Transvaal Agricultural Union at Silverton, near here, Prof. Boshoff said it would cost from £300 million to £1 billion a year to win "the struggle for the survival of the Whites in South Africa."

Prof. Boshoff said that if the inflow of Blacks were merely stopped, he foresaw a radical Leftist agitation developing.

Quoting census figures, Prof. Boshoff came to the conclusion: "The Blacks who originally came as employees into the White areas developed into a Black community of which less than 50 percent is economically active while only 25 percent is concerned in actual production and about 10 percent in agriculture."

Referring to the shortage of White labour, Prof. Boshoff said it was due to the fact that Whites were needed to provide amenities, services, education and hospitalisation for an ever-growing Black population.

With the upgrading of Black wages, demands for these amenities also increased, resulting in the total exhaustion of the White labour force.

Blacks were taking over from Whites at the rate of 12,000 jobs a year. "In this dilemma the Whites will have to think again on their future," he said.

"They will have to allow themselves to be led by principles, not by what is practical. They will have to stop the process of Blackening of their country and reverse the process. Separate development means the settlement of each nation in its own homeland or it means nothing."

He said a change should come about in soil utilisation in homeland farm lands. White farmers should work for periods of up to three months there to teach the Blacks farming.

(Sapa.)
Rates of pay adequate?

Pietoria Bureau

Are you paying your servant an adequate salary? Sue Gordon of the Domestic Workers and Employers project at the SA Institute of Race Relations said the minimum a totally unskilled domestic worker should receive was R30 a month.

If the worker had some particular skill — for example if she was a good cook — her salary should be between R80 and R90 a month. Domestic workers who did not live on the premises should be paid R10 above their monthly salary, and receive, in addition, food and travelling expenses.

"And if employers are already prepared to pay about R30 a month they should cut their employees' working hours by half," she said.

A mini-survey showed:

- Mr and Mrs A, of Brooklyn, pay their maid R85 a month. Her duties include making breakfast and looking after their small child during the day and washing, ironing and cleaning.

- The maid lives in a communal house with three other young working people. His maid works from about 6:30 to 3:30 pm. She makes the bed, cleans the house and does the washing and ironing and is paid R30 monthly with free board and lodging.

- Mrs B of Muckleneuk has a maid once a week to do the washing, ironing and cleaning. For this she receives R3 and food.

- Mr C lives in a communal house with three other young workers. His maid works from about 8 am to 5:30 pm. She makes the bed, cleans the house and does the washing and ironing and is paid R30 monthly with free board and lodging.
The cash gap is still there

Arthur Rose

The South African Reports

But the cash gap is widening.

The extent to which wage gaps are closing...
Sabra produces a hardline plan

By Hugh Leggatt, Political Correspondent

A hardline apartheid plan that proposes three separate Governments for whites, Indians and coloured people based on their own land areas has been drawn up by the influential South African Bureau for Racial Affairs (Sabra).

The key to the proposal is the maintenance of undiluted white sovereignty, mutually also over matters of common concern to coloured people and Indians.

The Sabra committee that drew up the plan criticises the Government's constitutional proposals for introducing a form of power-sharing at the level of the Council of Cabinets and for introducing integration in the public service in departmental dealing with matters of common concern.

The sovereignty of the white Parliament would be harmed by the requirement that the coloured and Indian Parliaments should have a say in legislation over matters of common concern, Sabra says.

There should be three separate Parliaments with their own public services. They would have sovereignty over their own affairs in prescribed land areas.

Government departments, such as Foreign Affairs, dealing with matters of common concern should come under a Minister from the White Parliament and be differentiated into sectors for each group with a view to each separate Parliament finally getting its own department.

The State President should be chosen by the White Parliament and not by a mixed electoral college and the Government proposes in its constitutional plan.

Sabra says a Council of Cabinets is unacceptable as a binding factor on all three Parliaments and proposes a continuation of the idea of mixed Cabinet committees in which coloured people and Indians would have only advisory powers.
Sabra stand in clash with PM
Donations to Sabra were approved says director

By Craig Charney

The controversial donations of black Administration Board funds to the South African Bureau of Racial Affairs were approved by township community councils, according to Sabra's director Dr. Chris Jonste.

The donations were in each board's budget, and the budgets were approved by the community councils, he told an African morning newspaper.

Dr. Nitho Moltana, chairman of the Soweto Committee of Ten, reacted sharply to the disclosure.

"I can't find words strong enough to condemn a council like that."

He termed such donations "contributions to an organization that contributes to the misery of the black man."

When asked to justify Sabra's acceptance of funds from the cash-strapped administration boards, which say they are short of funds on bank services, Mr. Jonste replied: "Man does not live by bread alone."

Mr. Jonste also said that Sabra was not the only organization to receive grants from the administration boards.

Obed Musi, writes that

Mr. Shadrack Simba, the Daveton Community Councilor who has led a relentless campaign against the shortage of houses in the East Rand, this morning reacted sharply to the Sabra receiving funds from Black coffers.

SUFFERING

He said: "We are suffering a great deal because half the time the East Rand Affairs Board says it has no funds and now they go flinging money around to anti-black organizations like Sabra."

The chairman of the Broederbond, Professor Carel Boshoff, strongly denied today that the channelizing of black administration board funds to Sabra implicated the secret nationalist body in any way.

BRUSHED ASIDE

The Minister of Co-operation and Development, Mr. Piet Koornhof, brushed aside a reporter who approached him earlier today for comment about the administration boards grants to Sabra.

A senior aide of Mr. Koornhof's said, however, that the minister might be issued after Members of the Soweto Community Council were surprised to hear that they were funding a Broederbond-linked organization.

Mrs. Martha Taylor said: "I know nothing about this. I am certainly going to investigate. It would be a scandalous thing if we voted funds for a body like the Broederbond or its front."

Mrs. Violet Petzietuma said: "If these reports are correct then I can only say it is a shame."

"We cannot build even one house because there are no funds only to find that we are giving money to people who are supposedly, experts on Black problems."

"This is a repeat, a shameful scandal."

Attempts to confirm whether the Soweto Council actually approved a contribution to Sabra by the West Administration Board were unsuccessful.

Mr. David Thebechale, chairman of the council, is in the US, while the vice-chairman, Mr. Touka Mkhaya, could not be reached.
Sabra funded from Soweto rent money

THE spirited fight against increased rentals by Soweto residents was yesterday intensified by revelations that the West Rand Administration Board funded the South African Bureau of Racial Affairs (Sabra) using residents' rent money.

Sabra, which is run by the Afrikaanse umbrella organisation, the Broederbond, was reported to receive 25 percent of its R200 000 per annum income from Administration Boards throughout the country.

The leader of the Soweto Civic Association and chairman of the Committee of Ten, Dr Nthato Motlana, told a packed hall at the Emdeni St Matthew's Anglican Church that Soweto residents' money was used to promote institutions aimed at maintaining their oppression.

This and many other factors, he said strengthened the resident's case against increased rents.

"We cannot forget that we were forcibly brought to Soweto and therefore refuse to pay for its development. The Government must pay for its fun," he said.

Dr Motlana also announced the start of a special "fighting fund" to assist SCA projects. He said the primary function of the fund would be to fight the rent increases.

He donated R20 to get the fund off the ground and each member family of the SCA was requested to donate R2.50.

He said black people despised the tactics used by rulers of the land to make them dependent on handouts. This denied them the right to decide their destiny, he said.

"We can't fight this war unless we have our own money. If we put together our meagre earnings in this 'fighting fund', we can be assured of some headway," said Dr Motlana.

Dr Motlana said the information about the funding of Sabra, which is headed by Dr Verwoerd's son-in-law, Professor Carel Boschhoff, has helped the fight against unjustified rent increases.

This has proved that there was no need to overcharge residents on unfounded claims, he said.

"The people of Soweto cannot be made to pay for the formation of independent homelands. They cannot be charged for the development of Soweto either, because they are not responsible for its existence," he said.

Dr Motlana also said the fight against the rent increases does not mean that the people do not want electricity or the improvement of related services. "Let the government finance the improvement and development of this great labour camp. We are not paying a cent more in rent money," he said.

By CHRIS MORE
Administration board contributions to the South African Bureau for Rural Affairs will be discussed with the boards and Sabra by the Minister of Cooperation and Development, Dr. Koornhof.

This was announced in a statement issued by Dr. Koornhof today after the matter had been raised in the Cabinet.

The Cabinet had laid down the following guidelines, he said:

1. All money at the disposal of administration boards has to be used for the direct advancement of the interests of blacks.
2. The question of contributions to Sabra will be discussed with the administration boards and with Sabra by Dr. Koornhof.
3. There will be a penetrating investigation into the whole question of contributions by the State and State institutions to non-State institutions other than Sabra.
MUCH as we would like to congratulate Mr. Piet Koornhof's decision to take up the issue of black monies lining the pockets of ultra-rightwing organizations, we insist this is just not good enough.

We were scandalised that monies from the boards should go to coffers outside the board's administration. We were even more scandalised that such money should be used by an organisation like SABRA.

Mr. Koornhof has correctly said that monies from the boards should be used in matters affecting the welfare of the black people these boards administer.

The point at issue however is that our boards are so much part of the system that we are wondering if they are really operating for black interests, rather than for the government's.

In the past we have watched the maladministration going on under these boards with alarm and dismay. We have noted that blacks should rather be given the option to administer themselves, not under pseudo-governmental bodies like the councils, but by the real leaders of the people. This has been scoffed at, and many is the time that men like Dr. Nkomo and Molana have been accused of mischief for refusing to operate under government bodies.

The boards have proved themselves to be incompetent in administering the monster of townships created by their boss, the government.

We are sceptical about other monies that we are expected to pay now that the scandal of black monies going to Afrikaner organisations has been exposed.

We demand now that the government also looks into the rise in rent in Soweto, the rise in fares PUTCO has been threatening to institute, and rent increases in all other townships under the various administration boards.

There have been stories of certain boards channelling monies from their townships into homeland infrastructures, stories we are often forced to believe.

It is indeed adding to insult to imagine that money which should be used to develop those boroughs like Soweto is instead used for other secret operations.

Soweto will only be able to meet her increases in whatever services we have, if we are given a chance to become viable. As it is, all the earnings from the township are channeled back into the greater city of Johannesburg, and for the beer-halls and bottle stores run by the boards, Soweto is stone broke.
Koornhof puts stop to Sabra funding

ADMINISTRATION
Board funds may not in future be used to finance the South African Bureau of

Racial Affairs (Sabra). 10/1/85

This is the effect of a statement made yesterday by the Minister of Co-operation and Development, Dr Piet Koornhof.

Dr Koornhof said the cabinet had laid down the following guidelines concerning the question of administration board contributions to Sabra:

1. All Administration Board funds must be used for the direct advancement of the interests of blacks.
2. The question of contributions to Sabra will be discussed by Dr Koornhof, the administration boards and Sabra officials.
3. There will be a thorough investigation into the whole question of contributions by the State and state institutions to non-state institutions such as Sabra.

According to newspaper reports, it was alleged that thousands of rand collected from blacks every year were channelled to Sabra through administration boards Sabra is a Breederbond front organisation.

The money, reports claimed, was channelled by officials serving in the administration boards. Many of these officials, it was alleged, are also Breederbonders.

Several of these officials were reported to be serving both on the administration boards that channel the money and on the board of Sabra, that receives it.

Aims

One of Sabra's principal aims is to promote the creation of an exclusively white "homeland" in the north-eastern Cape. Chairman of Sabra, Professor Carel Boshoff, is also chairman of the Breederbond.

Newspaper investigations disclosed that at least R40,000 was given to Sabra each year from revenue accounts of the administration boards, which controls the lives of urban blacks. The amount was said to be providing about a quarter of Sabra's annual income.
Koornhof to probe Sabra donations

Johannesburg: The Minister of Co-operation and Development, Dr Piet Koornhof, will launch a full investigation into the controversial donations to the pro-apartheid Sabra organisation from black administration board funds.

The decision follows cabinet talks on the issue.

In a statement issued in Pretoria yesterday, Dr Koornhof said he would be discussing the question of contributions with the administration boards and Sabra.

This action comes in the wake of a storm of protest from prominent members of the black community politicians and other civic leaders after disclosures that for years Sabra had been receiving money collected from blacks.

"Encouraged"

Mr Helen Sizman, opposition spokesman on urban black affairs, said she was encouraged by Dr Koornhof's statement and repeated her demand that the contributions be stopped immediately because there was no justification for them.

Although the donations had to have ministerial approval, Dr Koornhof did not say whether he had sanctioned the funds being given to Sabra.

Dr Koornhof could not be reached for comment yesterday.

Dr Chris Jooste, director of Sabra and a member of the Boereband, confirmed that the donations had to have ministerial approval in the "right-wing organisation" which developed intellectually.

Dr Koornhof said the whole question of contributions by the state and state institutions to other non-state institutions would be gone into thoroughly.

He said that all funds at the disposal of administration boards had to be used for the direct advancement of the interests of blacks.

Dr Jooste said Sabra complied with this rule because "everything we do is in the interests of blacks."

Dr Koornhof said Sabra worked for the advancement of blacks by promoting education, economic interests, and consultation.

He declined to comment on the forthcoming discussion with Dr Koornhof on the donations or on whether he felt there was a need for a full investigation.
Opinions differ on gifts to Sabra

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There has been a storm of protest from black leaders, as well as white opposition spokesmen, since it became known at the weekend that administration boards had given at least R40,000 each year to Sabra from their revenue accounts.

This provided about a quarter of the annual income of Sabra which has been described as a Breederbont front organisation.

Only the Western Cape Administration Board did not give money. But Dr Chris Jooste, Sabra's director, says that it is not certain administration board funding of Sabra will cease.

He said that Dr Koornhof had announced only that he wished to discuss the contributions with Sabra, not that they were definitely to end.
The Administration Board for the Central Transvaal has given R5 000 to the South African Bureau For Racial Affairs (Sabra), during the board's current financial year.

This was confirmed by Mr D C Mouton, a senior official of the Administration Board, during an emotional debate of the Atteridgeville/Saulsville community council yesterday.

"We want to emphasise that we condemn the donation in the strongest possible terms," said Mr Z Z Mashoo, outgoing Chairman of the council. "The money could have been used to balance the town ship's financial books."

Mr Mouton said the administration board "regularly makes donations" to Sabra and various other organisations. He listed a number of bodies, including Santa, (the South African National Tuberculosis Association), and a number of sports organisations.
New row over cash that Sabra gets from boards

BY MARIA SBOROS

SABRA, the South African Bureau for Racial Affairs, has launched a fund “to keep it independent from the Government”, but still hopes to receive money from black administration boards.

This announcement yesterday by Sabra’s director, Dr Chris Jooste, has renewed controversy over the Government’s practice of giving black administration board money to the Rightwing organisation.

Dr Jooste said Sabra had established a fund “to keep Sabra independent from Government control”.

He said contributions from the administration boards were not Government money “in the usual sense”, because they derived from the public.

Dr Jooste said there was no certainty that Sabra would still get the controversial donations, but added that the organisation “hopes to continue to get the contributions”.

He said more than 90% of Sabra’s income was in donations from the administration boards and private enterprise.

The donations fluctuated, so the organisation hoped to establish a fund of R1-million to make a substantial part of Sabra’s income secure and ensure that it remained independent of Government support.

Sabra members, as well as the public, would be asked to contribute to the fund, to be known as the H F Verwoerd Fund, Dr Jooste said.

He added that Sabra was still committed to working towards peaceful race relations within the framework of apartheid.

Yesterday Mrs Helen Suzman, Opposition spokesman on urban black affairs, said she would do her best to see that Sabra did not get the money.

“Every penny collected from the administration boards should be spent on improving the living standards of urban blacks and should not go towards an organisation whose main objective is to destroy the Government policy,” Mrs Suzman said.

Bishop Desmond Tutu, general secretary of the SA Council of Churches, called on Sabra to remain truly independent by refunding the money collected from administration boards.

“Whatever way you look at it, that is State money,” he said.

He said he “doubted” that the organisation was truly independent and added its leaders were continuing “to live in a cuckoo land” by insisting that apartheid was not detrimental to good race relations.

Sabra effectively developed intellectual justification for Dr Verwoerd’s apartheid policy. It is headed by the Brederoendhoof, Professor Carol Boshoff, Dr Verwoerd’s son-in-law.

Dr Jooste is also a member of the Brederoendhoof.

Last year, after a storm of protest when it was disclosed that Sabra had been receiving money from the boards, the Minister of Co-operation and Development, Dr Piet Koornhof, promised an investigation.

This investigation, the effectiveness of which can be questioned in terms of the alternatives programmes so that choices can be made, has yet to take place.

The investigation is part of the larger issue of the effectiveness of government aid to non-governmental organisations (NGOs).
Official proposes resettlement plan

Staff Reporter

A SENIOR administration board official has proposed the programmed resettlement of black South Africans from the "white" areas to the homelands.

Dr W S Snyman, chairman of the Highveld Administration Board, says the resettlement programme should be aimed at reducing the preponderance of black labour in the "white" areas and, thus, the biggest share of jobs in these areas.

Writing in the April issue of the Journal of Racial Affairs, published by the South African Bureau of Racial Affairs, Dr Snyman also called for the freezing of extensions to black residential areas in the "white" cities and their eventual replacement by the building of additional housing in the national states.

He also called for a resettlement "blueprint" (grandplan) which would promote:

- The creation of new cities within the national states
- Consolidation of the national states into "economically viable fathertand"'s
- The development of new industrial areas and job opportunities

He proposed the "elimination" of idle and unproductive black workers, and mechanization and immigration as methods which could be employed to reduce the number of blacks workers in the "white" areas.

The number of blacks in "white" areas was three times "each nation under its own authority," he said.

The blueprint should uphold the principle that political rights should be enjoyed only in the national states.

It should also aim at reducing the number of blacks in "white" areas by providing them with a good livelihood in their own national states.

Many people shrink from the relocations of such a blueprint because of the sacrifices which it would require. They would prefer to accept power-sharing in one state, but it is doubtful if the implications have been considered.

Suicide

"It would mean national suicide for the whites and the question which must be posed is whether any sacrifice is too big to avoid this," Dr Snyman said.

He said businesses and officials should be mindful that the training of blacks for managerial posts, the creation of understandings for black consumers, the mobilization of black manpower and the creation of job opportunities and tapping of black spending power should be oriented to the black national states and was "theirs due." Despite the existence of homelands blacks had moved to the "white" urban and industrial areas at a high tempo. Population increase in the black areas should be attributed largely to the efforts of the authorities.

He said several new big cities with modern facilities and an inherent growth potential were needed to serve as "living symbols for nation building".

Common bonds

An "own fathertand," he said, was fundamental but not sufficient for the survival of a nation. Common bonds within a society were "a long and spontaneous process of biological contact and spiritual union" and were indispensable for the preservation of a nation.

These bonds were strong enough to keep a nation united even if deprived of its territory. It is held by such bonds, which are the struggle to maintain or reform one's territory, or to get a new territory in the case of the Afrikaner's history.

An individual with a nation that determined his thoughts, relationships and activities, whether he was situated in his own territory or that of another nation. Dr Snyman said.

I.C.B. during the period of this study, from the mid-1960s which was used in 1929 to the eighth revision which has been used since 1968, between...
Sharp CoL rise could aid guerrillas, says professor

By Joubert Malherbe

GOP increases in the cost of living, which have led to large-scale poverty, was one of the prime causes why guerrilla warfare could succeed in South Africa, Professor Herman Venter, of the department of criminology at the University of Pretoria, said yesterday.

Speaking on "The terrorist onslaught against South Africa" at the youth congress of the South African Bureau of Racial Affairs (Sabra) at Nylstroom, Prof Venter said the increase in the cost of living in the country was a problem which had to be solved urgently.

He said blacks in South Africa earned more, and enjoyed greater prosperity, than blacks elsewhere in Africa.

He expressed concern at the fact that people were moving away from the rural areas and said the deserted farms could form routes for insurgents who wanted to infiltrate the Vaal Triangle.

The African National Congress had set 1989 as the "target year" in which it was going to launch a full-scale attack in South Africa, but the conduct of South Africa's forces in Mozambique and Angola, had caused the ANC to delay this onslaught.

Prof Venter said security measures in the private sector and in residential areas were inadequate and called for better preparation against the onslaught on the country.

Speaking on labour relations in South Africa, Professor J Opperman, of the National Manpower Commission, told the congress that the acceptance of an integrated economic system had led to blacks aspiring to gain political rights.

Blacks could not live a part of their lives in an integrated economy and remain in separate compartments in other sectors of society, Prof Opperman said.

He said the role which the economy could play in solving serious political problems was being over-emphasised.
State cuts out Sabra funds

By William Saunders - Meyer

WISLISH D-area - Front South African Diprson of逼lal affairs is being bureaucratically slow in processing the thousands of requests annually received by its administrative offices.

Although the government has never made a public statement to that effect, an inquest initiated by the "Nhase Mzimba" has revealed that the offices are being flooded with an avalanche of requests, in the form of letters, phone calls, and personal visits.

The Diprson has attempted to deal with the requests by implementing a new system, which has been met with widespread criticism.

The new system involves the distribution of forms, which are required to be filled out in detail by the applicants.

In addition, the Diprson has introduced the requirement for all applicants to provide evidence of their identity and residence, which has led to long waiting times and frustration among applicants.

The Diprson has also been criticized for failing to provide adequate resources to its administrative offices, which has resulted in delays and inefficiencies.

Despite these issues, the Diprson has maintained that it is committed to processing the requests as quickly and efficiently as possible.

Broederbond now faces bankruptcy

This was confirmed by Professor Broederbond's administrative board, which faces a significant funding shortfall this year.

The board has acknowledged that the organization's financial position has been worsening in recent years, due to a decline in contributions and a rise in operational costs.

A statement from the board reads: "We have reluctantly come to the decision that we cannot continue to operate at our current levels without significant funding support from our members and supporters."
Political Staff

No administration boards had made any donations to the South African Bureau for Racial Affairs (Sabra) in the first six months of the year, the Minister of Co-operation and Development, Dr Piet Koornhof, said yesterday.

He was replying to a question tabled in Parliament by Mrs Helen Suzman (FFP, Houghton).
Population crisis looms as women fill more jobs

Finally, the assessment shows the effect on the EPS of American workers required to capitalise interest in 34 from 15th December 1979.

OF THE FASB'S NEW RULING

It warned that by the year 2020 the average age of the white population would be 39 years and eight months — which meant a corresponding rise in the mortality rate.

If one takes cognisance of the fact that there are 900 000 women in the labour force and that there is great pressure on others to join, then, together with the confirmation of the family planning propaganda for whites, a complete breakdown of white growth cannot be ruled out," the letter said.

Stagnating

While the black labour force was growing steadily, the "stagnating" white labour force still had to create job opportunities and provide training.

And whites still had to man the technical and highly skilled posts in the country, which meant they could no longer be used to manage black administration and services.

For these reasons, Sabra supported the training of blacks for skilled and technical posts.

"The heavy administrative burden on whites has led to a state of affairs where they cannot even manage their own civil service and there is a danger that they will lose the heart of their own determination," the letter said.

296,83%, to a minimum decrease of less than 1%. Obviously,
Warning on white birth-rate

Staff Reporter

THE South African Bureau of Racial Affairs (Sabra) has warned white South Africans that the decline in the white birth-rate and immigration has "serious implications" for their continued existence.

Delivering a joint annual report, the chairman, Professor Carol Boshoff, and the executive director, Dr C J Jooste, said the bureau would continue to monitor the situation closely.

They thanked the Department of National Education for its "real support of Sabra's work", especially on youth projects and congresses. The department gave Sabra R340.53 for the financial year ending on March 31 — R338 less than the previous year.

In other sections of the report, Professor Boshoff and Dr Jooste:

- Said it was "dangerous" to interpret President Reagan's election victory as a victory for separate development, as this would "weaken our preparedness".
- Warned that the "spiritual assault against whites has increased sharply and the way in which it is being launched from within our own ranks is disturbing".
- Reaffirmed their belief that "separate development is the whole answer" and that "the choice is between separate development and integration".
- Warned that arguments in favour of scrapping of job reservation, the implementation of merit selection and the belief that white children should get to the top on their own initiative had been shown to be historically "fraudulent" and were misleading the youth.

They expressed concern at the "open propaganda" aimed at "granting" the coloured people general and municipal voting rights. Thus posed a grave threat to peaceful race relations in South Africa.
INTER-GROUP RELATION

1989
DURBAN — Security forces — comprising policemen and soldiers — yesterday established a base in Inanda-Newtown following requests from residents for them to move in to halt the ongoing violence, involving attacks on the houses by armed gangs.

A senior spokesman for the South African Police in Port Natal, Major Charl du Toit, confirmed yesterday that a centre had been established in the area.

However, Maj du Toit denied reports that it was the South African Defence Force that had moved in. He said he would know by today how many people were involved in the operation.

Brigadier J H Pretorius of Natal Command said security forces including policemen and soldiers had moved closer to the "troubled spot" to "cut response time".
Anti-halaal campaign ignored

A RIGHT-WING campaign against halaal products has made little impact on major supermarkets.

The campaign, launched by the Rev. Soon Zevenster of the Evangelical Reformed Church in Bellville, has drawn an angry reaction from Muslim leaders.

He has also called on supermarkets to withdraw products bearing halaal stamps.

The country's leading supermarkets, OK Bazaar, Checkers and Pick 'n Pay, appear to have defied Zevenster's call.

OK Bazaar's PRO Mrs Honey Brian said it was the manufacturers' sole right to decide whether the halaal mark should be removed from products.

The manager of Pick 'n Pay's Claremont branch, Mr E. Zilis, said: "We now separate these products from others in the supermarket. However, this is not general practice. It may differ at other supermarkets."

The Muslim Youth Movement (MYM) said the anti-halaal movement was "yet another indication that the anti-Islamic sentiment among right-wing Afrikaners was still rife".
Fears about the status of black immigrants in Europe grow as new legislation planned for 1992 comes closer. In Paris VIVEK CHAUDHARY, of the London-based black newspaper The Voice, met some of those who suffer racism in that rich and cultured city and learned about the work of pressure group, SOS Racisme.

No bed of roses for blacks in Europe

In the early hours of the morning of Monday, December 19, 1988, two bombs exploded on a bus near Marseille in the south of France, killing two people. But what really made this attack significant was the fact that in France was the bomb exploded in a hostel for Tunisian students and, just hours after one of Europe's largest riots, racist attacks had ended. And those who planned it were suspected to be right-wing extremists, waging a hate campaign against immigrants in France.

The day of the bomb explosion I was due to interview Harlen Dean, head of France's main antiracist organisation SOS Racisme. The attack brought to the fore the issue of immigrate racism in France, which thousands of French immigrants face in the first years of their stay.

"The worst racist attack for a long time," said the receptionist at SOS Racisme's offices in Paris. Th...
SA Jews and apartheid

The black-Muslim alliance and anti-Jewish stance they discovered in their research is more than a result of the barriers of apartheid. "It reflects a wider international trend," says California-born Hoffman, who came to SA three years ago to research Islamic conceptions of social justice.

"The whole Middle East view of Jews as the worst of the exploitative capitalist class is part of the enormous anti-Israel propaganda being spread throughout the world. The SA-Israel link is highlighted to delegitimise both countries and show them to be the pariahs of the world," he says.

"We've been told specifically that the whole Israel-Palestinian-oppression-Zionism-racism-blacks-homelands-territories thing has been used as an education tool by Islam to show the evils of apartheid and convert blacks en-masse to Islam. The use of the Middle East issue in South African politics causes unnecessary problems in an already divided society. It should be kept out of the South Africa debate," says Fischer.

Most black leaders took pains to separate Zionism and Judaism. But this is unrealistic, say Fischer and Hoffman. "Israel is not just a political regime, as blacks believe. It is the raison d'etre at the core of Jewish identity," they say. "Saying Zionism is racism is accusing Jews of being racists and asking Jews to renounce Zionism is asking them to give up their essence."

TANIA LEVY
Project aims to break down barriers

Township ‘encounter’ to be held in E Cape

By Winnie Graham

Opportunities for black and white South Africans to meet in each other’s homes are once again being planned by Koffonia South Africa and the National Initiative for Reconciliation (NIR), the organisations which planned the “Mamelodi Encounter” last year.

More than 200 whites spent several days in the black township near Pretoria last May while blacks were accommodated at the homes of white families. The experience was hailed as a major success.

Mr John Tooko, director of the Christian Leadership Training Centre and one of the co-ordinators of the Mamelodi Encounter, said the whites who stayed in the township had not had a single bad experience.

“We each one of us had a wide range of contacts, meeting not only our hosts but their friends and neighbours, people in the taxis and in the streets,” he said. “We were given a marvellous welcome.”

Now similar “encounters” are being planned in Atteridgeville, Pretoria and in New Brighton, Port Elizabeth. There are also moves afoot to arrange stayovers in Soweto, near Johannesburg, and in the townships of Maritzburg.

The encounters are being arranged by Koffonia and the NIR because “poliarisation in South Africa is increasing and full-scale violent conflict between the rulers and the ruled seems unavoidable,” according to a statement.

“White people are particularly ignorant of the conditions in which many black fellow Christians live and hence cannot comprehend the frustrations, fears and aspirations of black people,” the statement said.

“On the other hand black people commonly experience whites as employers and see them only as oppressors. The opportunity for real friendship and understanding across the colour line is rare.”

The statement said the experience was usually the beginning of a lifelong process of personal change.

Mr Tooko said a minister in Port Elizabeth recently asked his congregation how many had visited London. Between 75 and 80 percent said they had been to the city. He then asked how many had been to New Brighton, the black township near Port Elizabeth. Only 3 to 4 percent admitted they had been there.

“Yet people who visit black townships receive a very warm welcome,” he said. “They are met with friendship and openness. When I stayed in a township I felt I was really living in South Africa. The true South Africa is reflected in the townships.”

The New Brighton Christian Encounter takes place from March 3 to 5. The date of other “encounters” will be published once they have been finalised.

Starbridge was launched to help close the gap between the races. If you can suggest ways and means of improving communications, write to Starbridge, Box 1014, Johannesburg 2000.
Petrol strike goes into third day

DURBAN. — The strike by workers at the Shell and BP SA Petroleum Refineries, Sapref, enters its third day today.

The 500 strikers decided yesterday to continue the strike in support of demands for an across-the-board increase of R180 or 18% (whichever is the greater).

No decision was taken at the meeting about an invitation by management to reopen talks with the Chemical Workers' Industrial Union.

A union official said the workers refused to accept the 12.5% pay rise offered by management.

Sapref said essential services at the refineries were being manned by non-union members.
Building bridges

This year's SA Foundation AGM was a happier affair than last — which took place against the unhappy background of the "do your damnedest" phase of government diplomacy. The tone of most of the speeches by local foundation personnel as well as the foreign directors, was fairly bullish — a reaction to the country's improved foreign image of recent months. The "diplomats of the private sector" warned, however, that pressure against apartheid will increase, though it is likely to be more constructive in intention and application than sanctions.

The central theme was the relationship between domestic political considerations and foreign relations. It has become received wisdom, particularly in relation to US policy on SA, that it is driven more by domestic political considerations than by what happens in SA. The corollary is that SA can do little to alter the policy emerging from Washington.

Michael Christie, foundation director in Washington, says this is mistaken. He notes that policy is by no means written in stone. Instead, it depends on the prevailing political climate, which, in turn, depends very much on the latest news from SA. Last year the banning of 17 political organisations on February 24 created tremendous momentum in favour of sanctions. The government's more sensitive handling of recent issues such as detention without trial and the Sharpeville Six case, on the other hand, creates momentum for a more constructive approach.

A similar point, with a more domestic emphasis, is made by the foundation's director general, Kurt von Schrindt. He notes that "too often in SA domestic political considerations have been allowed to prevail at the expense of our foreign relations, usually with negative consequences." The overall point is clear: our domestic economic and political health is extremely dependent on the health of our foreign relations. The latter will prosper — or not — in accordance with how the world views developments on the home front. The temptation to ignore foreign opinion in implementing policy locally must thus be avoided.

An important point made by outgoing president Len Abrahamse was that "while pressure for sanctions may decrease, pressure against apartheid will continue to increase." This will be so particularly because of the impending solution in Namibia/Angola, which will allow the attention of the superpowers to be focused more exclusively on SA. This need not be bad news. As Abrahamse points out, "This intense scrutiny has resulted in a more sophisticated comprehension of the dynamics of SA society among many of those nations who shape policy towards this country."
Crowd ‘angry’ after funeral incident

Supreme Court Reporter
THE mood of mourners at a Salt River funeral soon after one of them was allegedly shot by a policeman changed from “controlled anger” to outrage, a city journalist told the Supreme Court yesterday.

“It was an extremely frightening experience,” said Mr Chris Erasmus, Special Writer for the Cape Times.

Mr Erasmus was giving evidence in a damages action of nearly R311 000 against the Minister of Law and Order by Mr Yusuf Lakay, 53, who has a paralysed right leg, after he was allegedly shot by the deceased Constable James Farmer on September 11, 1989.

Mr Erasmus said he had joined up with the funeral procession — for Mr Abraham Carolse who had been shot dead by police — in Salt River.

“My feeling was there was extensive anger and I had a sense that trouble could have brewed up, but there was excellent crowd control, with marshals in front,” said Mr Erasmus.

He heard “a loud report” which he thought was a gunshot. Looking around he saw a man — later identified as Constable Farmer — trying to break free from several people clinging to him.

“I saw a revolver in his hand. The constable moved away from the crowd, appeared to stumble and then disappeared from view behind a parked car. I heard the clatter of metal on the cement and thought he had lost possession of his firearm,” said Mr Erasmus.

“After the gunshot the mood of the crowd changed phenomenally. Scores of people poured into the area surrounding the scene.”

About 10 people climbed on to the roof of the parked car and jumped down to where Constable Farmer was lying, Mr Erasmus said.
Canteen ‘boycott’

SOME of the white employees of United Breweries are boycotting the factory’s canteen in solidarity with a dismissed white man who allegedly assaulted two black workers after he had called one an “A pie” and another a “kaffir.”

Regularly

The boycott action, sources told the Sowetan, started after the man’s dismissal. They said a group of white employees who used the multiracial canteen regularly have stopped doing so.
SADF wins friends with the yo-yo

By Winnie Graham

The yo-yo is being used by the South African Defence Force to help build bridges between the races.

It has been distributed to tens of thousands of children in the townships in exchange for cleaning litter in the streets.

The SADF’s “yo-yo” campaign, master-minded by Colonel Basil Ginsberg, a Witwatersrand Command senior staff officer, has also brought in more than R250 000 for the Defence Force Fund — a fund used to provide amenities for troops and to assist in cases of hardship.

Various companies and media organisations, including The Star, received golden yo-yo awards from the retiring director of the SADF Fund, Lieutenant-General R R Holtzhausen, at a reception at Defence headquarters in Johannesburg on Friday evening.

Speaking at the ceremony, General Holtzhausen said the money raised in the yo-yo campaign during the past 14 years had done much to boost the morale of the men in uniform.

"If the morale had not been good, we would not be here today," he added. "The SADF has been instrumental in getting us to this point. Without the SADF, and without our national servicemen, we would not be enjoying the present climate of peace."

"I predict that we are heading for a fortunate phase in the history of our country. There is a place in the sun for all people of South Africa."

The campaign was initiated in 1975 when R18 000 was raised for the fund. Three years later R22 000 was collected, another three years later R77 000 and a further three years later R50 000.

Sponsors who backed the campaign — run with military precision — helped push the figure to R25 000 this year. Last year the sponsored yo-yos — advertising various firms — were sold to children.

Yo-yos became the craze as boys and girls throughout South Africa tried to master new tricks with it.

This year the army decided to give yo-yos to underprivileged children in the townships who helped fill refuse bags with litter.

Colonel Ginsberg added, "In a small way, this created enormous goodwill in the townships."

The success of the campaign has prompted Lieutenant-General L Meyer, the new chairman of the fund, to extend fund-raising until December this year.
‘Dark skin’ misery of white Mauritians

A FRENCH Mauritian family on the East Rand has had a bitter taste of conservative harassment. And all because of the dusky colour of their skins.

Jamme and Marcia Calisse and their four children — classified white under South African law — have faced the wrath of neighbours for having dark skins and have suffered two expensive acts of vandalism.

Since moving into Norkem Park in Kempton Park last October, the French-speaking couple have been harried by:

- A man claiming he was from the Kempton Park council and who asked to see their passports to ensure they were not breaking the law.
- Two policemen following up a Group Areas contravention complaint from neighbours.
- And their property has been vandalised twice:
  - Blue paint was daubed over the family car, front gate and fence.
  - And their windows were smashed with a hammer.

Before moving to Norkem Park the Calisse family lived happily in a flat in Johannesburg.

Their harassment since moving to Norkem Park, they believe, stems from the fact that some people think they are Indians or coloureds.

Soon after they’d arrived in the suburb Mrs Calisse received a visit from a Conservative Party supporter who bluntly told her that she and her family were contravening the Group Areas Act by occupying a house in Norkem Park.

Rude

Said Mrs Calisse: “He was very rude and didn’t even ask us to show him our passports. After I had assured him that we were French Mauritians, he left.”

Some weeks later the family received a visit from a man who claimed that he was from the Kempton Park council.

“He was very polite. After asking to see our passports, which prove we are French Mauritians, he advised us to ignore anyone who accused us of defying the Group Areas Act,” said Mrs Calisse.

A few weeks after the official’s visit, two detectives from John Vorster Square arrived at the Calisse home.

“They were also very polite and explained that they were acting on a complaint that we were contravening the Group Areas Act. After seeing our passports, they said that we were legally entitled to rent or buy a house in any white area.”

Visitors

The first attack on the Calisse’s property by vandals happened a few days before Christmas.

“Members of our family from Mauritius had come to visit us and we decided to spend a day at Sun City. On our return home in the early hours of the morning, we found that most of the windows in the front of our house had been smashed, apparently with a hammer. It cost us over R20 to have them repaired.” Mrs Calisse said.

She added that both acts of vandalism had occurred...

- Windows broken and their car daubed with blue paint.
- A rude CP member accuses them of breaking the law.
- A ‘council’ official arrives to inspect their passports.

Mrs Calisse said that the damage to the family car was so extensive that the vehicle would have to be resprayed.

Despite the pain they have suffered, the Calisse family love South Africa. They intend staying in Norkem Park, where their four children have made friends and have settled happily in local schools.

Some weeks ago, a Kempton Park Conservative Party councillor, Mr Thys van As, asked the local National Party-controlled management committee why an Indian family was living at James Wright Avenue, Norkem Park — the street where the Calisse family live.

The acting town clerk of Kempton Park, Mr Sarel Boshoff, said: “No matter what the colour or creed of the occupant of any house, the damaging of people’s private property in this manner is inexcusable. No-one has the right to take the law into their own hands.”

“If a family has the legal right to reside on a property, they should interfere with their privacy in any way.”
result and (b) what are the particulars of the above incidents,

(2) whether he now intends taking any further action regarding the protection of South African citizens living in this area, if not, why not, if so, (a) what action and (b) when?

The MINISTER OF FOREIGN AFFAIRS

(1) No

Regarding the incident on 2 January 1989 about which representations were made to the Ciskei Government as indicated in my reply to Question No 21, senior Ciskei Ministers visited East Pelton on 12 February 1989 and, through dialogue, succeeded in establishing harmony in the area.

As regards the other two incidents furnished to my Department, the South African Government was informed by the Ciskei authorities that a group of people had been detained after attempting to coerce unwilling residents of East Pelton to attend a meeting. They have subsequently been released.

(2) As and when the need arises the South African Government is always ready to take action to protect its citizens.

Study of Portuguese community in Republic

Mr K M ANDREW asked the Minister of Home Affairs

(1) Whether his Department has commissioned the Human Sciences Research Council to undertake a study of the Portuguese community in the Republic, if so, what are the relevant details.

(2) Whether the Portuguese community's perceptions of the South African Government and its policies are amongst the aspects being investigated if so (a) who (b) who decided that these perceptions should be investigated and (c) to whom is the report to be made available.

The MINISTER OF HOME AFFAIRS

(1) and (2) The Human Sciences Research Council (HSRC) was commissioned by the Department of Home Affairs to undertake a study of the Portuguese community in the Republic of South Africa. The Council has completed its task, and I have received a copy of the report during the past week. I am still studying the report but I am prepared to make it available to interested persons.

Mr K M ANDREW Mr Speaker, arising out of the hon the Minister's reply — if the answer to this is in the reply the hon the Minister is tabling I will be happy — may I ask what the cost of the study was to the Government?

The MINISTER Mr Speaker, I cannot give the hon member that information offhand but I will notify him in due course of what the cost was.

Mr J H van der Merwe Mr Speaker, further arising out of the hon the Minister's reply, in the second part of the question it is asked whether the viewpoint of the Government and its policies are some of the aspects brought to the attention of the respondents I should like to know whether the views of the other political parties were also brought to their knowledge.

The MINISTER Mr Speaker, I think the hon member will find the particulars in the reply that is tabled and if the hon member would like to be further informed on this matter, he can get the report itself with pleasure.

(Reply laid upon the Table with leave of House)

It is commonly accepted that there is a large Portuguese community in the Republic — some estimates put their numbers as high as 600 000. Next to the Afrikaans and English speaking communities and groupings the Portuguese community constitutes a substantial group in the South Africa community life originating largely from immigrant stock. The stage had been reached where the Department of Home Affairs and the Immigrants Selection Board required some specific and particular recent information relating to the community. As is generally known, the Department is responsible for the admission of immigrants to the RSA, the promotion of immigration, especially professional and highly-skilled manpower in certain categories, the granting of temporary work permits, and the issue of naturalization certificates.

After consultation with the HSRC, and with proper cognizance being taken of the cultural and economic impact of the Portuguese community in many spheres of activity in the Republic, it was clear that there was a real need for a fairly wide-ranging exploratory study of that community. The following aspects were included in the terms of reference to the Council:

— Factors which promote adaptation
— Factors which delay/inhibit adaptation
— Perceptions of the South African government
— The general welfare of the Portuguese community, in the economic, social and political field
— Sentiments in respect of Portugal and other Portuguese areas
— Factors which can promote re-immigration to Portugal and other Portuguese areas
— Factors which might influence decisions on re-immigration
— Re-immigration choice of host country (apart from Portugal and Madeira, there are large communities in Brazil and Venezuela)

The HSRC being the specialist research institution was allowed the necessary professional and scientific scope to develop a proper questionnaire which would satisfy the requirements of the Department, while, at the same time, addressing some questions generally which could provide entrepreneurs, developers, service institutions and other bodies in the Republic with useful information on the potential of the Portuguese community.

The Portuguese community's perceptions of the South African Government and its policies were considered relevant as there exists a need, for the purposes of successful immigration, promotional actions and the assurance of the continued sojourn of immigrants in the Republic, to become aware of all the aspects and factors of the South African way of life which are beneficial to immigration promotion.

The decision that these perceptions should be investigated followed on the HSRC's scientifically constructed and proposed questionnaire which, in common with most professionally constructed questionnaires contains in-built checks and balances, as well as questions specifically aimed at eliciting clear-cut standpoints on the part of the respondents.

The final decision on the acceptability of the HSRC's proposed questionnaire was taken by the Department of Home Affairs at top management level.

Ban on benzene hexachloride

*10 Mr R J LORIMER asked the Minister of Agriculture

(1) Whether the use of benzene hexachloride has been banned in South Africa, if not, why not, if so, why.

(2) whether there has been any relaxation of this banning in recent years, if so, when.

(3) whether his Department is still in possession of any surplus stocks of this substance, if so, what quantity.

(4) whether his Department disposed of any surplus stocks in the last two years, if so, (a) how and (b) to whom.

The MINISTER OF AGRICULTURE

(1) Yes, because of the build-up of certain isomers of benzene hexachloride in the adipose tissue of animals which may lead to unacceptable residue levels in meat and wool.

(2) yes, as an emergency measure specifically for the combating of locusts by the State during 1985/86.

(3) no,

(4) yes, (a) as a grant, (b) to South-West Africa/Namibia Administration specifically for the combating of locusts.

Mr R J LORIMER Mr Speaker, arising out of the reply of the hon the Minister, is he aware of the studies which indicate the use of the chemical as being highly dangerous even as an emergency measure against locusts and that the damage to the environment thus done is something that will harm that part of the environment for a very long time indeed?

Mr P G SOAL Can we use it against the vats?

The MINISTER I should like to tell the hon member that aruous tests were done on sheep

HOUSE OF ASSEMBLY
Workshops on resolution of conflicts

The resolution of disputes and conflicts will come under the spotlight when the Wits Institute for Peace and Poverty Reduction presents a national workshop programme this month for representatives of public, private and non-profit organisations.

A series of public seminars will be held in various centres around the country, with three to four seminars each week. The seminars will cover topics such as conflict resolution, negotiation and mediation.

The programme is aimed at providing practical tools and strategies for conflict resolution and will be facilitated by experts in the field. Participants will have the opportunity to network and share experiences with others working in the same field.

The workshops are open to anyone interested in conflict resolution and will be held in Pretoria, Johannesburg, Cape Town and Durban. The dates and venues for each seminar will be announced shortly.

For more information, please contact the Institute's events coordinator on 012-345-6789.
Tours foster bonds between children

By Winnie Graham

Multiracial weekend tours, aimed mainly at fostering closer bonds between children of different races, have been so successful that the project manager, Ms Geraldine Manson, has been invited to tell groups in the United States about the scheme.

The tours are organised by We Care, with the backing of the hotel and travel industry. In the two years since the project was launched, nearly 2 000 children — many from underprivileged homes — have stayed in five-star hotels, in game lodges and seaside resorts, where they have had an opportunity to get to know one another.

We Care, a non-profit, apolitical organisation, whose trustees include Mrs Sally Motlana, the president of the Black Housewives' League, and the Bishop of Johannesburg, the Rt Rev Reginald Ormond, takes between 800 and 1 000 children on tour each year.

Ms Manson said that though the tours were packed with fun for the boys and girls, this was not the main purpose.

"All tours have a structured programme and an educational flavour with emphasis on children of different races and cultural experiences sharing new experiences," she said. "The main objective is to have children coming away from weekend tours feeling more fulfilled."

At the start of the tours, Ms Manson said, there were often hidden barriers between the children, but at the end they were the best of friends.

Children were often so reluctant to say goodbye to their new friends that We Care had embarked on a second phase — "post-care". Selected children who had been on trips were to be given the opportunity of getting together again to cement new friendships.
Ten on

The conference of the Inter-American Conference with delegates from 60 nations and 20 nations in attendance was held in Washington, D.C. The conference was attended by representatives from all regions of the Americas, including the Caribbean and Latin America. The goal of the conference was to discuss and address issues related to the promotion of democracy, human rights, and cooperation among the member nations.

Despite reverses, Shareworld

The determination of management to make project work is critical.

By Helen Grant

As you can see in the diagram, the Shareworld project is currently in progress. The project involves the development of a new platform for sharing information and resources among member nations. The project is facing some challenges, but the commitment of the management team is crucial for its success.

Could end as a success story

The conference, which lasted for several days, ended with a sense of optimism and cooperation among the delegates. The participants expressed confidence in the ability of the Inter-American Conference to address the challenges facing the region and to promote peace and stability.

The conference ended with a call for continued cooperation and support for the Shareworld project, which was seen as a symbol of the strength and resilience of the Inter-American Conference.
US companies sponsor squash programme

By Winnie Graham

About 40 primary schoolchildren from the townships, who will be taking part in a squash festival in Randburg in May, are to be accommodated with white Johannesburg families for the weekend.

However, the “weekend in the suburbs” will not be a novelty for them. So good are the relations between white and black squash loving children that black youngsters have been offered accommodation in white homes on a number of occasions.

PROGRAMME

Mrs Gill Robinson, co-ordinator of the Development Council Programme for S.A. Squash, said this week that the 5000 children now playing squash in South Africa came from all races.

They don’t see colour. When they get together they are totally involved in squash."

The squash development programme, she added, was sponsored by American companies who had made it possible to coach children at Soweto schools. The programme had started in Chatswood, Soweto, and in Alexandra, and would move to Pomona, Du Toitskloof and Daveyton in the next few months.

There were about 30 black under-12 inter-provincial players.

Mrs Robinson said there were few squash facilities in Soweto — two courts at Pone College, which were well used and two at Baragwanath which were not open to the public.

We ban the children from the townships to Johannesburg and there has never been any racial friction,” she added.

A major squash tournament in which 500 children from around South Africa would take part was scheduled for the end of June. They would be accommodated at the Jan Smuts Holiday Inn.

She said the success of the junior collection scheme had prompted the collection of second hand squash rackets for underprivileged boys and girls. "Initially we lost children's rackets but we found they were keen to have their own, so matter how defaced or distorted they were," she told Mrs Robinson. "This is how the collection started. If the rackets are repairable, we can use them."

The Johannesburg Chamber of Mines Sports Club started the squash season this year by collecting more than 100 rackets to be used in the national squash development programme.

People who have old squash rackets to hand on can take them to most squash centres, including the Wanderers, Chamber of Mines, Randburg, Parktown and Southern Suburb's squash clubs, which are proving as collection points.

Elaborating further, Mrs Robinson was launched to help close the gap between the races. "If you have ideas of how this can be done write to Soldier's, Box 1074, Johannesburg 2000."

Rackets for Africa — or rather the children of South Africa. There were collected in 1984 by Mrs Bill Evans, Mr Edson Amatulli, chairman of the Alexandra Formation of the Chamber of Mines and Mr Ku
A quarrel with the boss, a few beers ... and white Johan joins a black union

When Johan Beuran, a young white electrician, wandered into the office of the South African Railway and Harbour Workers' Union (Sarwha) during the butter strike by black railwaymen in 1987, he could tell from the expression on people's faces that they thought he was either lost or on a police spy.

A union organiser, busy writing out receipts for membership fees from workers who had crowded into the room, jokingly asked whether he had come to join.

"I just said "Yes" I think he realised immediately that I was serious and began speaking to the other workers in English, saying that it was not the policy of Sarwha to discriminate on the grounds of race," Beuran told the Weekly Mail in an interview.

As an affiliate of the Congress of South African Trade Unions (Cosatu), the railway union had always endorsed the labour federation's non-racial principles. But not many of its members really believed that a white worker on the railways would one day sign up.

Since Beuran took out his membership card, a small but significant number of white workers have been making their way into the offices of progressive, mainly black trade unions and asking if they can join.

Last year more than 30 white artisans at the Volkswagen assembly plant in Uitenhage — former members of the ultra-rightist Yser en Staal Workers' Union (Iron and Steel Workers' Union) — defected to the Cosatu-aligned South African National Union of Metalworkers' of South Africa (Numsa).

This week, hundreds of black workers at the VW plant elected three white shop stewards to represent them in negotiations with management.

And in another development, black members of the Commercial Catering and Allied Workers' Union (Ccomau) — another affiliate of Cosatu — will meet this weekend to consider industrial action at the Johannesburg Stock Exchange in support of demands for the reinstatement of a security guard who the workers say was sacked for joining their union.

The reasons for this surprising trickle of traditionally conservative white workers into South Africa's railway, electrician movement are varied and complex.

An explanation favoured by many unionists is that the government's wage freeze, which squeezes wages and blacks alike, has created the objective conditions for non-racial worker solidarity. At the same time, Cosatu and Nactu have highlighted the plight of whites by demonstrating that they are more effective than timid white unions in fighting for improved wages and working conditions.

Economic self-interest was clearly one of Beuran's reasons for joining Sarwha. "The day before I had a fight with the bosom about the way they gave out merit awards to workers, which I thought was very discriminatory," he says. "That night I went out and drank a few beers and thought to myself, "Let me just go and join those black guys.""

But Beuran says the major factor was a desire "to build a fair society for my fellow workers" that grew out of his experiences early on in life.

The young man's father, a typical Afrikaner patriarch, began working on the railways as a labourer during the depression. He joined the Spoorbond—a conservative union for white railwaymen—and worked his way up to become a "lodge president," the overseer of a locomotive yard, and was loyal to the government of the day until he died in 1965.

Johan grew up in the Orange Free State town of Bethlehem. He did his matric at the Witteberg High School, excelled at athletics and never questioned the values that his father instilled in him.

"But my father had a great sense of fairness and morality," says Beuran. "He would never tolerate wrong being done to anyone and I think it's because I inherited that that I was later able to see the gap between apartheid and the way it impacts on reality."

This growing awareness of injustice was transformed into open discordance when the young man did his national service. Beuran volunteered to be a member of South Africa's elite reconnaissance commando. But after passing the rigorous training programme he was rejected because he got a "buddy rating" from others on the course.

"I was unacceptable," says Beuran. "I became a parachute packer in the unit and began to see how black soldiers were badly treated even though they were prepared to fight and die together with the white soldiers. That's when I got a disease you can call apartheiditis — an overdose of apartheid."

After completing his military service, Beuran went to the railways and a year later called-up papers arrived notifying him that he was due to attend a three-month camp. The young man resolved not to go.

"My brothers tried to talk me into it," Beuran says. "But I just said I wasn't going. When they realised I was prepared to go I told them about the army and said you better come and fetch our brother. There's something wrong with him."

An army officer arrived on the farm and persuaded the young man to go to military base on the understanding that he would not be required to do any training. Beuran says that after arriving at the camp he was sent to a mental ward in the army hospital.

After a week he was called to a hearing and questioned by a panel of doctors and officers who eventually told him to go home. A few weeks later a certificate arrived on the farm saying he was exempted from military duty because he was "medically unfit."

Beuran's mood of defiance was magnified by the indignation he felt at being treated in this way. Back on the railways he tried for five years to persuade his colleagues to respect the rights of black workers — and lost most of his friends. The feeling of rejection was another reason for joining the union when it exploded on to the scene in 1987.

"Now I feel as if I have hundreds of friends, whereas before I had almost no friends," Beuran says.

However, his decision to join Sarwha has not been without cost. "I unexpectedly became a victim of the racist policies of South African Transport Services themselves being unable to attend work due to the degree of intimidation and victimisation towards me by other white workers."

Beuran now plans to institute legal proceedings against the management of Sas for allegedly refusing to discipline whites for racist behaviour and failing to implement the company's commitment to racial equality.

The young electrician's spirit of defiance is unusual among the white workers, who have joined black trade unions mostly out of economic self-interest.

But the election of white shop stewards to represent black workers at VW shows that a larger process — the breakdown of racism in the workplace — can be set in motion.
Free food, says bogus leaflet

FREE food, blankets and clothes, announced the friendly pamphlet. Anyone interested just needed to visit the home of a kindly Black Sash official. Unfortunately for the 120 people who responded this week, the pamphlet was a fake, designed to embarrass the East London Black Sash.

The pamphlet, issued in the name of the regional director of the Black Sash, Sue Power, described a "winter care programme". Readers were told to call at Power's house for food, clothing and even housing. The pamphlet was widely distributed in Duncan Village, Cambridge township and the Postdam refugee camp at Newlands. Among the group were people who have lived as squatters in the bush at Cambridge for many years.

The pamphlet, written in ungrammatical Xhosa with Power's name misspelt, is the second such fake to be distributed in the name of the Black Sash.

"If you want food, a place to stay or clothes, even blankets contact Sue Powers," read the pamphlet. Residents in Duncan Village said they found pamphlets under their doors. Potsdam refugees said they heard a car stopping at about 2am, when they went near the occupant, a white man, quickly dumped the pamphlets and the car sped off.

The Black Sash has been involved in assisting the 300-strong Potsdam community camped in Newlands in a bid to find land in South Africa after leaving Ciskei.

"We know these smear tactics," said Power. "They have done it to us before. Some people will understand this, but I feel sorry for those poor people who need help. It is a very cruel thing to do, using poor people for one's little gains." — eNews
Mourners

Possible charges after service for Pretoria 7

By CONNIE MOLUSI

CHARGES of racial incitement are being investigated against a number of activists for organising a commemoration service in solidarity with the victims of the “Pretoria massacre”.

At least two people have been questioned by police for addressing the commemoration service held at Lekton House, in Johannesburg, recently.

Asked to comment on the matter, a police spokesman for the directorate in Pretoria said “We have to advise you that the police do not identify persons who have been questioned by them.”

The commemoration was held in remembrance of seven people who were killed and 150 seriously wounded by Barend Hendrik Strydom, who cold bloodedly shot at blacks he came across in the streets of central Pretoria last year.

Last week, the assistant general secretary of Nactu, Cunningham Neukuna, was questioned by police at John Vorster Square. They wanted to know what he had said at the meeting.

“Police said they were setting charges of racial incitement against people who addressed the meeting,” Neukuna told City Press.

George Ngwenya, publicity secretary of the National Youth Co-Ordinating Committee (Nayco), was visited last week by police who wanted to know his role in the organisation of the commemoration service at Lekton House.

The meeting, organised by Nayco, was to express solidarity with the victims of what was described as the worst outbreak of racially motivated terror in South Africa.

Strydom, who is facing seven charges of murder and 15 of attempted murder, is a self-confessed member of an extremist white right-wing organisation, the “Wit Wolfes”.

He later in court that he was in full possession of his faculties at the time of the alleged crime.

Strydom, a former member of the South African Police, has a history of anti-black sentiments and strong racial hatred.

For instance, he resigned from the police force after he posed for photographs with a black man under one arm and a knife in the other.

The head was severed in a motor accident in Main Road, Nigel, and found by Strydom 500 metres from the scene of the accident during a culpable homicide investigation.

Black staff at a pharmacy that develops the film reacted in horror when they saw what was on the spool and reported the matter to their employer.

The police were notified and Strydom was charged with being in possession of objectionable material. The charges were however, withdrawn.

Superstitious fall prey to Natal conmen

CP Correspondent

MARITZBURG police have warned superstitious people not to be taken in by “the evil touch” used by gangs of youths to rob them of their money.

The scam, involving three conmen, preys on people who believe in witchcraft.

The victim is selected in the street and is touched by one of the gang.

The second conman then informs the victim that he has been touched by “an evil witchdoctor” and offers to take him to “a good witchdoctor” who then tricks him out of his money.

About 10 cases, involving large amounts of money, have been reported to the police this year.

‘Never say die’ Kgame to contest civic poll

Steve’s plan shocks opponents

Kgame, now dubbed “Steve never dies,” was shot and left for dead by three hitmen outside his Dobsonville shop two weeks ago.

He was admitted to the Intensive Care Unit of Baragwanath Hospital, where he underwent an emergency operation, and was later transferred to a Johannesburg clinic.

He was discharged last week and is recuperating at his Dobsonville home, where, it is said to be making steady progress.

Kgame lost his seat in Ward Four in the October elections and will now contest Ward Three.

His wife, Jenny, said “He is progressing slowly but there is an improvement in his condition.”

After the shooting his family believed he had been struck by six bullets, but doctors discovered a seventh bullet in his body during the operation.

One bullet grazed his head and he was also hit in the neck, back and thigh.

Family members took turns in keeping a bedside vigil at the clinic where he was being treated.

Kgame was unconscious for about three days after the shooting and his family says mystery still surrounds the circumstances leading to the attack – the second assassination attempt in two years.

The first attempt took place.
COPS QUIZ
MASSACRE
MOURNERS
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His wife, Jenny, said “He is progressing slowly but there is an improved state.”

The following month, the police mounted an operation to catch the hitmen. Two hitmen were caught with two guns in them.

The police said they were continuing the operation to catch the remaining hitmen.

CHARISS
233A BREE
GEORGE S
THE FIRST AND
SPECIALS
BLACK LIONE
BLACK LIONE
1,2 and 3-600 ml
1,2 and 3-600 ml
1,2 and 3-600 ml
Neshoba County branch of the National Association for the Advancement of Coloured People (NAACP)

Wilkinson said the integration of public schools in January 1970, during his last year of high school, that made him realise Philadelphia could never return to its past.

"We went to school in January prepared for the worst," he said. "It turned out it wasn't bad at all. I am definitely pleased that we have made progress."

he said. "But I am not pleased with some people's attitude to progress."

Both DeWeese and Talley pointed to the 1964 killings of James Chaney, Andrew Goodman, and Michael Schwerner as the turning point for Philadelphia.

Chaney, a black man, and Goodman and Schwerner, both white, were shot and killed after Deputy Sheriff Cecil Price arrested them for speeding, jailed and released them, and then stopped them again. After an intense, 44-day FBI investigation, their bodies were found in a dam. Eight men, including Price, were convicted in 1967 on federal charges of conspiracy to deprive the three victims of their civil rights.

DeWeese said the mayoral election of 1969, provided "a way for the town to reject the killings. It's been better ever since."

DIFFERENT KIND

"We still have racism, but nothing like the '60s. It's a whole different kind and needs to be dealt with in a whole different way. Now it's primarily economic," Talley said.

Philadelphia residents Eva Tisdale and Ola B. Morris agree. Both are black.

Morris, who remembers the white supremacist Ku Klux Klan raiding black neighbourhoods, complained that Philadelphia's integration was still only "token."

Tisdale, now an insurance saleswoman, recalled that 25 years ago "if you were outspoken, you were (considered) a trouble shooter or an agitator."

Today, however, "things certainly have changed," she noted. "The younger generation of blacks and whites get along better," she said, although she believes that prejudice and racism will continue "for a long time."

Willem Dafoe (centre) and Gene Hackman (right), FBI officers in Mississippi Burning, interview young black victims of racism.

Movie betrays rights struggle

THE recently released film Mississippi Burning, a story based on the investigation of the murder of three civil rights workers in Mississippi in the 1960s, by white FBI agents who resort to violent tactics, has generated considerable controversy in the American Press. Following are excerpts from commentaries in the New York Times editorial.

"Many will be moved by the film because it's exciting, but it is disturbing to think that people will leave the theatre believing that lawlessness is just if it serves a good cause. Legitimising that idea tramples the principles for which so many sacrificed so much to advance civil rights."

Coretta Scott King in the Los Angeles Times.

"Many white people made courageous contributions to the civil rights movement. Some lost their lives in the struggle for equality."

"But how long will we have to wait before Hollywood finds the courage and the integrity to tell the stories of some of the many thousands of black men, women and children who put their lives on the line for equality?"

Many critics have noted that the film distorts the true facts.
Homes bring races together

By Winnie Graham

A "wonderful fellowship" is growing between the different sections of the Cheshire Homes organisation as men and women of all races work together to raise money to build new homes in Daveyton and Soweto.

Mrs Anne Dear, secretary of Cheshire Homes, said this week that whites had been made to feel so welcome by black people that there was now a "lessening of fear" going into a black area.

"We all get on very well and feel we have bridged a lot of gaps."

The South African National Foundation of Cheshire Homes plans to build a home for adults with severe physical disabilities in Soweto and another in Daveyton.

The establishment of the homes has become a matter of urgency as the critical shortage of accommodation in the black townships has put the squeeze on all available accommodation.

It is a common experience in Soweto that between 13 and 14 people often live in houses averaging 48 sq m.

Miss Dear pointed out that a disabled person needed more space than an able-bodied person as it was extremely difficult to manoeuvre a wheelchair through a mass of furniture in a small house.

She added "Outside toilets, the lack of integrated bathrooms, steps and narrow doorways make the average disabled person unduly dependent on other members of the household."

"This places added strains on otherwise healthy and supportive family relationships."

For paraplegics who had problems of incontinence, the typical township house with its lack of suitable ablution facilities could have life-threatening consequences as hygiene was the only way to prevent the development of bladder and kidney infections, she added.

Affront

"At the least, the lack of privacy in the process of carrying out routine self-care constitutes an affront to the dignity of these people and thus takes its toll on the person's self-concept."

The establishment of the Daveyton home was given a major boost recently when Miss Caroline Tindall, social investment manager of Johannesburg Consolidated Investment Company, presented the chairman of the Daveyton Committee of Cheshire Homes, Mr Elias Nkosana, with a cheque for R250 000.

The money will enable Cheshire Homes to build the central core of the building comprising an administration section, frail care, dining section and kitchen.

Plans include the employment of a social worker based at the new building who will determine the exact needs of the disabled community in Daveyton. A day-care centre is on the cards and the first six residents will be admitted when funds permit.

When Group Captain Leonard Cheshire, VC, founder of Cheshire Homes, turned the sod on the site of the home last year, he stressed the importance of building as soon as funds were available.

He said then that experience had shown the community became involved as soon as the building was there.

The Daveyton home will eventually accommodate 40 disabled people — people who now are being kept temporarily in hospitals or who live under the most unfavourable conditions.

Daveyton Town Council made a plot of land available for the project in 1986.

The Cheshire Home in Soweto, which will cost an estimated R1.2 million, will be built on a site provided by the Soweto Council.

Buildings on the site are already in use and will be converted to accommodate seven residents at a cost of R45 000.
Business training for all groups

By Winnie Graham

About 70 Pretoria pupils, drawn from different race, language and religious groups, are being trained in a nonracial environment to meet the challenges of business in an integrated society.

This is the first time a project of the Race Relations and Youth Leadership Initiative (RALI) has involved young people in a primarily conservative sector of the Jacaranda City. It has initiated a number of successful nonracial projects among Johannesburg pupils of all races.

The project is being sponsored by Amalgamated Beverage Industries (ABI) and National Beverage Services which have joined in a private sector initiative to stimulate dialogue and understanding among Pretoria pupils.

The R40 000 project is being run by RALI.

Mr Andre Smit, general manager of ABI Pretoria, said the project provided an opportunity of creating a stronger generation of future leaders and, at the same time, giving pupils an understanding of how companies operated.
Two hikers mobbed by excited youth

By Therese Anders,
Highveld Bureau

During the unrest of the mid-1980s it was virtually impossible for a white man to walk through the streets of Witbank's massive black township of Kwa Guqa.

Yet yesterday Kurt Sartorius, with his Star Reach Out co-hiker Isaac Nhlapo, was given a hero's welcome as he walked through the dusty streets.

Thousands of cheering, flag-waving school pupils mobbed Kurt and Isaac as they entered the township near the end of day seven of their 8 000 km goodwill walk around South Africa.

Early yesterday morning the two had set off from the tiny village of Balmoral, walking 25 km along the busy N4 highway before turning off into Kwa Guqa.

Said Mr Paul Mashmini, a teacher at the Bongamani comprehensive school. "Before Kurt and Isaac arrived we explained to the pupils that they were doing this walk to improve race relations. They were very keen on the idea."

Kurt and Isaac were overwhelmed by the response.

"It was marvellous," said Kurt. "Everyone wanted to shake our hands... and I could have been there all day signing the Reach Out flags.""

Isaac was questioned ceaselessly by youngsters wanting to know where the two hikers slept, what they ate... and if there feet were sore.

After Kwa Guqa the two walked on to nearby Witbank where they handed greetings to the mayor, Mr Yokkie Shill.

On hearing that the two hikers were looking for a place to pitch their tent, Mr Shill promptly booked them into a hotel at his expense.

Today the intrepid two will walk to Middelburg.
The white woman who moved into a township

By KAREN EVANS, Port Elizabeth

HER conservative Afrikaans parents said she was “slapping God in the face” by moving to a black township, but Annette du Plessis says she has been overcome by the love and generosity she has encountered there.

An artist and a dressmaker, Annette lives with a family of nine in the Eastern Cape township of New Brighton. Her hostess, Dolly Buti (left) has become her close friend.

“Whites must not believe what they see in the papers — there’s nothing to be scared of here,” she told the Weekly Mail. “White fears are the product of the propaganda pumped into them through education, conscription and our capitalist system.”

Annette’s decision to leave her attractive home in Port Elizabeth followed her participation in a “koonkwa” exchange, in which Christian whites spend time in the homes of black Christians and vice versa. “To move here was a calling from God. As a Christian, I cannot continue supporting something that is morally wrong,” she said.

Her mother’s initial reaction was one of shock — God had created the different races, and they had to live accordingly, she said. She has since accepted Annette’s decision, but her father remains unconvinced.

Their fear and suspicion was in stark contrast with the reaction in the township. When Annette arrived in a bakkie with her belongings, New Brighton children escorted her to her new address and unpacked her luggage. A constant flow of neighbours came to welcome her.

Dolly says it takes Annette an hour to walk to the cafe because everyone wants to greet her.

The move has forced Annette to adjust her lifestyle. “I had to get used to washing my hair under a tap, sharing an outside toilet with the neighbours, bathing in a basin and living with many people in a small house. But the differences soon fall away.”

Through her dressmaking, Annette generates income and tries to reach out to whites. On her clothes — which are sold in a trendy “surf” shop in a white area — she sews messages about poverty and the struggle of women, and calling for a free and equal South Africa. — PEN.
Move into township 'a calling from God'

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● This story and picture first
appeared in Weekly Mail this
week.
Portuguese communities meet

Portuguese schools in South Africa are now enrolling Mozambican children living in South Africa, said a representative of the Portuguese community, Dr Joao Fernandes.

He was speaking after a three-day meeting of 60 representatives of the Portuguese communities of South Africa, Swaziland, Lesotho, Botswana and Namibia, held in Johannesburg at the weekend.

Dr Fernandes said there was a huge number of Mozambican refugees and workers in South Africa whose children spoke only Portuguese and who wanted to be taught in their mother-tongue.

"One school in the East Rand has more than 20 children from Mozambique," Dr Fernandes said.

During the meeting the effect of Portugal's integration in the European Community on the Portuguese community in South Africa was discussed.

"Although Portugal's priority will be its integration in Europe, we feel that the Portuguese government must not forget that there are about 1 million Portuguese citizens scattered throughout southern Africa," he said.

The future of the 3,000 people of Portuguese origin in Namibia was also highlighted at the meeting.

Speakers analysed negotiations between Portugal and South Africa on the transfer of pension rights from South Africa to Portugal.

Diplomats from the two countries met in March to discuss the issue of pension rights.

The formation of an Institute of Portuguese Culture in South Africa, supported by the Portuguese government and charged with education and cultural affairs was also discussed.
Memories gathered and 530 km walked

By Clyde Johnson, Lowveld Bureau

KLASERIE — By yesterday The Star's Reach Out couple, Kurt Santorius and Isaac Nhlapo, had walked nearly 530 km since leaving Johannesburg's Gold Reef City on May 12.

And as they slowly made their way to the Timbavati Game Reserve, they told of some of the highlights so far.

"We've been welcomed by an estimated 13,000 children along the route, shared the company of mayors and other high-ranking officials, been greeted by hundreds of motorists and well-wishers and have enjoyed the hospitality of small hotels as well as luxury three-star establishments," Kurt said.

"This is fantastic and proof that the Reach Out programme is working — and working well," the small, individual gestures of goodwill have really touched the hearts of Kurt and Isaac.

"Take for instance the motorist who, after noticing us along the road from Balfour, came to a screeching halt," Isaac recalled.

BLESSINGS

Handing them a packet of fried chicken, he said, "This was to have been my lunch but you chaps, doing a magnificent job, need it more than I do."

Then there was the motorist in a dilapidated vehicle who handed them a R2 note and a packet of chewing gum.

"Keep walking and keep chewing — God bless you both," he said.

They will cherish the memories of the old lady who gave them each a banana, the kind-hearted man who handed them a bag of oranges and then reluctantly took it back when he realised they would have to carry it and the little girl who gave them her week's pocket money.

But two greetings cards from primary school children at Bushbuckridge are mementoes certain to get places of honour in Kurt and Isaac's homes one day.

One from 19-year-old M Khumalo read, "To Cat and Uncle Kurt (her way of spelling Kurt) Have courage — you are our hero."

The other, to Isaac from 12-year-old M Ichumano, simply said "Move on hero — you've got power."

The couple, walking in heavy rain yesterday, were looking forward to their week-long walk through the Timbavati and Klasere reserves.

"We're just amateurs."

The hacking from South Africa had been discovered when the EC's computer defences were
The not-black-enough worker sues her boss

A COURT in Atlanta has agreed to hear a racial discrimination case between two blacks. A light-skinned African-American, Tracey Lynn Morrow, is claiming that she was dismissed from her job at the Internal Revenue Service (IRS) because her boss, a dark-skinned black woman, resented her colour.

The case has attracted widespread attention because it brings out of the closet racial tensions which have long simmered in America's black community. It is in effect a Deep South manifestation of the racial divisions between people of mixed race and blacks which have long been a significant factor in Caribbean politics—notably in Haiti.

Morrow has brought her case under the 1964 Civil Rights Act and names the IRS and the US Treasury as defendants. She alleges she was sacked on the grounds of laziness, tardiness, competence and attitude problems after a black supervisor, Ruby Lewis, took charge of the office in which she worked.

The judge ruled that civil rights laws do cover discrimination based on skin colour within the same race. There have been several cases of people of Caucasian origin suing each other on grounds of ethnic and other discrimination but the Atlanta case, which will be heard in the crucible of the civil rights movement, touches sensitivities reaching back to slavery.

"It's still there—it's still lingering in the subconsciousness of a lot of blacks," says Professor Avery Webster, a sociologist at Tuskegee University in Alabama. "It's a subtle thing that still works."

During slavery, the lighter-skinned blacks in the Old South, usually children of white males and black slave women, were often granted a privileged upbringing. They were generally assigned to domestic jobs rather than the field, lived in better conditions and were more easily able to obtain a good education when slavery was abolished.

Even this century, many black colleges have required that applicants supply a photo and the long-standing prejudice in favour of light-skinned blacks was propagated.

But the rise of the civil rights movements in the 1960s helped to bring increased pride and respectability to darker-skinned blacks of more pure African-American racial origins. The black power movement of Stokely Carmichael and Malcolm X was associated with darker-skinned blacks reasserting their identity and propagating the slogan that "black is beautiful."

Thus in the 1960s and 1970s the culture of a century earlier was submerged, as it was in Haiti during the era of Papa Doc, and darker-skinned blacks of the Jesse Jackson variety moved to the top of the caste scale. Indeed, it became positively unfashionable to be a lightly-skinned black.

The culture of the extravagant 1980s has changed this somewhat. The rock singer Michael Jackson underwent a great deal of plastic surgery in an effort to develop "white" features, while the popular Cosby Show, which depicts the perfect black family, encourages the notion that white family values—are opposed to the factured lifestyle of the ghetto—are somehow superior.

The Atlanta case may in effect reflect the swing of the pendulum back towards a more favourable status for lighter-skinned African-Americans.

— The Guardian, London
Flak flies as mixed group of pupils tackles human rights issues

By Winnie Graham

Can freedom of speech be abused and result in a violation of other more important rights?

This is one of many points 145 pupils of all races from 30 high schools on the Witwatersrand and Pretoria debated at length recently at a workshop organised by the Black Sash Education Committee. They met at a Johannesburg school to discuss the Universal Declaration of Human Rights.

The main aim of the workshop was to bring together pupils from different backgrounds to exchange ideas on human rights.

**DEBATE**

A spokesperson for the Black Sash said article 19 of the declaration, which states that "everyone has the right to freedom of opinion and expression, including the freedom to hold opinions without interference, and to seek, receive and impart information and ideas" prompted lots of debate.

The pupils were divided into heterogeneous groups of five (some boys, some girls, some black, some white) and asked to make a list of what they would expect to find in the declaration. Once they had done this, they were given a copy of the declaration in its original form for comparison.

A leading lawyer discussed the implications of South Africa's decision not to sign it.

The workshop included a lively question time and an evaluation session.

Educationists and youth leaders who would like to organise similar workshops should contact the Black Sash Education Committee.
We are anti-this, anti-that. We anti ourselves into a fix

The 'nation-building' concept of the white mind has been welcomed more by 'moderates' whites than Khoisan's own black audience. What is seen about this is that the solution lies in a process of eliminating the barriers that separate the races, creating an environment in which all races can live together in harmony and peace. This process involves the establishment of a new society based on equality, respect, and understanding among all people.
Whites will stay with blacks

Top people in Jo’burg are to go ‘slumming’

By Jaap Boekkooi

About 50 prominent Johannesburg people will go “slumming” in the central city this week to see how the other half - black tenants in overcrowded flats - live and work.

The personalities, including Government supporters, will live with black families for two nights in Joubert Park, Hillbrow, Mayfair and other new-black areas.

The Inner City Encounter programme has been launched by Actstop.

"Some of our white guests will sleep on floors if tenants are used to sleeping on floors," said Actstop publicity secretary Mr Cas Coovadia.

The main purpose of the programme is to bring whites from plush suburbs and penthouses face-to-face with the havoc wrought among black tenants by the Group Areas Act and dire housing shortages, which have again led to evictions and families sleeping in the street.

The first "slummers" will be briefed at Central Methodist Hall on Wednesday night before setting out to stay with black families.

The experiment ends on Saturday with a tea party for all participants.
Non-racial cultural body formed in Bloem

(Own Correspondent)

BLOEMFONTEIN — A group of black people have initiated the formation of a non-racial cultural organisation for Bloemfontein. It is known as the Bloemfontein Art Development Centre Project.

About 40 people from different organisations are to be invited to attend the formation meeting in the city on June 25.

The project’s members include choral groups, dance groups, actors, writers, artists, photographers, musicians and members of the media.

Mr Andy Seohlelo is chairman of the new organisation, and the co-ordinator is Mr Oupa Mokele. Mr. Gideon Motsekoa and Mr. Oriel Seloma is organiser.
No quitting work for post-apartheid SA

By Carina Le Grange,
Religion Reporter

Dr Nico Smith is assuredly the
most distinctive resident of his
neighbourhood he and his wife
are the only whites living in the
Pretoria township of Mamelodi.

And that distinction is even
more noteworthy now that he
announced his partial retire-
ment from the priesthood and his
intention to soon leave behind
him the greater part of his life's
work in the Ned Gerref Kerk in
Afrika congregation in Mame-

But he will continue, until Oc-
tober next year, as minster and
leader of the NGKA. The die has
been set, he says, because his
wife — Professor Ellen Paul —
is no longer in "good health".

Professor Paul, a lecturer in
child psychiatry at Medunsa,
will also be retiring.

"I've always promised myself
I'd retire at 60, and that time
has now come," Dr Smith told
The Star yesterday.

Although the couple will
make their home on a small-
holding near Bronkhorstspruit,
they will still maintain the
house in Mamelodi as a head-
quarterm.

"I will still continue with my
work in Diakonia," said Dr
Smith.

He is a founder member of
the Diakonia movement, which
works towards greater openness
and charity between whites and
blacks in preparation for a post-
apartheid society and a "new
South Africa".

It was merit that made him
one of South Africa's best known
ministers, but it was the move
into a black township in 1966 —
the time of widespread riots —
that gripped imaginations.

He left behind a comfortable
professorship in missiology —
the science of missionary work —
at University of Stellenbosch
to face physical risk.
Meals 'spoilt' by racist paintings

RACIALLY offensive paintings on the walls of a popular Hout Bay restaurant marred an end of term outing for teachers at an Athlone school.

But the restaurant manager says their reaction was "ridiculous" and has refused to take the paintings down.

Members of staff from Alexander Sinton Secondary School celebrated the end of term at the Wharfside Grill Restaurant but their enjoyment was curtailed when they noticed what one teacher described as "sketches of racial stereotypes" among a collection of "Cape Images" on the restaurant walls.

One picture which the teachers, who have drawn up a letter of protest, found particularly objectionable was captioned ""n Samse gliimlag, ewe naawrlk en ontspasne as die mens self en naawrlk sonder voor-
tande."

The teachers said the picture ruined the outing for them but the manager of the Wharfside Grill who declined to be named said he could not take their objections seriously.

"I thought they were joking when they approached me about the picture."

"The sketch depicts a typical Hout Bay fisherman with a balaclava and no front teeth. Most of the fisherman here are Cape Malays and they look just like the picture."

"This kind of objection is like Boksburg in reverse," he said.

When told that the teachers said they would not go back to the restaurant and doubted if anyone opposed to racism would, he said they were welcome to go elsewhere.

"The picture was put up by the managing director who is very fond of it. It is still on the wall and I do not have the authority to take it down," he said.
British family leave SA with nasty taste

By SOL MORATHI

The family of a black British man has tasted the harsh reality of apartheid first-hand and has decided to return home.

Anthony Emmanuel - a victim of detention without trial for two years - his wife Lynn and their son, Ryan, were forced out of Irene near Pretoria two weeks ago after white police members objected to their presence with a “kaffir child.”

That was the fifth white area they had been forced out of.

They were also forced to leave Boksburg, Brits, Hillbrow and Rosbank.

Lynn, 34, and her child are now staying with a family in Mamelodi Gardens, a posh section of the township, for free.

She came to South Africa with her black British husband eight years ago. Both had thought it a beautiful, peaceful country where they could live in happiness. That was not to be.

“I felt the first pain of apartheid when I gave birth to Ryan. I did not know that my lovely son would cause us sleepless nights and land us in a township situation. As soon as word got around Boksburg that I had a black child, all hell broke loose. People began calling me names and others wanted us out of their area as soon as possible. We could not endure the pressure.”

She was also bitter that her husband had been detained for two years. “That was terrible and unreal,” said Lynn. “I heard people experienced such nasty things but the reality of such situations never dawned on me.”

“I was bluntly told by several people that the presence of my child in their area was undesirable. I went to Hillbrow, Rosbank, Brits and Irene until I landed up here in Mamelodi.”

Lynn was forced to quit her job as a switchboard operator when she moved to Mamelodi as commuting to work proved too costly.

She said she could not understand why most whites kept the apartheid lights burning.

“I find it very absurd, particularly when their government talks about reform.”

Lynn said she had been told by K Geyer, leader of the Transvaal Provincial Administration, that she was not entitled to stay in a white, coloured or Indian area.

He said she could not be classified white because she was married to a black person, and that she would need a permit to stay in a white area.

Geyer told City Press there was little that could be done. Residents of a particular area would also have to agree before a permit was granted.

Lynn said she was happy, with the family, who took her into their Mamelodi home, but, with many misgivings about South Africa, would be returning to Britain within a fortnight.
Konomia plans meals for racial harmony

by White and Black guests only

John Soweto invited to luncheon

Lunch at Airways Hotel on Friday, October 19th, 2000.

On the telephone to Mr. Soweto, the Reverend John Soweto, who is a well-known figure in the anti-apartheid movement, said, "I am very happy to accept the invitation. It is a step towards racial harmony and understanding."

The event is part of a campaign by the Council of Churches of South Africa to promote inter-racial harmony and understanding. The purpose of the luncheon is to bring together members of different racial groups and encourage dialogue and cooperation.

The luncheon will be held at the Airways Hotel, a five-star establishment in Johannesburg. The menu will include a variety of dishes, including South African cuisine and international dishes.

The event is open to the public, and tickets can be purchased at the door. The proceeds will be donated to the Anti-Apartheid Fund, which supports efforts to end apartheid and promote human rights.

Join us in promoting racial harmony and understanding by attending the luncheon. For more information, please contact the Council of Churches of South Africa at (011) 277-1122.
From Boksburg with love

Petty apartheid did not stop 36 schoolgoing teenagers of all races from the Boksburg area flying to Cape Town on a week-long tour. The tour is organised by Race Relations and Leadership Initiative (Rail), a subsidiary of Management and Skills Training SA (Mast SA).

Said Derek Jooste, divisional director special projects and a director of Mast SA, "Rail is a non-political, private-sector initiative aimed at creating and maintaining dialogue among young South Africans of all races and backgrounds. "The tour will give the teenagers the opportunity of staying with Cape families of all races, meeting a variety of youth groups, spending time at various Cape schools, visiting the University of Cape Town and touring the Cape Peninsula."


Teenagers go to the townships

CAPE TOWN — Teenagers of all races from the Reef spent time in townships here this week meeting residents and community leaders.

After their visit they were unanimous that people of different races could not exist without each other.

The week-long tour was organized by the Race Relations and Leadership Initiative (Rali) spokesperson.

Barbara Noble, 17, of Reiger Park, Boksburg, summed up for many of the teenagers "I want a better South Africa. We can't just wait for the Government to remove apartheid." — Sapa
MORE than 200 whites are expected to stay with black families in Atteridgeville during the last weekend of August to acquaint themselves with life in the township, it was announced yesterday.

This programme, the Atteridgeville Christian Encounter, is organised by the Pretoria Kononia Initiative for Reconciliation, the local residents organisation Astero and local clergy.

In a statement released yesterday, the organisers said the township will open its doors to white Pretorians from August 25 to 27. A similar programme with blacks staying in white homes will be launched next year.

The organisers said the main aim of this Encounter is personal exposure. "The intention is to let whites experience for themselves how black people live: to eat meals together, sleep under the same roof, travel the same township roads, ride in the same taxis, and listen to each other's experiences. They will be encountering one another as though the barriers of apartheid do not exist."

Interested whites will be expected to pay R40 to cover the costs of accommodation, transport and catering.

Registration closes on August 10. A briefing session will be conducted by Dean Robin Briggs and Dr Abe Nkomo from 5.00pm to 6.45pm on August 23.

According to the organisers, all participants will be accommodated in private homes and some of the meals will be provided by the hosts while others will be communal.

"It is hoped that Atteridgeville residents will not only open their homes but also take part in the Encounter Programme," the organisers added.

A similar programme was launched in Mamelodi last year.
More blacks attacked by white men

By SOPHIE TEMA

MORE attacks on blacks by whites have been reported in Soweto and the city this week.

Recent incidents include an assault on South African Council of Churches worker David Lebethe — who was punched and kicked in the face by a white.

Lebethe said he had gone to Abel Road, in Berea, to meet a friend.

"As soon as I got out of my car I noticed a white coming toward me shouting and swearing.

"I decided to ignore him and, as I bent forward, I felt a heavy blow on the side of my face.

"My keys fell near his feet. When I bent down to pick them up he kicked me in the face.

"I felt humiliated and walked away," he said.

Two other men, Abner Zulu and Ephraim Tsolo, claimed they were attacked by three whites between Dobsonville and Roodepoort.

Zulu and Tsolo said they were waiting for transport near the dog unit on the Dobsonville road at about 7:00 pm on the weekend.

They waited for about an hour and then decided to walk to Dobsonville.

"While we were walking along the footpath chatting, we were stopped by a car in which we noticed three whites," they said.

"They wanted to know where we were going and why we were walking.

"Before we could reply, they instructed us to get into the car if we did not want to be killed.

"They drove us to a lonely spot outside Dobsonville where they demanded that we give them all our money.

"We emptied our pockets and, between the two of us, they got R215.

"One of them took the money and said to us 'Nou gaan ons julle wys wat wolwe met bobbejane maak'.

"'They assaulted us and threatened to shoot us if we ever told anybody of our experience.'

"We have not filed charges with the police because we could not give them enough proof as the car had no registration numbers."

US racism leads to segregation – study

Blacks isolated from mainstream

CHICAGO — Layers of discrimination against blacks in the nation’s big cities are creating a separate and underachieving society, isolated from the mainstream of the United States, a new study has found.

Blacks in big cities, unlike Hispanics, face multiple forms of racial discrimination, generally relating to housing patterns, that prevent many of them from coming in contact with whites, according to the study, released last week by University of Chicago professors Douglas Massey and Nancy Denton.

They call such discrimination “hyper-segregation.”

“There are a small set of cities in the United States where blacks experience more extreme segregation than believed in the past,” said Mr. Massey, a professor of sociology and director of the Population Research Centre.

In the study, published in Demography, the journal of Washington-based Population Association of America, Professor Massey and Professor Denton used data gathered in the 1980 census to compute housing patterns for blacks and Hispanics in 60 metropolitan areas.

They found hyper-segregation of blacks in 10 of those cities — Baltimore, Chicago, Cleveland, Detroit, Gary (Indiana), Los Angeles, Milwaukee, Newark (New Jersey), St. Louis and Philadelphia. Those cities contain 20 percent of the nation’s urban black population.

The researchers found no hyper-segregation of Hispanics.

Language is the best and most sensitive indicator of social isolation and creation of divergent cultures, Professor Massey said.

“Black English vernacular is becoming more prevalent and almost a separate language,” he said.

“It has its own diction and structure, and it is because of isolation. The two groups (black and white) don’t interact. They are not sharing a common language.”

Blacks have a higher infant mortality rate and a shorter life expectancy than whites, Professor Massey said.

Black child-bearing is concentrated between the ages 16 and 25, and whites generally delay having children until later in life.

Segregation

Hispanics experienced lower degrees of segregation overall.

“Even in metropolitan areas with a very large Spanish population, such as Los Angeles, San Antonio, Miami, New York and Chicago, there was little evidence of high segregation,” Professor Massey said.

The differences in treatment of the two minority groups are not easily explained by socio-economic factors, which leaves racism as an explanation, he said.

“Hispanics are primarily white,” he said. “They are apparently more accepted as neighbours than blacks. There is something about blacks that disturbs whites. It is a complex psychological process” — Associated Press.
NP initiates Krugersdorp 'Indaba'

By Glen Elsas, West Rand Bureau

A group of about 30 Krugersdorp businessmen has met to form a Krugersdorp "Indaba" in which people of all races could meet to discuss matters concerning the community.

The meeting was initiated by Krugersdorp's National Party candidate in the forthcoming election, Mr. Leon Wessels, Deputy Minister of Law and Order.

Among those present were Kagiso's mayor, Mr. Eddie Moketsi, and deputy mayor, Mr. David Modiba, representatives of the Krugersdorp Town Council, local Chamber of Commerce, businessmen and industrialists.

Mr. Wessels said the idea had been born as the majority of South African communities lived a polarised existence.

Mr. David Modiba said it was very necessary for Krugersdorpers to talk and to do so in peace.

"I feel sorry for the Krugersdorp and I pity Krugersdorp," said this Krugersdorp-born man.

"I used to be proud to say that I was born here, now I am embarrassed. We, the population of Kagiso, can emasculate this town financially if we stand together," he said.

Chamor, he said, was an example of an industrial area that depended entirely on Kagiso for its labour force but Krugersdorp reaped the benefits in the form of taxes. He warned that Krugersdorp was an island on its own which could be completely isolated.

"Together we can build a beautiful country which is a home for all to live in peacefully. If South Africa is to survive we need to some serious thinking and communicate daily on a local community level," he said.

Mr. Richard Josephs of the local Chamber of Commerce said it was time for the town council to stop its baby talk and to meet people, no matter what their colour was. The meeting ended on a positive note with the prospect of an organisation, similar to the now disbanded Regional Development Association, being established after the elections.
Atteridgeville encounter aims to bring together black and white worlds

By Winstead Graham

More than 200 whites from Pretoria are to stay with black families in Atteridgeville township from Friday, August 25, to Sunday, August 27.

The Atteridgeville Christian Encounter is being organised by the Pretoria Koinonia Initiative for Reconciliation, the Atteridgeville/Soulsville Residents Organisation, and clergy.

Unlike last year’s Mamelodi encounter, the programme will be only one way for the time being, with whites staying in black homes. A return encounter will follow next year when blacks visit white homes.

Ms Alice Coetzee, regional co-ordinator of Koinonia’s Pretoria Initiative for Reconciliation, said this week that this year’s encounter would be held at a weekend to make it easier for people to participate.

The participating white families will all be accommodated in private homes. Some of the meals will be provided by the hosts while others will be communal.

Koinonia is organising the encounter because it believes whites are often ignorant of what life is really like for black Christians.

“It is not easy for them to understand black frustrations, fears and aspirations. In turn, black people commonly experience whites as employers and see them only as oppressors,”

By arranging the get-togethers, it hopes to bring the two worlds closer so that people of all races “can come to grips with what is happening in southern Africa and to begin to plan together a way of building a new South Africa”.

CHALLENGE

Koinonia was founded in 1982 when Dr Nico Smith, an anti-apartheid do- minee, moved to Mamelodi. He challenged fellow South Africans to practise real “koinonia” (fellowship) by moving across the colour boundaries and sharing meals in each other’s homes.

The philosophy underpinning the Atteridgeville encounter is “Tell me and I may remember, show me and I might see, let me experience and I will understand.”

Further information is available from Ms Coetzee at telephone (012) 250-2230.

May ‘will be remembered as saviour among disabled’

By Stan Hippe

Soweto community field workers last week praised the outgoing South African Breweries’ public affairs manager, Mr Gary May, for his leadership and commitment to improving race relations in the country.

At a farewell function at the Soweto Help Association of Paraplegics (SHAP), he was described as bridge-builder, a friend to the black community and a saviour among the disabled and underprivileged.

Mr May (42) leaves, after 15 years with SAB, on August 31 to set up a management consultancy in Cape Town.

Mr Jerry Nkeli, a development officer for Disabled People South Africa (DPSA), said Mr May should be remembered for his relentless efforts for the disabled and underprivileged.

He said the success of SHAP and DPSA was due to him.

“The help these organisations received was enormous and we hope his successor will continue the good work. He was instrumental in integrating the disabled and underprivileged with the so-called normal society.

“He and his organisation have been in the forefront in creating a home for the disabled. He made us feel we had the right to live like human beings, have normal education, housing and social life,” Mr Nkeli said.

Mr May said he would always strive for a non-racial society and encourage people to help each other wherever he went.

“I will not forget the lovely people I worked with and have been involved with,” he said.
Afrikaans and blacks join in for English

By Winnie Graham

Afrikaans-speaking boys and girls in Bloemfontein are travelling to nearby Mangaung township to join black children in English classes.

They are taking part in an "easy into English" programme devised by Dr. Albert Wodehouse, manager of the Urban Foundation's education projects, who believes children between five and nine pick up language far more readily if they perceive it as means of communication rather than a subject to pass at school.

Dr. Wodehouse started the programme from his home in Bloemfontein in 1983, but it grew so rapidly that he was forced to find another venue.

More black than white children were involved, so he arranged for the lessons to continue at the Motoko Pre-school Centre in Mangaung.

"The white parents never objected," he said. "The children kept coming. A total of nine classes are held in the township. I take a group to the township myself."

NO VIOLENCE FEAR

There was time for the children to mix and play. The cost was R10 a term for all pupils.

Dr. Wodehouse said the children usually took part in the programme for about a year and there was an enormous improvement in their English.

"It is extremely important to speak in a language that is best learnt that way."

No-one in Bloemfontein has given much thought to the secondary aspect - that white and black children are mixing together in the township.

"No-one is afraid of visiting the black areas here," said Dr. Wodehouse.

Starbridge was launched to help close the gap between the races. If you have ideas on how this can be achieved, write to Starbridge, Box 1014, Johannesburg 2000.
By Winnie Graham

About once a month young people of all races, cultures and religious persuasions fill the hall of the German School in Johannesburg.

They come from white and black high schools, coloured and Indian schools in Johannesburg and the surrounding towns, sharing one common purpose to get to know one another.

In the year or two the group of teenagers has been meeting, they have become firm friends. Black and white pupils mix as easily as Germans and Jews, Christians and Muslims, coloureds and Indians.

Colour or creed has no special significance for them. They see themselves simply as true South Africans who, when they meet, have lots to discuss with each other. Communication is no problem at all.

The group, known as Kenmekaar, was founded in 1977 by Mrs Miriam Stein, a member of the Union of Jewish Women, and Mrs Annemarie Nutt, a member of Kontak, an Afrikaans women’s organisation.

Almost ahead of its time, Kenmekaar (know each other) came into being because Mrs Stein saw a catalyst for change was needed in South Africa.

“I realised my children were growing up in an isolated environment, a situation that could only result in prejudice and division. Something had to be done to destroy the prejudices of youth,”

Initially the young people who met were Jews and Afrikaners but it did not take long before black pupils we being invited to the Kenmekaar meetings. As the concept of inter-cultural meetings gained acceptance more schools joined.

“In those early days groups of black and white, Indian and coloured children used to meet at my house. We even organised a barn dance. We had the most unbelievable parties,” she said.

The movement grew so rapidly that bigger premises had to be found. In 1987 Kenmekaar underwent restructuring which led to the formation of phases one and two. Pupils who join the movement in Stds 8 or 9 form part of the first phase and attend about eight meetings a year.

The young people take part in awareness and leadership training, discussions and inter-school meetings.

PHASE TWO

Dedicated Kenmekaar members join phase two in the second year and get involved in a number of projects together. They are helping in the expansion of Kenmekaar throughout South Africa and are keen to develop a similar programme for primary school children.

Today many Kenmekaar members are familiar with each other’s homes. Most have visited black townships, or been camping with each other.

“Several pupils have twinned up with pupils of other races and help each other with their homework. We’ve come a long way since we first launched the group,” Mrs Stein said.

Starbridge was launched to help close the gap between the races. If you have suggestions of how this can be achieved, write to Box 1014, Johannesburg 2000.
South Africans of all races want open residential areas even though there is a significant amount of uncertainty about integration, the influential Human Sciences Research Council has found.

The results of an intensive study it has made into the situation contradicts, the HSRC says, "the impression, created by media coverage of controversial racial incidents in areas such as Mayfair West (Johannesburg), that people were generally against open areas."

Dr Alex Retief, head of the division of environmental psychology, says his study found that people of all groups generally supported the idea of open areas – 76.4 percent of coloureds, 76.4 percent of Indians, 61.7 percent of whites, and 60.7 percent of blacks said "grey" or "open" areas should be allowed.

"Whites were the most defensive in terms of protecting their own neighbourhoods. The most territorially defensive group was whites with low education and income levels."

Dr Retief says the implementation of integrated areas among low socioeconomic whites should be dealt with cautiously "as it could result in potential conflict."

Up to 45.7 percent of people in this category said "they were not willing" to stay in mixed neighbourhoods.

Among higher educated whites it was found that "although this group professes to generally be in favour of integration, half would actually consider moving in the event of actual neighbourhood integration."

The study found that "although there is a general attitudinal willingness to share neighbourhoods with members of other race groups, there is significantly less support for the idea at the level of actual intentions."

Attitudes of the various race groups towards each other played a key role in the study, Dr Retief said.

He adds that coloureds and Indians, as well as blacks, saw blacks as generally fair and friendly while there was a generally positive perception by the three groups to English-speaking South Africans.

"Judgments of Afrikaans-speaking whites were generally not good."
A single weekend that can change a lifetime

Bus tour to understanding — a bus ride visited men-only hostels, old-age homes and squatter shacks

I was always made to believe that there are savages in the township, said young Toffee Blocker. I am like a true African and I have never been happier — it is the second night of a bridge-building 'encounter' between whites and blacks in a Pretoria township, VINCENT MASHEGO reports.

A pleasant smell of meat explains what the hosts are doing outside. Discussions have now taken a serious turn as guests reflect on various topics' conditions in the township and sanctions.

Food intercepts and large black plastic bags are served with brawny hands and works.

Some guests are still chuckling at the long after a few of us have dismissed our pants. "This is the first time I have ever eaten my fingers in an arm," said a visitor to his neighbour, who repeated cynically. "Come on Tom, don't you guys ever go to braai?"

Dancing in full swing as phones ring. People are clapping hands, accompanying the dancers.

It is about 1am and the number of visitors has dwindled considerably as they realise they still have to discuss their experiences and decide on action. Back at church on Sunday morning, guests mostly talk about the conditions in the township. Stilts hostels, old-age home and, particularly, the squatters, which visitor Dave Morgan said, "impressed me negatively."

"Having a roof, two inches from your head with no privacy, you can appreciate why there is a breakdown in morals," he said.

The group's reflections were often emotional. "I think black American Reverend John Perkins, reacted. "Apartment is a dream kicked out of bed. You can't defend it."

If I were here I would be in the African National Congress," when someone tried to explain the "racism" in South Africa.

The sentiments were echoed by 13-year-old Blocker. "I can't believe the blacks are still patient. I would have joined the ANC," Toffee explained.

He was raised by a very conservative family. "I was always made to believe that there are 'savages' in the townships. Now I feel like a true African."

He has never felt happier after the two days in Atteridgeville.

Guest speaker South African Council of Churches' Frank Chikane said only when the truth is known and accepted will the question of perceptions be answered. "If you experience, then you will understand me,"

Nancy Perkins said she was surprised by the conduct of squatters, who pay R350 for rent. "There was this landlord who had a dozen squatters in his yard," she related.

Another guest, Reena Brain, said she hadn't expected the township to be like that.

"You can't even compare the two different worlds. The hostels are 'back'. Two people are sharing a one-cold-water tap," said Sade.

You need only

Weary expressions at the end of it all, but this was the kind of experience which could change people's lives.

Picture: RICHARD QUINN. Select guests look at the faces of the people in the hostels to understand their plight. Below: Toni Tomlinson, the Pretoria mayor, looked at the faces and, according to him, the residents are faced with a lot of problems.

Regional organiser Alice Coetzer and Konowitza was overwhelmed by the response, saying she was happy that perceptions have been changed.

Guests pledged to convey families and friends to join in.

*The national organiser of Ecumenica, Irene Lebasa, received burning letters, signed by "We Wolwe", for organising the encounter."
A place of hope where colour means nothing

By Winnie Graham

A white man sat with bowed head, a picture of hopelessness.

Next to him a black man talked quietly, holding the depreciated man's hands. After a few minutes the white looked up and his counsellor, sensing a subtle change, renewed attempts to cheer up his companion.

The scene witnessed at Genesis, a home for the homeless in the Johannesburg suburb of Bertrams, typifies the atmosphere of the Christian-run institution for men of all races.

SUPPORT STRUCTURE

Sometimes it is a black man who needs comforting, sometimes a white. Race matters not. The men who have found a haven at Genesis have created a support structure which transcends colour.

An Englishman who lives at the home, said if he were ever to leave SA he would remember Genesis as the one place on earth where colour made no difference. The men who live there, he says, share joys and woes, bedrooms and chores.

“When you have lost a job or a family, or even a home, the Devil gets at you at times. It's when you feel really bad that you can count on the others, and their colour makes no difference,” he said.

Genesis is supported by the Anglican, Methodist, Presbyterian and Roman Catholic churches and the Family of God Community.

It was started in response to the needs of the destitute — often homeless alcoholic — who need accommodation and counselling.

City councillor Mr Martin Sweet with Genesis administrative officer Mr Davison Sindi.

Mr Davison Sindi, the administrative officer who runs the home, is a black man but he says he has never experienced antagonism between the races.

“Here the whites do not have a superiority complex and the blacks an inferior one. They are simply men living together under the same roof who sometimes need each other,” he said.

Not only does Genesis provide accommodation, it also cares for “day visitors”, unemployed people with nowhere to bathe, do their washing and have a meal.

The staff estimate that 80 percent of their day visitors are black — men who sleep in the streets at night but need somewhere to go in the day.

VAGRANCY PROBLEM

“We have just increased our rations. We are now able to give our visitors soup and four slices of bread a day,” Mr Sindi said.

Ms Rowena Murraybrown, the centre's publicity officer, said that in the light of the unemployment and vagrancy problems, Genesis had decided to tackle the problem head-on and was about to launch "Project Besondi." "This is the name we have given a self-help plan designed to give as many unemployed people as possible the chance to develop useful skills," she said.

To achieve this, Genesis is planning to build a workshop at its Bertrams house. The proposed addition will cost about R30 000 with tools, work benches and accessories costing an additional R10 000.

Anyone interested in helping should telephone Mr Sindi at (011) 614-7230.
Bring down race barriers

Team adventures helped to

Colour did not count as young men worked well together during weekend
Open schools to all, say SA pupils

By Winnie Graham

Most young South Africans are prepared to live in mixed-race suburbs and believe schools should be open to all.

These are some of the findings of a survey undertaken among 1,115 Std 9 and Std 10 pupils in the PWV area to gauge attitudes among South African youth towards specific social, economic and political issues.

The survey was initiated by scholars drawn from the Amalgamated Beverage Industries (ABI)/Race Relations and Leadership Intiative (Rali) group in Pretoria, which was extended to include other Rali groups in Johannesburg and on the East Rand.

The groups' aim is to stimulate dialogue and understanding among South African youth.

Among the 1,115 participants from different racial, language and religious backgrounds, 382 were black, 294 white, 255 Indian and 162 coloured.

Asked whether they believed white schools should be open to all races, whether they would be prepared to live in a suburb of mixed races, and whether they believed in equal education for all races, the vote in favour of each was 66 percent, 83 percent and 96 percent.

Another significant finding was that 75 percent of respondents did not believe in sanctions. Some 81 percent of black respondents did not believe in sanctions.
We can take so much and no more.

I'm drawn to these coconuts.

I have a feeling ear that wishes
and the wonderful. I'm with the
some of the ☆ and the ☆

I'm not free when we are all free.

I have a feeling ear that wishes
and the wonderful. I'm with the
some of the ☆ and the ☆

I have a feeling ear that wishes
and the wonderful. I'm with the
some of the ☆ and the ☆
Time for students to make contact

Southern Africa's two largest daily newspapers, The Star and the Sowetan, are combining forces to bring together students from various backgrounds.

The leaders of educational institutions — principals, teachers, head boys and head girls, or any interested students themselves — are being invited to make contact with other educational institutions to arrange joint events such as discussion groups, debates, sports events or social gatherings of any kind.

The aim is to increase understanding and communication across cultural and social barriers. The events will be known as the Students Indaba and will take place from October 14.

Anyone from any school, college or university is invited to make contact with the Sowetan giving his or her suggestion for the type of inter-school contact. From the pool of suggestions, the various parties will then be put in contact with each other.

For example, if a school in Johannesburg's southern suburbs wishes to have a debating-society meeting with a black school from Tembisa, the organisers will be put in contact with each other. When the arrangements have been made for each Students Indaba, the two newspapers will arrange to cover the first R100 of the cost incurred by the schools. There will be no restriction on the types of activities involved.

The Students Indaba is an important part of the Sowetan's Nation Building programme which involves, among other things, an afternoon of prayers for the nation at the Regina Mundi Church in Soweto, three days of cultural activities at the Market Theatre precinct in Johannesburg, a banquet at Wits University, a day of fun and festivities at Nasrec and an evening of massed choirs at the Standard Bank Arena.

Anyone wishing to participate in the Students Indaba should contact Irene Evans at (011) 474-0128.
The Sowetan and The Star join to bring black and white pupils together

SOUTHERN Africa's two largest daily newspapers - The Star and the Sowetan - are combining forces to bring together pupils and students from a wide variety of backgrounds.

The leaders of educational institutions - principals, teachers, head boys and girls, or any other interested students - are invited to make contact with other educational institutions to arrange joint events such as discussion groups, debates, sports events or social gatherings of any sort.

The aim is to increase understanding and communication across social and cultural barriers.

How it works

The events will be known as the Students' Indaba and will take place during the week October 9 to 14.

This is how it will work: anyone from any educational institution - a school, college or university - is invited to contact the Sowetan giving his or her suggestion for the type of inter-schools contact.

When we have a pool of such suggestions we will then put the various parties together.

For example if a white school in Johannesburg's southern suburbs wishes to have a debating society meeting with a black school from Tembisa, the two newspapers will put the organisers in contact with each other.

When the arrangements have been made for each Students' Indaba, the newspapers will arrange to cover the first R100 of the costs incurred by the schools.

There will be no restriction on the types of activities or the types of schools or colleges involved.

One condition

The only condition is that the contact being made between the schools or colleges concerned must involve a bridging of the cultures.

The Students' Indaba is an important part of Sowetan's Nation Building programme which involves, among other things, an afternoon of prayers for the nation at the Regina Mundi Church in Soweto, three days of cultural activities at the Market Theatre, and a formal banquet at the University of the Witswatersrand, a day of fun and festivities at Naseec and an evening of massed choirs at the Standard Bank Arena.

Anyone wishing to participate in the Indaba should telephone Mrs Irene Evans at the Sowetan (011) 474-0128.
Nannies linked to budding racism

Own Correspondent

CAPE TOWN — Many white children, some as young as seven, are already abusive of black adults.

Professor Gill Straker, Professor of Applied Psychology at the University of the Witwatersrand, said research had shown that the employment of nannies was in many cases a structural training into racism for children.

She was speaking at the South African Society for the Prevention of Child Abuse and Neglect (SASPCAN) conference being held in Cape Town.

Professor Straker said the abuse of black domestic workers had even been found to prevail in liberal homes. Teaching children to develop empathy, which they lacked in these situations, required encouraging emotional reciprocity.

Mutual Obligation

It also needed a sense of mutual obligation, role-taking and practice in prosocial behaviour.

Professor Straker said the techniques of humiliation, ridicule and intimidation found in the homes of white children often ensured that white children were well into the cycle of violence by the end of their adolescence.
Most black readers say that the simple solution to the “race problem” is for all children to start their schooling together in South Africa.

At levels above primary school, most black readers wish for exchange programmes enabling whites and black pupils to swap schools.

They say that teachers should also be involved in exchange programmes, because teachers are in a position to help shape pupils’ minds.

While the mechanics of such programmes have not been addressed in the letters so far received, most black letter writers firmly believe that education could be used as the most important vehicle for better race relations.

The alternative, most say, will be continual strife, tension and lack of understanding.

Contact through sport at secondary school level would also help create better race relations.

So would inter-school debates on current issues.

However, most accept this as a long-term remedy, and believe that in the short term, adults should play a role in creating better race relations by getting to know blacks beyond the work-place.

This could involve family outings of blacks to whites, and whites to black farms.

It is essential, say many, that there exist genuine desire to create friendship, and that any contacts should not be used by whites merely so that they may tell their circuit friends about “my black friends.”

Most black writers have identified South African society’s obsession with race as the stumbling block.

They suggest that whites have been told much about swart geveraar that they believe it exists. Black readers believe that unless whites get to know blacks better, this fear will persist. Most black letter writers emphasize that their reader has no intention of “driving the blacks into the sea.”

The theme “forgive and forget” comes through in most letters, even though readers point out that white fear is based on possibility that blacks may want to change the treatment they received in the past.

**STAR POINTS**

**Education is key to shared SA, say blacks**

**Star 25/9/18**

The desperate search for a common bond among South Africans, black and white, will go on until all are educated in the same way.

This is the view of nearly 90 percent of black readers in the initial response to The Star’s request that they should tell out-of-touch whites what they feel about the future of our country.

This is no “survey” of opinion. It is merely an articulation of views of some of those who care to speak out.

Compiled by JOE LATAKOMO, Senior Assistant Editor.

The provision of housing is also a major concern to most of the black readers. Some believe that only full participation in government can address this problem, which means one-man-one vote. The need for a negotiated settlement, which should be preceded by the release of black leaders from jail, the unbanning of black political organisations and the lifting of the state of emergency, is seen as a necessary prerequisite for stability.

Whites have also responded to some of the letters published. While the general reception has been positive – most felt that although they had certain views on black perceptions they had never thought about how to respond.

Some whites have reacted with criticism.

One suggested that “The Star was ‘paying blacks to criticize whites.” Another suggested blacks should be sent to Auschwitz “for the final solution.” A third criticized The Star for publishing letters from blacks “in our editions,” and suggested we publish them only in the Africa Editions.

Yet another suggested “let us civilize our black brothers and sisters. . . teach them the beauty of discipline and pride, and the bridges will build themselves.”

Some points from readers:

- The South African economy is built on all the people resources of this country.
- “White greed” has led to the decline of the economy.
- Whites believe they are superior, and blacks inferior.
- Blacks want equality, not domination.
- Peace-loving white voters should signal their demand to government that they want to get out of the blinkered view of the nation’s needs.
- Apartheid has wreaked havoc on family and social structures.
- Blacks and whites have suffered equally under apartheid.
- There is a compulsive need for action now.
- Immediate rejection of apartheid is the only solution.
- We must save our country from becoming another Burma.
- Whites must be willing to share – or lose all.
- Blacks do not dream of trekking to Lower Houghton or Illovo, but seek the right of choice as to where they wish to live.
- Whites should get out of their racial shells.
- Birth control will be successful only if it is de-politicised, and the education and general standard of living of people is improved.
- Blacks have opened their hearts, but whites have failed to see this, instead they see it as a sign of weakness and stupidity.
- Both blacks and whites have much to forgive and to be forgiven.
- Repressive measures can lead only to further violence and defiance.
- If whites cannot even treat their domestic servants decently, how can they respect other black people?
- Whites will be hit equally hard by sanctions.
- Criminals are created by the structures which society makes for itself.
One weekend changed the life of RALPH LOEWENTHAL, a Pretoria widower who, with his daughter, Lisu (17), accepted an invitation to stay with a black family. He was one of 100 whites who took part in the recent Atteridgeville Encounter, a weekend get-together arranged by the Christian organisation, Koikono, he says.

The prospect of staying in Atteridgeville was daunting yet, at the same time, exciting. It was as if I was a Livingstone exploring an unknown land, not quite sure of the eventual outcome but certain enlightenment would follow.

This foreign experience raised questions. How should I act? Would my host accept me? What protocol would be needed?

My inner voice told me to case up, but I knew the questions would only be answered during my stay in the township.

As I entered Atteridgeville the spectre of propaganda told me that at any second someone would angrily attack my car. Of course this did not happen.

I experienced heart-felt relief when I saw the church, cars and white colleagues. Registration, opening speeches, singing. Finally guests were to meet their hosts.

My host was Ben Ngwashi. Tall, dark and young, he was everything I was not, yet there was an immediate feeling of friendship between us. My subconscious interfered and reminded me I should be thinking of self. Trivial thoughts became major issues: sleeping facilities, was my host a "radical"?

A four-roomed house

Radical, activist, comrade, extremist, township citizen— to me they were all the same. I did not know any better and as we passed those township houses my eyes did not focus on the frugal living quarters.

We arrived at Ben's house. Before I could answer those silent questions, my bags had been tucked away in the modest bedroom of a four-roomed house.

Two bedrooms, lounge and kitchen made up Ben's home and it seemed a near impossibility that as many as eight people had existed in harmony in these tiny quarters.

Other than a few bewildered and curious stares, my introduction to township life was smooth. That night I found my host and I had more in common than I had imagined possible and so, in spite of barking dogs, I slept soundly.

In the morning we walked together to church. Neighbors shouted greetings and inquisitive comments.

Prayer and discussion intensified as we became more emotionally involved.

The stark classrooms, the empty library shelves, the people-infested shanties were in cutting contrast to the sprawling splendour that was part of my experience. When I witnessed the appalling living quarters of the hostel men, my conscience cried 'injustice'.

Residents gave accounts of the abuse they had suffered. A dilemma raged inside me. I felt happiness at my enlightenment but huge waves of shame washed over me and almost drowned my joy.

Lunch came and allowed me time to release the pressure. Yet my hesitant white standpoint had not deserted me and I prematurely dismissed the speakers as fanatical. To my surprise, I found them articulate, learned and moderate. As the Rev. Frank Chucune spoke, I learnt that a different, no matter how small, could be made by my involvement.

We went home on the crest of camaraderie. Unbelievably in such a sort space of time, Ben's home had become home and we sat comfortably together talking till exhaustion overcame us.

And I dreamt a strange dream where I shared a house with a black, and this dream was even more real because it was a reality: a reality of plastic basin washing, of eating Putu pap and meat without cutlery, of non-existent running water.

As dusk fell on Sunday I drove back to Pretoria with my daughter. The spell of Atteridgeville, I believe, will never be broken. For me, the expedition, I know, is not enough to fulfill my utopian dream of racial harmony.

I am humbled by my experience and sincerely hope I have touched your mind and your heart.
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INTER-GROUP RELATIONS

1990
Jews vow to back Mandela

The Jews for Social Justice yesterday pledged active support to released ANC leader Mr Nelson Mandela and those working with him "to achieve the speedy destruction of apartheid."

JSJ chairperson Mr Franz Auerbach, in a statement to Sapa, also strongly condemned both the open anti-semitism displayed at the AWB rally in Pretoria on Saturday, and the "insulting attitude shown there to our black fellow-citizens."

"This racial incitement vindicates the ANC's stated policy to outlaw the spreading of racism, Nazism and anti-semitism," said Mr Auerbach's statement.

"JSJ supports that policy and other steps towards the undivided and free SA which Mandela's release and commitment have brought closer" — Sapa.
Schwarz, SA Jews seek Mandela indaba

Staff Reporter

CAPE TOWN — The Democratic Party MP for Yeoville, Mr Harry Schwarz, will seek a meeting with Nelson Mandela when he returns from overseas to discuss remarks which the ANC leader made in Lusaka about Jews in South Africa.

Mr Schwarz said yesterday in a statement that reports of Mr Mandela’s remarks after meeting Palestine Liberation Organisation leader Mr Yasser Arafat in Lusaka had aroused considerable comment in the Jewish community and other SA communities.

Mr Mandela is reported to have said that if South African Jews did not like the truth, then it was too bad.

The SA Jewish Board of Deputies and SA Zionist Federation yesterday said they too would “welcome an opportunity for dialogue with Mr Mandela”.

The two Jewish organisations said in a statement that, like Mr Mandela, they were concerned with the establishment of a just, fair and equal dispensation for everyone living in South Africa.

What was happening in other countries was not relevant to the South African situation, they added.

Mr Schwarz continued “I gained the impression from my past knowledge of Mr Mandela and my meeting with him that he was not anti-Semitic. I believe he is not. I would be extremely disappointed if he was.”

PROPAGANDA

“Propaganda, when Mr Mandela refers to the truth, I think it is important that he should know the truth and not rely on propaganda which may be fed to him by Mr Arafat and the PLO.”

Mr Schwarz said Jews in South Africa had been subjected to attacks by local ultra-right-wing movements, particularly because of their opposition to apartheid.

“IT would be ironic if now they are attacked by those they have sought to support”

He said he understood that Mr Arafat was trying to gain publicity for his cause by reflection from Mr Mandela following his release from prison.

“Therefore I would ask that judgment on the issue be withheld until Mr Mandela returns, when I will seek an opportunity of discussion with him.”

The statement by the Jewish Board of Deputies and Zionist Federation added “As far as Israel is concerned, the society in that country is totally non-racial, with Arab members sitting in her parliament.

“Unfortunately, she has as neighbours a number of nations such as Syria, Iraq and Iran which are still in a state of war with her and openly committed to her destruction.”

Although the PLO has recently referred to peace negotiations, it has still not renounced its covenant, which is committed to the elimination of the Jewish state.

“As far as these matters are concerned we would welcome an opportunity for dialogue with Mr Mandela,” the statement added.

SA Zionist Federation chairman Mr Solly Sacks said there was no comparison between the struggle of the ANC and that of the PLO.

Israel had repeatedly offered to negotiate with the Arab states but had had no takers, mainly because Arab leaders feared assassination if they talked to the Jewish state.

SURPRISED

Israel was aware, for instance, that King Hussein of Jordan wanted peace but he did not dare enter into any agreements Arabs knew what had happened to President Sadat when he made peace with Israel.

“We are surprised at Mr Mandela’s statements because he has been very conciliatory,” Mr Sacks added.

“Just last weekend he urged people in Natal to throw their weapons into the sea.”
ANC to establish 'grievance centres'

THE ANC will set up offices throughout South Africa in the coming weeks to serve as 'grievance centres' for victims of racial discrimination.

Deputy leader Mr. Nelson Mandela announced at an ANC rally in Pretoria yesterday that the organization would 'make sure that every assault, every rape and every case of child labour is reported, so that these evil practices are stopped'.

He called on all municipal authorities in the Transvaal to contribute toward the creation of a conflict-free South Africa.

"White towns in areas such as this are deeply racist and black people continue to suffer the indignity of exclusion from recreational centres and other public facilities.

Sunday Times Reporter

"Little has changed since the ANC launched its potato boycott in the Fifties in protest against horrific labour conditions on Bethal farms."

"Conditions of slave labour remain and the murder and assaults of farm workers are increasing."

"No white farmer has yet gone to prison for the murder of a worker and, indeed, none will as long as farmers continue to enjoy the protection of the local police and magistrates," Mr. Mandela said.

Calling for the reunification of South Africa, he said the ANC was ready to work with homeland leaders who identified with the ANC struggle.

"Recent events demonstrate a massive rejection of the homeland policy and not, as has been suggested, that the ANC is unable to control its supporters."

"The inability of the police to stop the carnage that continues in many areas, along with their direct implication in the violence in places like Drakensberg, raises enormous doubt about their neutrality and professionalism."

Mr. Mandela called on President de Klerk to institute a commission of inquiry into the activities of alleged secret Renamo bases inside SA as a matter of urgency, saying the unit was disturbingly similar to the Civil Co-operation Bureau."
Three church denominations in Johannesburg yesterday gave up their separate autonomous and formed a single denomination.

At a service held in Joubert Park, Johannesburg, the St Antony's United Church, the St Patrick's United Congregational Church of Southern Africa and the St George's Presbyterian Church, where the service was held, formally dissolved to form the new St George's United Church.

The service was presided over by the moderator of the Presbytery of the Western Transvaal, the Rev G Jameson, and the moderator of the Central Regional Council, the Rev D R Briggs.

About 50 members of the congregations met on the lawn outside Park Station at 2:45 pm and, led by a crucifix-bearer, walked to the nearby St George's Presbyterian Church where others were waiting for them.

The Rev Peter Jackson said the new St George's United Church was now the first united church — constituted by churches which had given up their individual denominations — in downtown Johannesburg.

"We feel that we have been preaching one Gospel to all the people."

Barriers

"In order for our message to have credibility, we have had to break down the barriers between the different denominations and have integrated denominations which are totally non-racial so that we can minister effectively to all the people of South Africa," Mr Jackson said.

The biggest denomination, St George's Presbyterian Church, had a 116-member congregation and St Antony's and St Patrick's contributed about 50 and 20 members respectively.
Women told SA needs ‘new perception’

By Winnie Graham

South Africans have been told to take a balanced view of the “setbacks and massive disappointments” which are inherent in any programme for the rebuilding of a divided country.

Miss Isabel Dureko, first woman to be appointed as principal of a high school in the Free State, delivered the Bertha Solomon Memorial Lecture on “From Fear to Hope Today’s Challenge” at the National Council of Women’s national conference in Bloemfontein last night.

“Let us face the future in a spirit of creative difference,” Miss Dureko told the women. “Let us accept there are differences between people rather than a difference between groups.”

What was needed more than ever in South Africa was a new perception, a new way of looking at problems, relationships and people. South Africa needed a new force of negotiation which took heed of one side of the coin while working earnestly to forge the whole piece.

The ANC, as an element in the negotiating process, had to be sensitive to the struggle in which it shared the same goals for which many had died. At the same time its leaders had to work unstintingly at reworking the rhetoric of the past to addressing the new issues of reform and white fears.
'Get together with other races, religions'

BLOEMFONTEIN — A national survey into informal education and how it can be extended should be undertaken by the National Council of Women of South Africa, the organization's vice-president, Mrs Daphne Hansen, told the 54th conference in Bloemfontein yesterday.

More emphasis should also be placed on "getting together" with other race, language and religious groups to discuss fears and problems.

Mrs Hansen said race problems should be worked out of people’s thinking so there could be a better understanding.

In the investigation into informal education, information should be obtained as to where schools were not used to full advantage and NCWSA branches should become involved in literacy training and the teaching of practical skills.

Mrs D Hohne of Bloemfontein said education had been rejected by black and white children.

Simple skills

The quality of education had become a big problem and black children felt their certificates were not worth much.

Mrs Elizabeth Niel of Port Elizabeth said NCWSA should increase its communication across various groups and continue with its efforts to train people for a better life.

There should be an effort to teach simple skills, even at the pre-school level.

Mrs Niel said there was a need for humility among the whites in "approaching our friends who are blacks."

She stressed the importance of helping people to learn English, because as the various groups developed in South Africa they would need some knowledge of the language.

More white people needed to join Educare and there was a need for more literacy classes and other training programmes.

The Government had to be pressurised for more and better education, facilities should be shared and TV education should be appropriate to the group which it was directed at.

Mrs Joan Lautz, also of Pretoria, said greater efforts should be made to work with local authorities — Sapa.

Women told SA needs ‘new perception’

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Tembisa open its homes to its white neighbours

A HUNDRED Tembisa families will open their homes to whites from neighbouring areas this weekend, as part of the Tembisa Encounter organised by Komona.

People from Midrand, Kempton Park and Edenvale will take part in township life for four days on the grassroots reconciliation programme.

"Many hosting these Encounter participants have never had whites staying in their homes before," said Barry Poppleton Tembisa Komona co-ordinator.

"We believe that by inviting these people into their homes, Tembisa residents can provide them with an insight into the realities of township life.

"Change at national level will be fruitless, unless it is translated into reality at the level of the ordinary person.

"To help South Africans understand this change and understand the people we have been separated from for years, the activities this weekend will be invaluable," Poppleton added.

Komona - established by Dr Nico Smith - is a Christian organisation that brings together people of different races to prepare them for a non-racial and equal South Africa.

The organisation received the international Beyond War Award last year for its work in bridging the gap between whites and blacks.

The Tembisa Encounter is the fourth of its kind in South Africa, and follows social contact between Tembisa residents and their neighbours over the last year.

Those interested should phone Komona Tembisa at 924-1750, or visit the office at Room 14, Tembi Centre, 232 Gqagqola Section, Tembisa.
Americans are Tembisa comrades for a day

By SANDILE MEMELA

TWO American youths tasted the life of being township comrades this week in Tembisa — and found that it was not that violent.

Kenny Kloepel of Oregon and his friend Eric Sanford of California, both 18, are Rotary Exchange Students who have been in South Africa since June but had never been in a black township.

"Being white Americans, we possessed the natural passport to the exclusive pool of white privileges from which we have not hesitated to extract whatever we need.

"But we felt our experience would have been incomplete without venturing into a black township to experience life at first hand," said Kloepel.

They first became aware of the Kononina Encounter system through a daily newspaper. They phoned and said they wanted to visit a township and gain first-hand experience of black life.

"The exercise has been worthwhile and has shattered a number of myths that all that is happening in the townships is murder, mindless violence and burning barricades.

"The impression given to us is that all black people are lowly creatures not worthy of human dignity. But the dignity, warmth and respect with which they received us has proved that false," said Kloepel.

Kloepel spent the long weekend at the modest four-roomed home of his host, Pat Thema — who stays with his family of five in the Mokapa Section of Tembisa.

Sarah Thema serves breakfast to Kenny Kloepel, who spent a weekend at her home.

Thema, a first-year law student at Unisa and member of the UDF-affiliated Tembisa Youth Congress, welcomed Kloepel and Sanford and said such exercises were pointers to the society sought in South Africa.

Kloepel and Sanford were exposed to "the life of the comrade" on the first night of their arrival when they chanted pro-ANC slogans and danced the toyi-toyi with a group of about 50 comrades who paraded them in the streets at night.

Throng of residents peered from their windows while others looked approvingly at the sight of white freely mingling with township comrades.

"It was difficult to understand the meaning of the songs we sung or communicate effectively during the dance rituals. But there is no doubt that it is a wonderful exercise," said Kloepel.

This was echoed by Sanford, who said the encounter was fun.

"This is a picture far removed from the impression created by the media about the violent tendencies of the black youth," said Sanford.

Thema said white fears of township life were unfounded.

"Involvement of whites in our life at grassroots level would be a step towards the society we all want. It does not help for them to be scared of a life they do not know," said Thema.
Whites are invited to a celebration feast

RESIDENTS of Alexandra township near Johannesburg, have invited residents of Johannesburg, Sandton and Randburg to a “celebration feast” in the township on April 21.

Cows would be slaughtered for the occasion, the women of Alexandra were already brewing beer and cultural groups were rehearsing songs and traditional dances, the Alexandra Civic Organisation’s Obed Bapela said in his open invitation.

The idea is that people in neighbouring areas will visit the township and meet its residents.

“History has divided us. We, the people of Alexandra have met the people who participate in protest marches, but it is you and I, the ordinary people of South Africa, who need to discuss our common destiny,” the invitation reads.

“Let us talk, let us find our common ground. Let us be friends, not distant neighbours.”

The invitation was issued by Bapela on behalf of the Alexandra Civic Organisation, Alexandra Women’s Congress, Alexandra Youth Congress and the Alexandra Student Congress, and is being supported by the Five Freedoms Forum.

Representatives of the FFF will meet those who want to attend the party at the parking area west of Dion’s off Arkwright Avenue in nearby Wynberg on April 21 at 1pm.

From there a walk — “The Jo’burg to Alex Walk” — is planned. Transport will be provided for the disabled and elderly.

The FFF said in a statement it was supporting the walk because there was a perceived need within white and black communities to begin a process of talking and getting to know one another.

“The present violence has disturbed both black and white communities... We believe it is important to reach an understanding of the fears and frustrations both black and white South Africans are experiencing,” the FFF said.

The FFF also argued diversity provided fuel for growth and that understanding differences between the communities could be a catalyst to develop innovative solutions. — Sapa.
Disrupters say encounter does not solve land question

By SANDILE MEMELA

GROUPS of youths, believed to be members of a PAC affiliate the Azanian National Youth Unity (Azanyu), nearly disrupted the Tembisa Encounter this week after claiming it did not address the land question.

UDF and Komonina sources said the youths confronted organisers and demanded they abandon the encounter as it confined itself to racism.

The encounter was co-ordinated by Komonina, a Christian body committed to bringing together people of different races and backgrounds.

Because of the confrontation more than 100 whites expected to take part in the programme pulled out as they were afraid of being attacked while spending the weekend in the township.

Grég Malebo of the UDF-affiliated Tembisa Residents’ Association said the incident could spark violence in the area similar to that in Natal.

Komonina executive member Rod Barnett said it was said that extreme groups in the area did not promote inter-racial co-operation, which could hinder the evolution to a new society.

The youth's complaint could be valid, he said, "but we believe that people must get to know each other before they can discuss their problems."
NEWS

How sparrow's tale became Riana's motto

By Winnie Graham

Last Sunday Mrs Riana Behrens entertained nine black visitors in her Kempton Park home--yet, just a few weeks ago she had never once visited a township or mixed socially with anyone in the black community.

The change in her life and attitudes came after spending a weekend in Tembisa.

"During that weekend I learnt all people are valuable and humanity is the same regardless of where you live," she added. "There are good and bad elements everywhere."

Her weekend in Tembisa came about almost by chance. One recent Sunday morning she spotted a form in the foyer of her local Methodist Church offering white residents the opportunity of experiencing life in the township. The "encounter" was being organised by Kononia, a Christian reconciliation agency. Mrs Behrens decided to go.

"The weekend changed my life," she said. "I will never be the same again."

A consultant in problem solving, Mrs Behrens had always been interested in "cultural things." By visiting the homes of Tembisa residents, she had the opportunity of speaking to people of sharing hopes and fears, opinions, prejudices and perceptions.

She admits she was uncertain when she packed for the weekend and "drove off into the smoke cloud called Tembisa." Yet, when she reached her destination in the township she experienced a feeling of excitement and anticipation.

Darkness and dust

"I met interesting people, including businessmen and teachers. But speaking to them in the darkness and dust brought home the reality of their lives," she said. "I could hardly believe I had just left a modern city with all the facilities we take for granted."

The drive through the suburbs of Tembisa, especially "Plasticville," she added, was like a horrible fairytale. Yet even in the squatter camp she found people trying to improve their lives.

"I found the lack of water and toilet facilities there absolutely scary," she added.

Mrs Behrens described the Tembisa rally as a highlight with some of the songs "so sad and beautiful," tearing at the heart.

For her host, she said, had told a story which would become her motto. In the days when birds and animals talked, he had told her, a knight had come across a little sparrow lying on the back. His legs stretched into the air. When asked what he was doing, the bird said he was holding up the sky. The knight laughed and asked if he really believed he could hold up the sky and the bird replied "Perhaps not alone, but I will do what I have to do, sir."

"She added. "And I, too, shall do what I can."
Alexandra to lay it all on for whites

By Shirley Woodgate

Alexandra residents will fatten the calf and sing and dance traditional style when they entertain their white neighbours from Johannesburg, Sandton and Randburg at a get-together in the township tomorrow.

Four local groups — the Alexandra Civic Organisation, the Alexandra Women's Congress, the Alexandra Youth Congress and the Alexandra Student Congress — have issued an open invitation to whites and their families to go along and meet the blacks to find common ground.

"History has divided us but it is you and I, the ordinary people of South Africa, who need to discuss our common destiny. Let us be friends, not distant neighbours," reads their invitation, issued in the name of community leader Mr Obed Matlala.

The get-together will follow a "Jo'burg to Alex Walk" on Saturday morning, organised by the Five Freedoms Forum (FFF).

FFF organiser Mr Etienne Marais said the walk was to promote non-racialism, a united Johannesburg and hope in South Africa's future. The FFF believed it important for blacks and whites to discuss their fears and frustrations.

FFF members will meet people in the parking area west of Dion at Arkwright Avenue, Wynberg, at 1 pm and transport will be laid on for the disabled and elderly from the parking lot to the picnic area and back.
Portuguese De Castro Moura personally was spurred into action two years ago after reading a harsh and bitter attack on Portuguese colonialism and fast-food outlets by author Es'kia Mphahlele.

Following the release of Nelson Mandela, says Dipsa, a great deal of uncertainty and even hysteria arose in the white community, including the Portuguese.

Apparently in response, Lebon even confirmed the existence of an emergency evacuation plan in the event of matters turning nasty. At a debutante’s ball in Johannesburg last month, the Portuguese ambassador during a speech was booed by his local brethren for discussing the changes occurring in SA.

“We feel the best means to secure the future of our community in a nonracial democratic SA is by contact with everyone, particularly extra-parliamentary groups,” says Dipsa.

These have, it adds, been inaccessible and the object of prejudice from a part of the Portuguese community which has suffered a high degree of parochialism.

Among the fledgling group's backers is the Institute for a Democratic Alternative for SA Though Dipsa uses offices provided by the DP's Wynand Malan, the party's other leader, Zac de Beer, while welcoming Dipsa's initiative and support, is said to feel somewhat uncomfortable about having it on board as a separate "group."

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**COMMUNITIES**

**Not all the same**

A “progressive” Portuguese political interest group has been launched in SA. The primary aim, say the conveners, is to improve the 500 000-strong community’s evidently negative image as exploitative racists.

The new Democratic Initiative of Portuguese in SA (Dipsa) also intends building contact with extra-parliamentary groups, such as the ANC, and will endeavour to prepare local Portuguese for fundamental political change, explains spokesperson Manuel de Castro Moura. (150)

Dipsa, which doesn’t aim to be a political party, wants to avoid the “mistakes” Portuguese made in their former colonies, Mozambique and Angola, and hence “avoid becoming retornados (returnees) once more, through meaningful negotiation and contact.”

The group, which values and wishes to preserve its cultural heritage, came together initially as a Portuguese-speaking support group for the Democratic Party just before last September’s general election. Its objective then was to counter the influence of the National Party “especially in its propagandists, then against extra-parliamentary groups and its failure to address apartheid.”

The CP, too, has been making inroads into the community, running campaign posters in...
A short walk across the divide

THE Bosch family of Johannesburg's Berarso will be one of the hundreds of white families expected to participate in today's "Jo'burg to Alex" walk.

"We're taking part in the walk from Wynberg to Alexandra township because we feel there is very little communication between blacks and whites in this country," said mother of three Mrs Carol Bosch (40) this week.

Mrs Bosch said her children, Janet (18), Melanie-Anne (15) and Karin (12) had not been into a black township before and she herself had not been into Alexandra. "So it will be quite an educational experience for them," she said. Mrs Bosch added that her husband unfortunately could not accompany them.

After receiving a letter about the walk — which ends with a celebration feast in the township with dancing and singing — the Bosch family decided that they wanted to be enlightened on how the black community in this country lived.

"I spent a couple of days in a squatter camp last year as part of a church encounter group so I am aware of the poverty-stricken conditions people are forced to live in.

"I was also fortunate enough to come from a liberal family so I am not like the average white person, who is totally unaware. And I have a number of black friends whom I visit and who visit me," said Mrs Bosch.

"This time I'm expecting to see a lot of poverty but I also think we will be received very warmly by the Alexandra residents," said Mrs Bosch.

Expressing none of the usual white fears of going into a black township, Mrs Bosch said they were not expecting any trouble. "If I was I wouldn't dream of taking my children along," she said.

Those wishing to take part in the 3 km walk are to meet today at 1 pm at Don's parking lot in Arkwright Avenue, Wynberg. Transport will be provided for the disabled and elderly.
Group aims for a better family life in SA

BLACK and white families came together at the University of Pretoria at the weekend to take part in activities aimed at promoting family life.

Named the Family Festival, the event was organised by the South African Institute of Marital and Family Therapy and the Pretoria Arts, Music and Drama Association.

It is a forerunner to a conference scheduled for July 2 to work out a "healing process for families in a troubled South Africa."

Discussions were held on topics related to family life and children took part in various activities.

The organisers said in a statement: "Family life in the South African context is in crisis as a result of political and socio-economic pressures, violence, abuse and divorce."

"There is an urgent need to address family problems and learn effective and relevant treatment modes for families."
Health services in state of chaos for past 10 years, say research workers

Hospital 'tip of ice'

EMERGENCY: This young girl was carried into Nelspruit Hospital by family members but she could become one of the hundreds of casualties being turned away because of the hospital strike.

Photograph: Herbert Mabuza.
Health services in state of chaos for past 10 years, say research workers

HOSPITAL CRISIS ‘TIP OF ICEBERG’

STRIKING hospital workers this week brought the deterioration of South Africa’s health services at provincial hospitals — notably that of the Baragwanath, Hillbrow and Johannesburg hospitals — into the spotlight.

The health workers’ strike by more than 8 000 hospital staff, which has spread to at least 14 hospitals countrywide, is only the tip of the iceberg when it is taken into consideration that the country’s health services have been floundering for the past decade, health policy researchers warned this week.

Battle

“What is needed today is a complete overhaul of the health care system in South Africa,” argued the Centre for the Study of Health Policy, based at Wits University. The research group blames “apartheid medicine” for the appalling conditions at SA hospitals.

The strikers have had a year-long battle with the authorities to voice their grievances and to get their union — the National Education, Health and Allied Workers Union (Nehawu) — recognised, according to union spokesman Mr Monde Midishwa.

He pointed out that six weeks ago, workers resorted to lunch-hour demonstrations to voice their grievances. They then went on a four-hour go-slow a fortnight ago but the authorities continued to ignore the issue.

“The strike could have been avoided if the authorities had responded positively to the workers’ demands at the start,” Mr Midishwa said, adding that workers had resorted to striking only after all other avenues had failed.

The crisis facing Baragwanath Hospital began on March 6 when Nehawu members presented the chief superintendent, Dr Chris van den Heever, with a memorandum containing a list of demands.

He was asked to forward the memorandum to the authorities.

Nehawu demands included:

- A living wage of at least R4 100 with an additional R400 across-the-board increase for all,
- Recognition of Nehawu,
- The immediate opening of all health facilities to all races,
- The cessation of own and general affairs,
- The abandonment of privatisation, especially with regard to health care.

Dr van den Heever said he had passed the memorandum on to his superior and was later visited at regular intervals by union leaders, who were waiting for a reply.

Meeting

The response from the authorities was that — in terms of the Public Service Act of 1994 — only staff associations, and not trade unions, could be recognised by the Commission of Administration and Co-ordination.

On March 28 Nehawu requested a meeting with Health Minister Dr Rana Venters to discuss demands. The union said there had been no “official” response to date.
The future in black and white

THE time has come for the advertising industry to move beyond shallow and empty interracial mixing that does not contribute to the sought-after new South Africa.

Creative directors, copywriters and strategic planners need to dream up concepts and ideas that will radically point to new possibilities for the future of all our people — black and white.

Little doubt exists that advertising is the most powerful medium to paint the type of society SA needs to be. Failure to do this will condemn the people of South Africa to a creative wasteland through their neglect and alienation tinged with alienation.

Campaigns like Jungle One have shown that resources and talent are available for creating radically new ideas that influence the minds of TV audiences and makes others pump with pride to be South Africans.

The question is: How long will advertising agencies continue to be a tool of their clients among? The kind of advertising that is concentrated on the country needs now will not be easy to accomplish, nor will it happen without careful analysis and intelligent planning. It is clear that we must be willing to use our expertise, power and resources effectively in support of the new South Africa.

It would be ludicrous to hope that black advertising expertise and thinking will fall from the African plane. The responsibility of agencies is to train their black executives and expose them to hands-on experience of the creative challenges that exist in the advertising industry.

For cheques

What the advertising industry needs now is a new campaign that allows black executives and professionals to be exposed to the challenges of the new South Africa. This will help to break down barriers of prejudice and to educate the African majority.

The challenge for new campaigns should be the result of a group of people whose love for the country is more than their desire to make more money. The desire to create meaningful ads that make sense to the African audience should include blacks and whites, and represent a cross-section of the overall South African society.

In February, a reader's letter on this page questioned the effect South Africa's treatment of the coloured advertising agency. The letter elicited considerable interest from the advertising industry with regard to whether the multinational advertising could or should play a part in creating a post-apartheid South Africa. The writer of the letter, journalist and former advertising executive Sandle Memela explores the issue further.

Flight of fancy

If advertising continues to exclude African heritage and ignores the creative wealth that black culture can bring, it is destined to be a failure of the quotient at not grounded on the realities of the country.

The creativity and thought behind the Jungle One commercial is the best of all these in South Africa is the creative role that advertising can play in the transformation of our society. It must assuredly be a tool that is not only an instrument of its own, but also an instrument of our children, the adolescents and the political consciousness of what South Africa ought to be.

But it has not been to allow either the politicians or creatives to shape the future of our continent. The current challenge is to find a way to make the advertising industry a tool of the new South Africa.
White unions urged to join black in search for better labour laws

By Robin Drew,
The Star's Africa News Service

HARARE — White trade unions in South Africa were yesterday urged to join the two major black umbrella bodies, Cosatu and Nactu, in continuing discussions on how best to formulate better labour laws.

The appeal came from leaders of both bodies who had been attending a three-day workshop in Harare under the auspices of the ILO at which a South African Government advisory body was also represented.

It was disclosed that a lawyer representing white trade unions, Mr Jan Hurter, also attended the Harare meeting as a member of the National Manpower Commission delegation headed by Dr Fram Barker.

At a press conference after the workshop which was in closed session, Mr Jay Naidoo, general secretary of Cosatu, said the Government had accepted it would have to consult with the labour movement and stop viewing it as hostile.

But he said a positive response from the Government, particularly in relation to the interim draft agreement reached by Cosatu and Nactu with the employer body, Saccola, was essential.

"We are not prepared to continue endless debate with no result being seen," said Mr Naidoo.

Asked about working class white reaction to current events, Mr Naidoo said "If we could talk to them, it would be fine. But it is very difficult to talk when they point a gun at you. We are hopeful, however, that all workers, black and white, will recognize their common interests."

Dr Barker said he fully agreed the discussions in Harare had been very frank and very constructive. It had been very valuable for the Manpower Commission to have interaction with the ILO.

South Africa left the ILO in 1966 after the International Labour conference had adopted a strong declaration on apartheid in 1964
Confusion as hospitals open to all

By Carina le Grange and Political Correspondent

Health Minister Dr Rina Venter is expected to give more clarity today to her announcement on Wednesday that hospital apartheid is to be scrapped.

She will be replying to the debate on what the Democratic Party called a "vague and badly worded" statement outlining the National Party's shift away from health apartheid.

While recognising the significance of Dr Venter's assurance that the Government had decided to correct an imbalance in the accessibility to hospitals by blacks and whites, many have expressed doubts about the actual mechanics of the model that is being designed to "manage this in an orderly fashion".

Leeway

She had indicated that hospital superintendents would have a say in how the new policy would apply. Among the questions raised in debate was how much leeway superintendents would be allowed, and whether this would mean that all hospitals would be fully or only partially integrated.

Dr Venter did make clear at the close of debate yesterday that her negotiations with the National Education, Health and Allied Workers' Union (Nehawu) to end the hospital strike in the Transvaal had had no bearing on the Government's groundbreaking decision to lift race bars at hospitals.

Hospitals and the Transvaal Provincial Administration (TPA) were uncertain yesterday what the practical implications were of Wednesday's announcement by Dr Venter.

While many people, especially doctors at black hospitals, rejoiced at the announcement, inquiries by The Star at major hospitals were referred, with the exception of Baragwanath Hospital, to the TPA.

A TPA spokesman was also in the dark, however, about the implications of Dr Venter's announcement and referred all inquiries to the Minister.

Dr Venter said on Wednesday that all State hospitals would be opened immediately as part of the far-reaching restructuring of health care services.

Yesterday, the Health Services Minister in the House of Assembly, Sam de Beer, said 44 white own affairs hospitals were open to all race groups.

The TPA spokesman, however, said the administration had received no explanation of the practical implications and had questions could not be answered. Hospital Services MEC Fane Ferreira was not available.

The public relations officer for Baragwanath Hospital, Annette Clear, said it had always been Baragwanath's policy to treat and admit all emergency cases, regardless of colour.
Two high schools reach out on sportsfield

Children first across the line

TWO high schools in Fourways outside Johannesburg — one black, the other white — are preparing their pupils for the new South Africa.

Headmasters at Fourways and Witkoppen schools realised that, if democracy was to be achieved, they had to start now teaching their pupils to accept one another.

As a first step, the schools decided to break the ice by meeting each other on the sportsfield. On Wednesday Fourways challenged Witkoppen to games of netball, soccer and hockey.

"I think this is very nice. We would like to see more of this happening. Besides making friends, we also want to learn their styles of playing and teach some ours," said Ignitsha Malefo (12), a Std 5 pupil at Witkoppen.

Henrietta Hawson (16), a Std 9 pupil at Fourways, said she enjoyed holding discussions with pupils from Witkoppen and finding out more about them. "Whenever we met up with the idea of the new country, we must be ready to accept our coming together was the greatest thing I've ever experienced. The only problem is that Witkoppen girls were too good for us in netball," she said.

Elrose Cheery believed that the exercise would undoubtedly improve race relations among youngsters and hoped it would extend to the parents. "We have to start small and I hope other schools will join us and that this exercise grows. If we get more pupils involved, relations must improve between all groups," she said.

Fourways teacher Mrs Shaye Williams, who is also co-ordinator of the "Integration Project," said after looking at the prospects of open facilities to all in the near future, her school decided to help prepare youngsters for it.

"All we wanted to do was to open a line of communication with any other school, but chose Witkoppen as they are so near to us. We believe that if children mix freely at an early age, they should have no problems in the future."}

In the next few weeks, we will take a step further when 20 pupils and a few teachers from each of these schools swap classes for a day," Mrs Williams said.

Pupils I spoke to at random admitted being nervous, excited and, to a certain extent, nervous about meeting and making friends with others from the other side of the colour line.

Fourways headmaster Mr R. Pyle was all smiles when he spoke about the project. "I'm very excited about the way things have gone. I'm happy to be involved in this project and believe this was the most natural thing to do."

Mr Sam Makana, Witkoppen's headmaster, was equally optimistic. "The kind of action is very good. It will help our children to accept each other as brothers and sisters. Academically it will also be an eye-opener as pupils will discover how others live. It may even help them to improve their own studies."
Mission accomplished: an all-race teachers’ college

A ramshackle mission outside Pretoria is being revamped to serve as the site of South Africa’s first non-racial, private teachers’ training college.

Edendale mission station — comprising a 19th-century church and an ornate classroom block — has been in a state of disrepair since the last Berlin missionary left in 1962.

Now, with the help of a R38 million private sector donation, Promat Colleges has obtained Government permission to go ahead with the establishment of the college.

Both the architectural planning and the college’s existence represent a clear break with a rigid 30-year legacy of segregated teacher training under successive Nationalist governments.

Negotiations

The mission buildings will be rebuilt to retain the churchyard atmosphere and a number of other buildings of similar design are being erected.

Promat Colleges — a non-profit organisation which has five colleges that aim to help black teachers gain their matric certificates — will administer the college.

The breakthrough follows five years of intense negotiations with Government education authorities, who until now have kept teacher training racially separate and under official control.

It is hoped the new college will point the way towards addressing South Africa’s severe lack of qualified teachers. By the year 2000, the country will need at least 240,000 teachers — by 1997 there were only 160,711 of whom 30 percent had not passed matric.

A four-year syllabus has been drawn up in conjunction with the University of the Witwatersrand and will enable those who gain the diploma to teach at any school in the country.

The Promat centre near Pretoria and Mamelodi on 26 ha of land donated by the chemical company Ankom will house the new college as well as a primary and secondary school.

The first phase of the project comprises complexes of classrooms and laboratories, an administrative cen-
Coloureds want to learn to speak black languages

By SANDILE MEMELA

REIGER Park, Boksburg, residents want their children to learn an African language in an attempt to prepare them for the new South Africa, executive member of the Save Boksburg Committee Eric van Staaden said this week.

About 200 coloured children at the local creche face the prospect of being alienated from their black counterparts because of language differences.

He told City Press that many people within the coloured community felt they were not blacks because of their close affinity to the Afrikaans language.

During protest marches people struggled to sing African freedom songs and do the toyi-toyi dance like their township counterparts.

"We believe the ability to speak an African language will enable our children to grow up with the belief that they belong to this land and strengthen their ties to their counterparts in the townships," said Van Staaden.

He was not calling for the abandonment of Afrikaans in the coloured community "Obviously, Afrikaans is our language, but it has been responsible for the alienation of our communities from other blacks."
Colour barriers township garden

TWO white men tending the garden of a prominent Guguletu businessman have caused a stir in the township.

The two gardeners were commissioned by businessman Mr. Reter Motale.

Motale's residential garden, that of his mother-in-law and the grounds of the bus depot from where he runs his transport service.

"They're good workers," Motale said.

Sigelski said the Guguletu locals were basically flabbergasted.

"A lot of them simply sit and watch us, their eyes out like a dog," Sigelski said.

"One day, a chap came and stood there while we were working," Sigelski said.

His hands were on his hips as he pretended to be the foreman. And he shushed us on, saying we weren't working fast enough.

"The crowd loved that," Sigelski said.

Venturing into a township notorious for violent flare-ups does not worry the two gardeners.

"Gardens have no racial barriers," said Coutts.

Sapa
R200 000 boost for local primary school

By Abel Mushu

Paint manufacturers AECl yesterday donated a cheque of R200 000 to St Martin's Preparatory School in The Hill, Johannesburg, for the erection and equipment of a science laboratory.

The laboratory will also run science seminars for the in-service training of black primary school teachers in Tokoza township.

Close

The offer is part of AECl's "Quality of Life" programme which has resulted from a close relationship between the company and the staffs of St Martin's Preparatory School and the R.P. Mapelanezella School in Tokoza township.

The three have cooperated on numerous educational and extracurricular activities in the past.

Glen Greenway, headmaster of St Martin's Preparatory School, received the cheque from executive director of AECl, Errol Frewen, who said his company considered the project "very worthwhile effort.

Mr Greenway told The Star the laboratory would be completed by the end of this year, adding that the school would provide an extra R20 000.

Hand-over

Staff members of both schools, pupils and members of the school's governing committee witnessed the hand-over.

St Martin's Preparatory School is a private non-racial institution with a current enrolment of 300 pupils.

Oliver Tambo, president of the ANC, was a teacher at St Martin's Preparatory School in the early 1950s, said Anthony de Sousa, the school's public relations officer.
Encountering how the other half lives

HUNDREDS of white South Africans, most of whom have no inkling of what township life is like, will next month gain first-hand experience of the hustle and bustle of Soweto in what will be known as the "Soweto Encounter".

Organised by Kononia, a Christian agency for reconciliation, the exercise is aimed at promoting "contact between divided communities" of South Africa and to keep the friendship going in the interests of the country.

Hundreds of Soweto families are expected to open their doors - and their hearts - to their fellow countrymen between November 23 and November 25 and share with them their fears and their hopes, their tribulations and their expectations.

Guests

The guests, from plush northern Johannesburg suburbs and other areas, will spend three days and two nights with their hosts in overcrowded match-box houses in Soweto where in many cases a kitchen is also a bedroom.

At best they will share evening meals - which can be anything from pap and morogo a la carte to mputchwe and momoses (sump and offal) - in dining rooms which serve as bedrooms at night. At worst they will go to bed with an empty stomach.

They won't have the luxury of eating out as the number of restaurants in this sprawling and dusty city can be counted on one hand and are seldom patronised by the cash-strapped residents.

Scene from a previous encounter held in Mamelodi

By SY MAKARINGE

Some of them will be thrown into the deep end of the "Wild West" where only the fit survive and where the knife used to rule the roost before guns became fashionable.

They will have to sleep with one eye wide open and be ready to get dressed and scuttle for cover in case of an eventuality.

Bathrooms are non-existent in more than 90 percent of Soweto's homes. The visitors will have to make do with wash bowls.

Hot water here is a luxury. The visitors will be very lucky to get a warm bath in the morning as the word geyser is a foreign concept.

If they have to answer the call of nature in the middle of the night they will have to venture into the darkness outside as most Soweto homes do not have inside toilets.

A Sunday afternoon stroll through the narrow streets of the townships may be spelt by the sight of streams of faces coming from blocked sewers - a sight which Soweto residents have come to regard as normal.

Of course Soweto is a city of contrasts. Some of the "lucky" visitors will be hosted in cosy homes in places such as Diepkloof Extension, Protea North and Beverly Hills where life is no more different than in the northern suburbs of the Golden City.

But the danger there is that they will go back home with an impression that "all is well in Soweto".

Soweto also has places of interest such as Club 707 in Orlando West and the Blue Fountain in Mapetla where they can dine in style.

Regional co-ordinator of Kononia Beeky Ginsburg said although black people were known to be very hospitable she did not expect them to go out of their way just to please their guests.

"Just be normal and be free," she said.

Ginsburg said guests would be encouraged to experience Soweto life as fully as possible. She said she would be very happy if people in areas such as Mshenguville came forward and volunteered to host the visitors.

Unrest

Questioned on the possible effect of the unrest in the township Ginsburg said: "As with all previous Kononia Encounters we will take steps to ensure the safety of all participants. We are optimistic that violence will have abated by late November. If it does not we will have to reassess the viability of the Encounter, unfortunately."

Kononia was started by Dr Nico Smith, former pastor of the Mamelodi NG Kerk In Afrika, in 1986. The organisation helps South Africans prepare for a non-racial future by providing them with opportunities for personal and meaningful contact with people of other communities.

Anyone who is interested in hosting a white family or individuals can write to Kononia, PO Box 33596, Jeppes Town, 2043 or phone Ginsburg at (011) 618-4272.
Call for ‘global village’ attitude

SA BUSINESSMEN had to understand the changes wrought in markets and the labour force by the new "global village" or they would go to the wall, management consultant Tony Manning said at the Building Industries Federation (Bifsa) annual conference in Durban yesterday.

"Standards are converging. A product that was cheaper or offered a particular benefit can no longer compete because all products have that quality. Tastes are converging because we are all being exposed to the same standards in the media," Manning said.

"Differences between individuals are disappearing as people around the world wear the same fashions, speak the same language and use the same brands," Manning said.

Manning said SA managers could no longer manage their labour in the same way as before because their labour force had the same tastes and aspirations as they did.

Managers had to move their workforce from a position of dependence to independence — "you can trust them because they trust themselves" — he said.

He urged Bifsa members to understand their customers' needs, to develop appropriate but not necessarily lower standards for the SA market. They had to pay more attention to invisible assets such as people and to the environment.

Natal University deputy dean of student affairs Devi Rajab said it was important for people to see themselves as South Africans rather than Afrikaners or English-speaking or white or black in post-apartheid SA.

She said prejudice consisted of belief and feelings that led to action and discrimination. In a post-apartheid society, belief and feelings could not be controlled but actions could be legislated against.

"We have grown up in a society that is fragmented by racial problems," she said. "A prejudiced mental state has created barriers between people. Many people who have employed a domestic servant for years know nothing about her background, sometimes not even her surname.

"We have to socialise our children so they can overcome as many of their prejudices as possible."
Children without colour bias

WHEN a second pre-schooler named "Willie" joined Sacred Heart College, pupils ignored the teacher's instruction to call the boys "white Willie" and "black Willie". To the children they were "new Willie" and "old Willie" - demonstrating that young children are oblivious of racial differences.

This story is told by Brother Neil McGurk, headmaster of Sacred Heart College, at Observatory, a school with a proud history of 13 years of non-racialism.

Sacred Heart was one of the first schools to open its door to other races in 1977, and today about half of its 1,200 pupils are white.

Success

"We find that if the students start in our preschool they all do equally well. In 12 years we have never had a black pupil fail a standard," McGurk said.

The policy's success can largely be measured by the attitude of the students. There was a cheerful atmosphere in the quadrangle at breaktime. Most of the groups of teenagers sitting together, chatting were of all hues.

Dancing across the paving were attractive and vivacious pairs unselfconsciously throwing arms around each other and clowning. One white, the other brown.

Challenge

McGurk said admitting a few blacks did not offer a challenge.

"The challenge is greater when the numbers increase. Black students have their own imperatives, cultural experiences and aspirations.

"Friendships grow across racial lines and common nationalist aspirations develop. Once the students adjust, the white children lose their fear of the unknown black community and stop feeling guilty.

"The black students overcome their anger and resentment. This is a process of mutual liberation, but it needs the right people to guide and teach and act as role models."

There is a phase when children are sensitive and don't want to discuss racial problems, but later, when they develop self-identification, you can discuss it quite openly.

One God

"It is very important to look for transcultural values on which to build. An important one we emphasise is that there is only one God, whether you are Christian, Muslim or Jewish. If you emphasise the differences you polarise the children."

Sowetan Correspondent
Bridging the great divide

SCORES of white South Africans who want to take part in the "Soweto Encounter" in November have put their fears of current violence aside to fulfill their ambition of bridging the racial gap.

This was said this week by Ms Becky Ginsburg, regional coordinator of Kronomia, a church agency which aims to "promote contact between divided communities."

The "Soweto Encounter," to be held between November 23 and November 25, will allow people from white, Indian and coloured areas the opportunity to gain first-hand experience of township life.

"By SY MAKARINGE"

Ginsburg said on Tuesday that the initiative had so far attracted more than 80 Soweto residents, who expressed a willingness to open their doors to people of other races and share with them their experiences of township life.

The organisers will also take the visitors on a guided tour of Soweto.

Other activities will include cultural performances and group discussions on a wide range of subjects, ranging from education to informal business.

"Soweto residents from Protea North to Mahuntsville have offered hospitality for the Encounter weekend. It's wonderful to see how, after all these years, we still have such openness from the Soweto side," Ginsburg said.

White South Africans are also inundating Kronomia's offices with applications to participate in an effort to beat the November 1 deadline.

"If people are worried about township violence, they seem to be putting those fears aside in order to take these important steps in bridging the gap between the races."

"Unlikely"

"Also, they possibly realize that with several hundreds of people, not to mention television crews and journalists, following us everywhere, it's highly unlikely that they'll be exposed to trouble during the weekend," Ginsburg said.

The "Soweto Encounter" is one of many programmes Kronomia has organised during the past three years to give white South Africans, especially, an opportunity to see how "the other half" lives.

The first was about three years ago, when hundreds of whites spent a weekend with their township hosts in Mamelodi.

Many were apprehensive before they ventured into the township. But in the three days they rubbed shoulders with township residents, they were impressed by the people's openness and hospitality.

Anyone who is interested in hosting a white family or individuals can phone Ginsburg at (011) 618-4272.
Soweto Encounter

By SY MAKARINGE

BLACK political organisations will share the same platform when a group of about 150 whites from Johannesburg's northern suburbs, coloureds and Indians visit Soweto later this month.

The group will spend three days and two nights with their black hosts in various parts of the township in what will be known as the "Soweto Encounter", a Kononai's initiative aimed at promoting "contact between divided communities."

Ms Becky Ginsburg, of Kononai - a Christian agency for reconciliation - said representatives of the PAC, Azapo and the ANC-aligned Soweto Civic Association would address two meetings at Ipelegeng Community Centre on November 24 and 25.

Speakers will include Mr Monwabisi Duma, chairman of the Soweto branch of Azapo, and Mr Basna Ngezba, publicity secretary of the PAC on the West Rand.

Mr Japhet Lekgetho, founder of the National Environmental Awareness Campaign, will give a talk on the environment.

Ginsburg said it was hoped that the discussions would enable the visitors to gain a better understanding of the issues which were of concern in the township.

There will also be informal discussions on a number of subjects, including black education, traditional life, health and small business.

She said it was "still systems go" despite the disturbing news last week of the murder of a New Zealand tourist in Meadowlands.

The visitors will be hosted in various parts of Soweto, including areas such Diepkloof Extension, Mshenguville, Zola and Naledi.

She said although black people were known to be very hospitable, she did not expect them to go out of their way just to please their guests.

"Just be normal and be free," she said.

The "Soweto Encounter" is one of many programmes Kononai has organised in the past three years in an effort to afford white South Africans, especially, an opportunity to see how "the other half" lives.

The first was about three years ago when hundreds of whites spent a weekend with their township hosts in Mamelodi.

Many had been apprehensive before they ventured into the township. But in the three days that they had been rubbing shoulders with township residents they became impressed by the people's openness and hospitality.

Kononai was started by Dr Nico Smith, former pastor of the Mamelodi NG Kerk in Afrika, in 1986.
'Soweto Encounter' starts

MORE than 100 Johannesburg residents will participate in the "Soweto Encounter" from today to Sunday. The encounter, organised by Kononia, a church group, is aimed at fostering interaction and reconciliation between different population groups in South Africa.

Participants will experience township life by living with Soweto families. There will be a variety of cultural activities.
SA ‘a microcosm of whole world’

By Abbey Makue

The evils of apartheid had, for many decades, separated people of different races from one another, Dr Beyers Naude told a multiracial crowd of about 300 people at the weekend.

He was delivering a keynote speech at Ipelegeng Community Centre in White City, Soweto, where some 60 white people had visited black families for a weekend.

The project, “Soweto Encounter”, was organised by Koinonia Christian organisation’s objective is to bridge racial gaps in preparing people for a new South Africa.

“Apartheid walls will crumble and we’re breaking them down by meeting each other, irrespective of our backgrounds. This discovery is of vital importance for a new South Africa,” he said.

Dr Naude described South Africa as a microcosm of the whole world.

If blacks and whites here could not accept each other in peace, then the world was going to be a constant battleground where blacks and whites would fight each other.

The objectives of the encounter would take time to be realised.

Referring to the white audience, Dr Naude said the discovery of the evils of apartheid was a “real agony.”

“It also took me a long time to realise that.”

But expressing optimism about the intended success of the encounter, he smiled before saying “I could as well ask God to spare my life a little bit longer so that I would be able to witness the results of what you are trying to achieve.”

Dr Naude was given a standing ovation.
Soweto white visit went off well

By SY MAKARIRGE

The true power of lasting and meaningful peace started with the ordinary people, Dr Revese Naude, former general secretary of the South African Council of Churches, said at the weekend.

Delivering a keynote address at Inqugqela Community Centre in Central (Western) Jabavu, Soweto, during the "Soweto Encounter", Naude said, it was very difficult, but not impossible, to change people’s attitudes.

The "encounter" was organised by Kojomele, a Christian agency which aims to bridge the gap between blacks and whites in preparation for "a non-racial and democratic South Africa."

About 80 white South Africans from Johannesburg’s white suburbs, spent two nights and three days with their black hosts in different parts of Soweto, including places such as Mshenguville, Diepkloof Extension, Naledi and Dobsonville.

Goals

Naude said the challenge facing all South Africans was to discover one another as human beings, "as people with the same joys, the same sorrows, the same basic problems."

"The higher we set our goals, the more we will be able to achieve peace. Nothing is impossible for those who believe that what they are doing is just and loving," he said.

The "encounter" was marred when police allegedly raided the centre during a cultural performance on Saturday night and reportedly threatened to arrest the white visitors for trespassing.

Captain Joseph Nsebeni, police spokesman for Soweto police, yesterday said there was no recall of police having raided the centre as they "had no reason to interfere" with the event.

Mr Becky Ginsburg, Johannesburg co-ordinator of Kojomele, said there were no "major problems" and the initiative went "remarkably well."
Getting close in Somewto

When whites walked in the dirt and gasped for breath

BY SY MANGANGE

ASIONS Continued from 1st page

times. For many years, the people in Somewto have been living on the margins of society. They are often denied access to basic necessities like clean water, electricity, and medical care. The government has neglected them, and the rich have taken advantage of their poverty.

The people of Somewto are tired of living in poverty. They want change, and they are willing to fight for it. But they need help. They need the government to listen to their grievances and take action.

The people of Somewto are not waiting for the government to make changes. They are organizing and taking action on their own. They are standing up against the injustices they face and demanding their rights.

As the struggle continues, the people of Somewto are determined to win. They will not give up until their voices are heard and their rights are respected.
5-day workshop will focus on racism

THE Centre for Intergroup Studies at the University of Cape Town is to host a five-day workshop entitled "Understanding Racism and Developing Good Practice" early next year.

A spokesman said the workshop will be held from January 14 to 18. It will be conducted by Ms Margaret Legum, a United Kingdom expert on racism. She is the founder of the British organisation PACE (Preparation for Adaptation to Changing Environments) and is a partner in Organisation and Social Development Consultants.

She has worked as a professional trainer in management, counselling, conciliation, race relations and development issues.

The workshop will explore a new model for understanding racism and developing effective responses to it in organisations and institutions. In its training from 9am to 5pm, Legum will use the experience of participants to develop with them a model for use in South Africa.

For further information contact Audrey Allen at (021) 650-2503.
Guess who came to dinner in deep Soweto...

Abbey Nako

Lived to remain natural. This is how our "encounter" went.

Day one I did not cook as usual though I left late from work, I did make up time so as to be able to collect her from the meeting point in White City.

At my place, we discussed many things — from social life to politics and education. She was up to date. She knows a little bit of Zulu, and was keen to learn more.

We stayed for about three km from my place in Johannesburg. My 10-year-old niece, who was to share my house, seemed to be going well.

Day two morning. We greeted each other. I was to take her to the township. She was to meet other friends. My promise to cook was broken. The itinerary was rearranged. We had lunch at 2 pm while I was still at work. She did what a relief! I thought to myself:

"We travelled by taxi to join another guest at White City. South African-born Miss Janis was completely unexcited about her colour. She was the centre of attraction in the taxi. People were not aware she understood our language.

From White City we went on a tour of the township, and later she went to a party of a friend's daughter. She went to bed at 2 am while my friends and I continued with the festivities.

The next day, there was an unexpected surprise. She woke up early with Johannesburg. She woke up early with cold water, washed, and went to church. She did not attend. Later, she returned from church, clearly delighted.

Because she had a meeting to attend in Johannesburg, she was in a rush to get into her car, but I refused to let her go. She asked me to go with her to the township.

Feeling sad, I went into the bedroom she used, and found an envelope addressed to her. I opened it. On the card was written: "I am sorry not to have seen you. Thank you for your hospitality.

I am not sure whether I was a good host, but she thanked me for inviting her. She would like to return the hospitality.

In the countdown report to the "encounter", Johannesburg co-ordinator, Bongani Mkhize, and the other participants did not attend. They were not satisfied.

Mpho Tshabalala came from the United States. She had spent three months in South Africa and had decided to return to the township. Her reason for returning was to explore the "encounter". She got some information about the town.

Michelle de Rooij, who had spent two months in South Africa, was in the country for four months. She had come from England. She was happy, but did not want to talk about the "encounter". She wanted to talk about the town.

The new participant was Jonathan Paul, who was one of the members of the team. He said that ignorance, coupled with unbounded fear, partly explained the poor white turnover.

Other participants who spoke to Saturday Star included the team leaders. They were not satisfied with the results.

She told Saturday Star that the "encounter" had been a success. She was disappointed that her intended target of 100 was not reached. "We were satisfied," she added.

One of the South African-born participants was Jonathan Paul. He said that ignorance, coupled with unbounded fear, partly explained the poor white turnover.
Race relations is top issue for whites

**Whispers**

**CHRIS MOEROY**

> THREE out of every 10 urban adults, aged 16 years and older, believe that race relations is the most important issue facing South Africans last year. This is according to the marketing research firm BMI in Association with the South African Consumer Research Institute (SACRI).

The findings are the result of a survey carried out by BMI in association with the Marketing Standards Authority of South Africa (MISA) for the Transnet (the major South African railway company). The survey found that 60% of urban adults believe that race relations is the most important issue facing South Africa, compared to 16% who believe that employment is the most important issue.

**Newsmakers**

> Younger adults are among those most concerned about race relations as an issue (30% for those under 35), while older adults are more likely to believe that economic factors are more important (40% for those over 60).

**Conflict**

> One factor that may be contributing to this shift is the growing sense of optimism among younger adults that progress is being made towards a more integrated society.

**Academy and the...**

> The new television commercial for Reckitt & Colman featuring the animated characters from the popular TV show "The Simpsons" is excellent. It has a humorous tone and is targeted to a younger audience.

**Medal**

> BLACK consumers account for more than 50% of total retail sales, yet the black advertising agency sector is one of the most underfunded in the country. In 1997, the Black Advertising Association of South Africa (BAASA) launched a campaign to raise awareness of the importance of giving more money to black-owned advertising agencies. This year's campaign focuses on the idea that "The future of advertising is black.

**Bursary winners announced**

> Stannus announced on 30th November that 40 bursaries would be awarded to students in the fields of accounting, commerce, and law. The bursaries are valued at R15,000 each and are open to students from all racial groups. Stannus also announced that the bursaries would be awarded on a merit basis, with a focus on students from underprivileged backgrounds.

> **Media & Marketing**

> The Media & Marketing section of the SABC Evening News provides up-to-date information on the advertising industry, with a focus on local and international trends. The section covers a wide range of topics, including consumer behavior, market research, and advertising regulations. The section is updated daily to provide the latest news and analysis on the advertising industry.
INTER GROUP RELATIONS

1991 - 1993
race ads' are not in favour

SOUTH Africans, black and white, are not ready for advertisements showing social integration, according to research carried out by Young & Rubicam.

The Y&R study, intended to update the Bureau of Marketing Research's milestone work of 10 years ago, consisted of in-depth interviews with 75 male and female respondents in the PWV area in October 1990.

Photographs

The respondents were shown photographs of situations and asked to rate them in terms of whether they looked natural and acceptable.

A mixed-race, mixed-sex photograph was found acceptable to fewer than half of the respondents.

Reasons included: "It's a dangerous situation", "it's not real" and "They seem not to know what to say to one another".

The mixed-race, mixed-sex photograph found most acceptable was one that showed a black woman and a white woman together, and a black man and a white man together.

Seventy-seven percent of the respondents found this acceptable, saying it seemed natural for men to have men's talk and women to have women's talk.

The least acceptable photograph showed a white couple and a black couple. Respondents felt the photograph showed "these people are not comfortable around each other".

Malcolm Fothergill

Contradictory but mainly approving signals came through on the photographs showing blacks only.

Comments ranged from "It makes blacks feel special" and "There's nothing wrong if blacks prefer to be around people of their own kind" to a perception that if blacks only are used in an ad, "the product is of poor quality".

Y&R's research found black South Africans particularly sensitive to non-verbal cues such as facial expression and music, and the expression of body language.

Ingredients

The agency says the ingredients of successful cross-cultural advertising are ultimately the same for all kinds of advertising - empathy, entertainment, relevant news and brand reinforcement are crucial.

It says its survey showed that:
• Children have a universal appeal, and their "colour-blindness" makes them ideal models for a multiracial execution;
• South Africa is not ready for depictions of intimate or romantic situations among couples of mixed race, and executions of this nature should clearly show couples of the same race together;
• Blacks-only executions are well accepted;
• Expensive cars, clothes and hotels are seen as the products least suitable to a multiracial treatment.
Multiculturalism poses new challenge for changing SA

Own Correspondent

DURBAN — Multiculturalism, although a reality in South African society, could prove divisive and detrimental to existing standards in the country if it were taken to extremes, says Michal Christie, Washington director of the South Africa Foundation.

Addressing the foundation’s annual general meeting, Mr. Christie said SA society would be particularly vulnerable during its transition to a new dispensation.

“We in South Africa are putting aside what we were in order to seek new structures and new relationships in our society. We are moving, at the same time, out of our isolation. We are rejecting the thinking of the past and looking elsewhere, more than we did before, for new techniques, new ideas and new structures of thought,” he said.

“We hope to achieve and sustain a democracy in this country even though most South Africans, both black and white, are not accustomed to the habits and disciplines necessary in a democratic society.

“We therefore also hope that, in particular Europe and the United States will help us by linking their support and their aid to our adherence to basic democratic principles. We will welcome their involvement and absorption here of the core values upon which their societies are based.

“We will therefore be open to their influence but at the same time we will not easily be able to choose which set of influences to absorb and which not.

“Most white South Africans have always had closer ties to Europe than elsewhere. This is not true to the same extent of black South Africans, many of whom have closer ties to the United States, having lived there and having been educated there.

“From the American side, the African-American community takes a direct interest in South Africa and Africa in general. A recent study showed that US aid to Africa had increased considerably over the past few years and attributed this to the efforts of such political groups as the congressional black caucus.

“For all these reasons, we can assume that we will absorb many influences from the US over the next few years.”

Struggle

Mr. Christie said for this reason it was important to consider a development in academic life in the US which could have a marked influence on South African society in the future — the issue of multiculturalism.

“In essence, multiculturalism arises from the struggle by minorities for equality. It has taken root on campuses in the US and is a basis for the organization of curricula at several of the leading universities. It is defined by the administration of one of these, Duke University, as an ‘equality of officially designated groups’.

“Mr. Christie said multiculturalism was best defined by looking at its opposite, uniculturalism, which represented, in essence, what was taught to most South Africans — the canon of so-called Western culture, in philosophy from Plato to Wittgenstein and in literature from Homer to Joyce.

“To offer this canon as a core curriculum to black students or Hispanics or Asians or women was, he said, in the words of the multiculturalists, a denial of their humanity.

“Ethnic minorities reject it on the grounds that it is Eurocentric, that it is not the expression of power and that since minorities are powerless, they cannot be racist.

“Mr. Christie said multiculturalism could also lead to a decline in standards. multiculturalism suggests that only Hispanics can speak of the Hispanic experience, or only blacks of the black experience and so on.

“This stifles independent thought and independent criticism and ultimately reduces debate to a repetition of sterile slogans.

“Taken to the extreme, which appears to be the case on several US campuses, this whole trend has virtually eliminated the notion of power — and therein lies its attraction.

“It is a quick path to equality for those previously denied proper opportunities. It will therefore find fertile ground in this country.

“Yet we cannot afford any more divisiveness in this already fractured society. To abandon standards now would be to repeat our failure to provide proper education for all as in the past.”
SA marketers praise for role in social change

MALCOLM FOTHERGILL

The emergence of "anti-apartheid marketers" in South Africa is "already one of history's most stunning, impressive examples of how the marketplace, not a gun barrel or ideology, affects social change," says the New York-based Adweek's Marketing Week.

And, says writer Judith D Schwartz, "South Africa now enjoys the distinction of being home to some of the world's most inventive and brave - leading-edge entrepreneurs."

Already, she says, blacks account for half of all retail sales in the country, and black disposable income has grown from one-twelfth of the white population's in 1989 to one-half today.

"Marketers," Ms Schwartz quotes Hunt Lascars's Reg Lascars as saying, "know on which side the bread is buttered. They read the mass market."

By and large, says Ms Schwartz, research shows that mixed-race advertising enhances a product's appeal to both races.

"One marketing study found that 71 percent of whites living in the PWV area - the country's major population centre, which includes Johannesburg and Pretoria - were positively disposed toward mixed-race television commercials."

"Another study determined that blacks responded strongly to such advertisements as well."

The trend toward multi-racial marketing also signals the maturation of the South African advertising community," says Ms Schwartz.

"Traditionally, local advertisers had merely adapted campaigns from other countries to their own media."

"But the flight of many foreign-owned agencies during the international sanctions period forced the South African marketing and advertising community to make its own way."

"Consequently, while US and European agencies maintain a presence there, South African marketers are generally shedding their borrow-from-the-West approach."

South Africa, says Ms Schwartz, will not make the transition to non-racialism without effort.

"But the new multi-racial marketers have eased the way, establishing an example that will be valued far beyond Johannesburg and Cape Town."

"The marketing frontiers of the next decade will be the Soviet Union and Eastern Europe, Asia and North Africa - and even the smouldering sands of the Middle East."

"The South African legacy - building the brand by promoting what joins mankind - will be called upon often as a fire-tested model that paved the way."
Unpacking the baggage of prejudice

By GAYE DAVIS, Cape Town

It's become almost trite to say that with discriminatory legislation can be repealed with the stroke of a pen, racist attitudes will take generations to change.

So what does the South African company manager do when the attitudes of his middle management staff make it difficult, if not impossible, for him to start bringing black people into positions that count?

He employs the services of someone like Margaret Legum, a London-based specialist in racism and gender training who, during a recent visit to South Africa, ran courses on understanding racism and developing good habits at Cape Town's Centre for Intergroup Studies.

People who attend her courses often arrive "chippy, angry," says Legum.

"They're asking themselves, 'why is the hell have I been sent on this course? They resent the implication that they're racist.

"Actually, there is no such thing as a racist or a non-racist. What you do get are racist societies most of the world is one — where there is a hierarchy which says the whiter the better.

"It's a way of seeing people as different, inferior or somehow needy in a way that justifies whatever you do to them."

Legum's method is very different to conventional cross-cultural training, the traditional approach to building bridges between different groups.

It's a model which evolved during the years she spent as a manager in the training department of Voluntary Service Overseas, preparing people to work in unfamiliar milieus among people with different cultures and customs.

"Conventional cross-cultural training consists of a list of dos and don'ts: what not to do to avoid offending the natives."

"This sort of training leads to stereotyping people even more. It stresses the differences between people and increases strangeness anthropologising instead of personalising relationships."

According to Legum, other cul-de-sacs in training in this type occur in the finger-wagging approach: "By telling people they're racist you simply encourage them", and the socio-psychological approach: "relating the history of racism is an intellectual exercise which doesn't change anybody's emotional attitudes."

What Legum and her colleagues did was to turn things around so that "instead of saying, OK, you're off to Sri Lanka where the people are like this or that, we'd say who are you, going to Sri Lanka — through what spectacles do you see the world?"

It is only by unpacking one's own personal prejudice, examining and understanding it that one can effectively change attitudes, says Legum.

"Basically, I believe that nothing changes until you go through a proper process of transtion. It involves internalising what's going on around them and understand it. If they don't, people will be dragged kicking and screaming into the new South Africa and black people are going to be very, very frustrated."

"In the course, we try and strike a medium between wagging a finger saying, 'you're a racist' in which case participants are likely to say, 'stuff this, I'm off', and saying that racism is OK."

"We aim at getting participants to the point where they acknowledge that racism is an issue, an important concern, but that they are not personally responsible for it — although they may have benefited or suffered enormously because of it. Most importantly, we try to get across that they can do something about it."

An economist by training, Legum was born in South Africa. While studying at the London School of Economics she met and married journalist Colin Legum, with whom she published, in the 1960s, a book on sanctions against South Africa.

This, she surmises — the South African government never gave its reasons — was why she was denied permission to return home for 20 years.

Participants in the courses she has run in Cape Town in conjunction with the Centre for Intergroup Studies at the University of Cape Town have included community workers and employees of government institutions and para-statales.

For Beverley Thayer, who trains community organisers in the Western Cape, Legum's course opened her eyes to the fact that, "we're all products of a racist society — and as much as we say that whites are racist, blacks are racist too, although in different ways."

One of the techniques Legum employs is to get participants to think back to the moment when they first became aware there were other races.

Her own experience was "realising that black people were poor, pathetic and sad" — and that whites (she was brought up in a liberal home) were "powerful and all-giving."

For other people, she explains, it might involve the perception of black people as dirty or incompetent and white people as clean and efficient.

Both black and white people "have internalised the notion that whites are superior," she says. "Black people have been ground down by discrimination — but the damage to white psyches has been as severe."

Attitudes towards people who are different to us are shaped by the culture which surrounds us, stresses Legum. "We're all conditioned. None of us is a blank sheet. All our impressions fall on previous experience."

A way out lies in realising that no one is personally responsible for this state of affairs and that blame, therefore, is irrelevant. With guilt and hatred-bogey's sidelined, the possibility of changing attitudes and actions in such a way as to combat racism emerges.
White at home in Soweto

By Zingsisa Mkhuma

Unemployment and lack of accommodation drove a young white man away from the affluent suburbs of Johannesburg into a dusty township of Soweto where he has found a job, shelter and many friends.

Juluka Khumalo is his adopted name and he is proud of it. When he talked to other minibus passengers you couldn't tell he was white unless you looked at him. He spoke a fluent township dialect — a mixture of Zulu, Sotho, English and Afrikaans.

Juluka, walks to work and catches a minibus to the city to do his errands. In some areas of Soweto he attracts stares and curious glances and most residents would give anything to have a conversation with him.

He works as a mechanic in a garage and stays in a backyard room in Mzimhlohe.

The drastic change in his lifestyle does not seem to bother him. He said he only earned enough money to pay for his rent and food, the rest he used for entertainment at a local shebeen over weekends.

He is also a Chiefs fan and said he enjoyed attending Sanga initiation parties, where they sang and danced the whole night.

"When Soweto residents first saw me," he said, "they said they were happy to have me around as this was how the right South Africa should be.

Juluka said he had learnt that everybody needed to be treated with respect and because he had practised that in Soweto, the people had been good to him.

He said he had lost his job in Germiston because of "being a kaffir boetie.

"Before I was fired, I was renting a house in Brackenfell. When I stopped working, I couldn't afford to keep it any longer. I used to visit Soweto with the intention of starting a group of traditional dancers, like you see in Johnny Clegg's Juluka.

"I ran out of money travelling from the city to the townships and I would spend a few nights in different people's houses. One day I was walking past this filling station and a young woman grabbed my hand and led me into the manager's office.

"I was offered a job and told to report to work at 8 am the next morning and that was about 8 months ago.

"I would prefer to work and stay in town, because the pay and the living conditions are good. I accepted the job here, because, let's face it, half a loaf of bread is better than nothing," he said.

Juluka said he kept in touch with his family even though they didn't approve of his new lifestyle.

Juluka is, however, a worried man because he can't seem to find someone to settle down with. He said most Soweto women were scared to have a relationship with him because he is white.

"When the right woman comes along I will be ready to settle down. It doesn't matter whether she is black or green, if she is the right one then we will take care of each other."
Japie cleans up in the taxi business

PAT DEVEREAUX

UNEMPLOYMENT levels are high but Alwyn Jacobs (Japie) Marx has found his niche - washing minibus taxis.

He is one of the many whites forced to compete for the unskilled jobs previously done only by black people in this country.

In September last year Japie (27) arrived in Johannesburg from Port Elizabeth. For a month he wandered the streets unemployed until a friend introduced him to taxi life.

"I don't know what would have happened if I hadn't found this job. My life was in ruins after a fall-out with my family," said Japie.

Now based at the Newtown parking lot for Alexandra taxis, Japie takes pride in seeing his reflection in a shiny windscreen or in polishing tyres. He tries to scrub at least one taxi a day - at most he has cleaned four a day. For each taxi he gets paid R10.

The competition here is quite tough and on weekends I work at the Noord Street taxi rank to earn more, he said. However he is fully accepted as an equal by fellow taxi-scrubbers at the rank.

Asked how he survives he said: "I manage to eat every day and if I don't earn anything my friends give me a few rand to buy my favourite dish Chakalaka (hot salad), booze cigarettes and toiletries." Currently Japie is staying in Soweto with a taxi driver friend but apparently other friends are trying to get him a shack in Alexandra.

Japie said he was born in Kuyana and went to school in Queenstown, until Std 7. Later he worked in Port Elizabeth for the railways as a messenger.

"My aim is to get my driver's licence now. Because I want to drive taxis," he said. In the long term he would like to get his certificate as a motor mechanic.

"The only other white person I know in this city is my younger brother who also arrived recently and is looking for a job," he said.
White move into Soweto

Soweto — When Alan broke apartheid's law by going to live in Soweto, he was such a rarity some blacks could not believe the township had a white resident.

Alan (33), a former miner, said he went to Soweto eight months ago because he could not find a job in Johannesburg.

He likes his new life working for garage boss Zola Kubheka in Meadowlands, one of the rougher areas of the township, but crime as a problem.

Alan said: "If you're a black, you've got security there. But what can you do? Half a loaf is better than nothing. Unemployment plays a definite role in being here."

Alan underlined the sensitivity of his decision to cross the racial divide in South Africa by asking that his family name should not be published.

He wanted to avoid repercussions against his parents by white rightists.

"He's a good worker. We like him," Harry Mashabela, black researcher, said.

"When people heard about him living there they could not believe it. It had to be a trick."

Black journalist Zangisa Mkhuma wrote that "the Xhosa and Zulu communities are erecting walls and fences to keep blacks out of Soweto residents who carry anything to have a conversation with him."

The welcome for whites in Soweto contrasts sharply with a grudging attitude to blacks who move into Johannesburg, where black landowners often demand that blacks pay twice the rent asked of whites.

Unemployment and a shrinking mining industry has forced many whites to accept menial work usually done by blacks.

Dreams of poor whites in Johannesburg sleep in boxes and shack while hunting for jobs as car washers and maids but few enter townships.

Alan said apart from white pets he knows of only a handful of whites in Soweto.

Alan’s presence will be illegal only until June 30, when the Group Areas Act and 40 years of residential apartheid end as part of political reforms.

Alan, an uncompliant, lanky figure, says he has become fascinated by black tribal dancing and herbal healing.

He drinks at shebeens and says he doesn’t care whether his future wife is white or black.

"He speaks a township dialect of mixed Zulu, Sotho, English and Afrikaans learnt in years working with blacks in the mines and as a cok."

He has taken the African name Julius Khumalo.

Alan earns R140 a week and lives in a bleak room in a building firm’s shack.

Over in Dobsonville, section chief, Jacob Tsefaso, has also become one of Soweto’s whites.

A stocky figure in shorts and short, Du Plessis has been working for contractor Jacob Tsefaso for more than a year because, like Alan, he could not find work elsewhere.

Du Plessis brought his wife and two children to live in the township.

Tsefaso said his family has taken Du Plessis to their hearts.

Theves stole Du Plessis’s car at gunpoint but left his unharmed. Tsefaso told him they were "just baptising you."

Du Plessis said: "I’ve got a lot of friends here, a lot of honest friends."
White union to monitor race mixing

Action committees will be formed to monitor neighbourhoods opened to all races by Eskom and mining houses, the all-white Mineworkers Union said in a statement in Johannesburg yesterday.

"The opening of residential areas by Eskom could lead to a chain reaction where most of the Conservative Party-controlled towns would be mixed in a very short time," the statement said.

It was accepted that Eskom's example would soon be followed by the mining houses, Sasol, Iscor and other big corporations.

These companies supplied housing for their workers on the East Rand and in towns such as Vanderbijlpark, Welkom, Secunda, Witbank, Middelburg and Klerksdorp and various parts of Pretoria.

Company housing was usually provided at a very reasonable rental, and affordability would not be a problem for the lower-income groups.

This would inevitably lead to mixed schools, a fall in property prices and neighbourhood standards as well as mixed town councils, the statement said. —Sapa
It’s easy to become a racist — especially if you’re black

THE mind of white South Africa is sick. The increasing number of random attacks by whites on blacks are just an indication of this. Every week in the press are reports of innocent blacks who have fallen victim to this psychosis which apartheid and the total onslaught gospel have left as a legacy.

Like the man who was beaten to near death for urinating in public two weeks ago, the shack-dwellers of Goedewonden, the Evaton man who is a paraplegic as result of being beaten by the police and the man who was last month mauled by a white man’s dogs, I too have on several occasions been a victim of white violence.

A month ago a friend and I came close to death in Hillbrow when three white nightclubers pounced on us for reasons known only to them. These thugs punched me to the ground and even as I was writhing on the pavement, whimpering for mercy, they delivered blows to my head and face with their dancing shoes.

This was the third such calamity to befall this poor black soul. Last year I was savaged by about seven Afrikaans-speaking white youths in Hillbrow. While mangling out their punishment they repeatedly proclaimed their allegiance to the Afrikaner Weerstandsbeweging and bestowed me the honour of being “Mandela se kind”. I only managed to escape those beasts when they tried to drag me into a pitch-dark alley and my adrenaline realised they were going to cut my life short.

Two months ago I was shot in the neck by a gunman I did not even see. Although this is a bit of conjecture, I know the gunman was white because the only place from where the bullet could have come is an exclusively white block of flats.

Now this misfortune is not a personal tragedy confined only to me. I have heard similar stories from other black residents.

MONDLI MAKHANYA has three times been the victim of random attacks by white thugs. The disturbing result has been to turn a peace-loving man into a racist himself as this angry personal account so graphically reveals.

The actions of African National Congress bombers, Robert McBride and Andrew Zondo — though not to be condemned — are excusable given that being black in a country that resents their blackness. But what political frustration led Barend Strydom to mow down seven black civilians, or propelled Eugene Marais and his Orde Boerevolk commandos to open fire on a bus in Durban, killing seven black passengers?

Their race is in power but they still found it necessary to inflict harm on those they oppress. Now that is what I call humanitarian savagery.

I can never bring myself to simply beat up a person I do not even know. What further infuriates me is the fact that after all the oppression we have suffered at the hands of a white government, we have compelled when they requested reconciliation.

The very people to whom we have given our wholehearted forgiveness do not seem to have any intention of giving up their barbaric behaviour. Instinct tells me we should forget about reconciliation with the white tribe and make them pay. Sometimes, I find myself wondering why we should not beat up whites too.

A friend who, like me, subscribes to the philosophy of non-racism has jokingly advised me to adopt the black consciousness or Pan Africanism ideologies. I am seriously considering his advice because it is clear these whites don’t like us at all — no matter how conciliatory we are. So why should we like them?
Post-apartheid future 'is also being sold'

SA MARKETERS advertise a post-apartheid future as well as their products, as US journalist Judith Schwartz says in the August issue of Cosmopolitan magazine.

She says SA adverts are often overtly political, and companies showing black and white people on an equal footing are selling a post-apartheid, equal opportunity, integrated SA.

About 80% of the population is black and SA advertisers are belatedly coming to realise who their audience is, she says.

In contrast, advertising in the US is not political at all. The United Colors of Benetton's two-year print campaign was aimed at highlighting racial injustice, but the adverts either did not make it to the US market or were withdrawn.

Schwartz says US audiences spurn commercials 'that dig too deeply into the race question'.

She says advertisers reflect audiences' concerns, and in SA those concerns are political.

However, images of integration in SA often masked 'the somewhat colder reality of a fundamentally unequal society'.
Communicating to better know our differences

Dr Gail Mlokothi (pictured right), who is employee communication manager at Eskom, is our guest columnist this week and she speaks about intercultural communication.

APARTHEID had a negative effect on all races. Trauma was experienced by black and white. We are aware that those who were severely indoctrinated by the system may have to undergo therapy.

However, for most people in the workplace it may be useful as starters to sit down with people that you "normally" do not talk to and begin to talk. Bear in mind that no language is inferior or superior to the other.

Understandingly, in South Africa the theory of communication art - intercultural communication - seems to carry a negative connotation because it teaches us to look at our cultural differences (which have caused the communication problem) and learn to discover common ground in order to begin valuing our diversity as a people of one nation, one country, South Africa.

Failure to accept the diversity of cultures, particularly by corporations, can only mean limiting the ability to appreciate, as well as manage it to maximise the advantages.

Therefore, whatever names we use to legitimise the concept of intercultural communication, the reality is such that intercultural communication cannot afford to be ignored in South Africa.

Communication experts argue that engaging in a process of legitimising intercultural communication is an act by "the dominating culture" to introduce brute reinforcement for the perpetuation and domination of its views in order not to disturb the balance of power and create an awakening in the dominated towards the true nature of the communication interaction.

In much the same way as blacks who say that they do not have communication problems with whites, they are speaking within the context of being dominated. In this case, not only is the language clear but power relations are also understood and form the backdrop for all communication.

By definition, intercultural communication means the process of communication among people of diverse cultural backgrounds.

Culture inculcates biases, however, it is felt that people of diverse social backgrounds can with a little effort communicate with people other than their racial group without being outright nasty.

Contemporary South Africa is inhabited by diverse racial groupings who, by virtue of the disproportionate monopoly of power (social and economic) by people of European descent, and has been marked by a lack of communication between people.

White South Africans used their political hegemony to suggest that non-Europeans (blacks) were inferior. Communication has been made through the statutes and physical force. Blacks in turn reacted to what was communicated through acts of violence or in some cases submission. The communication achieved, if any, was that of master-and-slave.

The master gave orders and the slave obeyed or disobeyed and the consequence for the servant/slave was punishment.

Our argument suggests that communication was thwarted because there was absence of equality. Therefore in the absence of equality there is disrespect or fear. Undoubtedly this state of affairs affects healthy communication.

South Africa has witnessed the scrapping of the Land, Group Areas and Population Registration Acts. The political actions that have recently been taken by Government leaders have profound implications for the private sector, where the bulk of blacks are employed in mostly menial positions.

This means that managers, both black and white, have to provide leadership in creating a healthy workplace so that intercultural communication may be facilitated.

The time is right for white South Africans to begin to act like ordinary human beings in actuality, ability to accept other races as equals is truly a mark of greatness.

The blacks have to do the same.

The question before us, then, is who must do most of the adjustment? On the other hand, how do black managers begin to create a conducive environment for intercultural communication without being labelled collaborators by other blacks and as being whites in black skins by whites?

Suggestion to Employers

In an effort to effect intercultural communication I suggest that you implement the following at your workplace:

Language

White employees should be encouraged to study an African language, such as Zulu, Sotho, Xhosa or Venda etc. Another alternative would be to learn the language predominantly spoken by the majority of African people in your business unit including the surrounding areas.

Studying a new language opens new frontiers. One begins to appreciate the culture that nurtured that particular medium of communication.

2. Seminars/Session

Seminars on intercultural communication can be conducted using consultants in the field. Breakfast or lunch sessions where a speaker is invited are usually taken for granted but their implications are far-reaching.

3. University/Technikon Courses

Besides taking courses that enhance job skills, it is suggested that employees are encouraged to take courses in psychology, sociology and anthropology so that they can start to appreciate the diversity in their company and in South Africa.

4. Intermural Sports

Employers should sponsor sports and recreational activities where contact is promoted between various cultural groupings. This need not be confined to a company, it can also involve interaction with other companies in close proximity.
Louis is adopting new South Africa

De Klerk's ad man takes in orphaned Tswana brothers

THE mastermind behind the State President's "new South Africa" advertising campaign has adopted two little Tswana orphans.

Ad agency boss Louis Wiltsenbach and his wife Gretchen, built 36 of Bloemfontein, took the two boys into their home after their parents were killed in a car crash. It was a big decision that they were able to do.

"If I had to do it over again, I would do it," she said. "It's not easy, but it's worth it."

The boys, Thabo and Lebo, are now part of the Wiltsenbach family, which already includes four children of their own.

De Klerk's recent visit to South Africa inspired the couple to adopt the boys.

"We thought about it for a long time," said Mrs. Wiltsenbach. "We wanted to do something to help, but we didn't know what. Then we saw the ads and we decided to take a chance."

The boys are now attending Parkview Preparatory School and have been accepted into a special English-medium class.

"The boys are doing well," said Mrs. Wiltsenbach. "They are very intelligent and they are learning quickly."

The couple plans to adopt more children in the future.

"We believe in giving back," said Mr. Wiltsenbach. "We want to help those who need it most."

The Wiltsenbachs have received many letters of support from around the world.

"We are touched by their generosity," said Mrs. Wiltsenbach. "We are proud to be part of this movement."

The couple hopes to inspire others to adopt and help.

"We know it's not easy," said Mr. Wiltsenbach. "But we believe it's worth it."

The Wiltsenbachs have been featured in a special article in the Sunday Times.
One family with a common aim

ABBIE MAKOE

THE men, women and children who fill the huge yard of Pastor Koos Nel's shelter in Edenvale may as freely as if they were part of the same biologist family, and they have one common aim to be reaccepted into society.

Before they ended up at the shelter, their lives consisted of days and months sleeping at railway stations, on pavements, recreational centres and in night clubs.

Their answers to what went wrong with their lives are about what one would expect. I had alcohol problems, dagga, Mandrax, my family."

With little help, Pastor Nel tries to put back what these people lost.

Accommodation at the shelter is virtually free — and so are the meals, served three times a day.

Pastor Nel, popularly called "Uncle Koos," holds three church services a day the morning "devotion to God," a service based on Bible studies, and an evening "praise and worship."

The shelter is made up of five large interlinked blocks. People sleep in the more than 50 bunk beds, using lockers as wardrobes.

As residents are rehabilitated, many turn to Mr. Nel for a Christian baptism. Last week, 10 people were baptism.

Some men and women who had met at the shelter have been married by Mr. Nel at the small chapel adjoining the living quarters.

Felix Botha (48) and Marla Botha (44) tied the knot three weeks ago. Mr. Botha is now employed and the couple intend to move into a flat or buy a house.

Hilda Barnard (48), who was among the group baptised last week, hopes to get married within weeks. George Munro (49), who previously did not trust people, hopes to marry a woman he met at the shelter.

Eric Manuel (32) and Tobie van der Merwe (34) work in the kitchen. They became good friends while peeling vegetables.

A 56-year-old man who gave his name only as Danie said he came from Port Elizabeth in 1969 when he was 17 years old. He left behind a wife and four children.

Ezekiel Janse van Rensburg, 42, said he left school in grade 7 and joined the navy. He concluded: "I was a complete failure."

He was eventually evicted from his flat and slept at the station, with his belongings next to him. One day a policeman took him into a charge office and offered him a telephone and numbers to dial. Within hours he was in Mr. Nel's car on the way to the shelter.

Babs du Preez and Mauze Martens met in a park. They frequented nightclubs to pass the time because they had nowhere else to go.

Mrs. Martens left her husband and a two-year-old child in Port Shepstone, Natal, 22 years ago.

When she left, she was going to the local supermarket to buy bread and milk. "My husband did not understand me and our marriage was unhappy. Something told me to leave," she recalled.

She blamed no one for how her life had turned out and for not having seen her family in two decades. "I'm still buying bread and milk," she said.

PREPARING FOOD: Eric Manuel and Tobie van der Merwe are the cooks at "Refuge in Christ." Photograph: ABBIE MAKOE
WORKING FOR A BLACK BOSS!

Special Correspondent

BRUCE Ivy has no problems working for a black boss.

What's more, the 33-year-old white manager of Thembisa millionaire businessman Charlie Moloi's two farms in the Delmas district reckons his right-wing farmer neighbours have also come to accept the new ownership status quo.

Some have already come over to welcome Bruce, who grew up on a Pietersburg farm, to the area.

This week when reporters visited Witklipbank, a 120 ha grazing farm with 100 cattle and 45 sheep that Moloi bought for R260,000 from right-winger Bill Ruthven, Bruce was at first too busy to talk.

He was putting out a fire in the small camp behind the farmhouse which had apparently started when a worker accidentally dropped a cigarette in the hay.

"One of the ewes has just lambed," he announced excitedly after this chore, showing off the unsteady lamb among two goats, a few calves and some tame guinea fowl in the camp.

Bruce is presently living in the farm house on Witklipbank, but also keeps an eye over the nearby 670 ha Rietvallei maize farm that Moloi recently bought from another farmer, Andries van der Walt.

The plan is to also start growing vegetables on this latest acquisition to Moloi's growing farming empire.

It is pure coincidence that Bruce is now working for Moloi. He saw a photograph of Moloi in a newspaper, and about a month ago he ran into and recognised the tycoon.

They started chatting and Moloi asked Bruce if he would like to become his farm manager.

"I told Moloi I would like that. We said goodbye, but I thought he would forget all about it," Bruce said.

A few days later the two ran into each other again and Moloi invited Bruce to accompany him to a farm auction at Delmas.

"He introduced me to the other white farmers and, out of the blue asked me when I could start as his farm manager on Witklipbank," he said.

Three weeks ago the bachelor manager moved into the huge farmhouse with his double bed, fridge and television set. His white BMW and red off-road motorbike is parked next to the house.

FARMING EMPIRE ...

Tycoon Charlie Moloi.

Out of the Blue ... Former Pietersburg farm boy Bruce Ivy now manages Thembisa tycoon Charlie Moloi's two farms near Delmas.
Welfare body breaks down racial barriers

By Shirley Woodgate

The long-accepted norm in South Africa has been for whites to stretch out their help to the needy, and for blacks to turn to the Johannesburg Indian Social Welfare Association (Jiswa) has reversed the sequence.

Three years ago the organisation dropped the “Indian” in its name, became Johannesburg Institute of Social Services (Jiss) and invited all other races to take part in its welfare services.

The organisation started with one social worker, a telephonist and a cleaner some 36 years ago in a modest building in Fordsburg, catering for the welfare needs of the Indian community.

Says Jiss director Caspar Saloojee, Jiswa was among the first to shed racial restrictions on membership, management and service.

Their efforts eventually led to the campaign for the deracialising of the National Council for Child and Family Welfare, abolishing its racial divisions and integrating it right up to the level of its board of management, he claimed.

In the mid-1950s the Group Areas Act started to bite and most Indian people were forced out of the city to newly established Lenasia.

As the Indian population dwindled, the social services had to go where they were most needed, also to Lenasia.

There Jiswa established a multi-purpose social work service centre conducted by a team of professionals.

But when apartheid started to go, Mayfair and Fordsburg were among the first suburbs to change from “all-white” to “mixed.”

When the congregation of the Afrikaans New Life Church dwindled dramatically, the property was put on the market, said Mr Saloojee.

“Plans for the launch of the R1.4 million non-racial project was an act of faith by the members of the Jiss board.

“Contracts were signed without a cent in the bank to back their enthusiasm and by the time the dealings had been completed and the fund-raising programme launched in June, appeals for funds had already drawn a generous response from the Indian community.

“One businessman offered R50 000 towards the purchase of the building which will be transformed into a social service centre and medical clinic by the end of the year.

“One firm was persuaded within half an hour to part with a cheque for R150 000, others gave unsolicited gifts.

“Having achieved one breakthrough, race barriers came tumbling down on the drawing boards as the emphasis in the New Life Centre on the corner of Battery and Queen streets was directed towards generating positive community life across the barriers of race, colour or creed.

“Jiss’s Fordsburg creche for working mothers, which will be transferred to the new family centre, already has a waiting list of 90.”

Stressing the new buzzwords, “community initiative”, Mr Saloojee said the success of a new democratic South Africa would be determined by the extent of genuine self-help projects which got off the ground.

“The present situation is that whites get the main benefits. Funds must be spread more evenly and focused on areas where they are most needed.

“We are showing the way, but the need is not only to throw all services open to all races but the eradication of “scarcities” in all social services in South Africa.”
Search for goodwill

By Stan Hopka

All South Africans who are interested in reconciliation but who say “What can I do?” can become actively involved in Reconciliation Forum, which will hold its inaugural meeting at the Old Edwardian Sports Club, Lower Houghton at 6 pm on Thursday.

The forum’s executive director, Helen Dick, says they are looking for black and white people of goodwill who want to work together to make the “new” SA a reality at grassroot levels.

Ms Dick said the forum’s goals are peace and prosperity, starting with solving the greatest problem facing the country: unemployment.

She said the meeting will address related problems such as adult technical education, work opportunities, cottage industries, entrepreneurship, exports, management training, cultural differences and socio-economic advice.

Ms Dick said they are planning a technical school in Honeydew as their first project.

The Forum will also establish a trust fund to finance projects proposed by members and will provide research, expertise and assistance. For more information contact Ms Dick at (011) 440-2306, Qhube Majola at (011) 397-2830 or Mike Clarke at (011) 476-6162.
Homes for blacks in CP town

Northern Transvaal Bureau

The Palabora Mining Company is going ahead with plans to house black employees in a "white" suburb of the town, despite threats from right-wing extremists.

General manager George Deyzel told The Star yesterday that the company's first consideration was the welfare of its employees. It was simply implementing a scheme which did not allow for discrimination, he said.

"Applications from our employees for housing are treated on merit. Naturally, we expect certain minimum living standards from all who make use of company houses," he added.

He said he expected that only a few black families would be settled in the Phalaborwa suburb.

Security arrangements would be made if employees were threatened.

In a white "referendum" conducted by the CP-controlled Phalaborwa Town Council last week, 1,280 voted against the mines move and 45 in favour.

The percentage poll was 19 percent.

The local leader of the Afrikaner Weerstands bewegings, Fritz Meyer, said he was quite happy with the poll.

The National Party and the chamber of commerce in the town said the matter had been blown out of proportion and made a highly emotional issue. They reiterated their opposition to the town council's actions.

The ANC said it was disappointed with the referendum and would go ahead with a consumer boycott.
Green graffiti gains a voice

DO THE WRITE THING: Young rebels take their cause to the walls

By Karen Williams

"DO YOU hate the whites, blacks, coloureds or Indians?" This is the question posed by the Human Cause, whose green graffiti and posters have been gracing walls throughout the Peninsula.

The Human Cause invited me to the announced venue to an empty hall and the cacophony of youth beating bongo drums and wooden xylophones. One hour and five people later, the meeting was called off. But the young rebels behind the event held an unshaken conviction in their cause.

Known only for its conspicuous green graffiti on walls in the northern suburbs for the past two years, the Human Cause was in the political closet until its announced meeting.

It is not a party political group nor a strictly cultural movement, but "fills a very necessary gap in society," its organiser Gabriel Ray assures me.

The Cause has four "working" members, says Ray. "We are still in our infancy." It has been in existence since 1989, but only after February 2 did it feel free to "go public."

"We've had 18 months of batting to get into the minds of people."

Before 1990, the organisation was not active, but started with Ray as a young activist.

"I realized that something more needs to be done. It would be naive to believe that politicians will negotiate a new future. Lots of other things need to happen on the ground."

The Human Cause will concentrate on mobilising the youth in "exciting and creative" activities because "it is difficult to speak to older people and ask them to forget the past.

"A new South African culture will only develop if people do things together," said Ray. "We want to get people together to let them find out ways to get to know each other better."

Besides having meetings and seminars, the Human Cause has also been busy drawing graffiti on walls.

"Graffiti is a sign of defiance and a signal that you are not conforming to society. It is a statement that society is not right."

It was done at a time of apathy, he said. "We put something big and obvious to capture interest."

Their graffiti and posters are green because it "symbolises something new and fresh. It gives a sense of being." While the Cause does not commit itself to either capitalism or socialism, they support the distribution of wealth and arranging meetings according to 'struggle time'.

PIC: YUNUS MOHAMED
Green graffiti gains a voice

DO THE WRITE THING: Young rebels take their cause to the walls

By Karen Williams

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The Human Cause invited me not to be a coward and come talk about my hopes and fears.

I arrived at the announced venue to an empty hall and the cacophony of youth beating bongo drums and wooden xylophones. One hour and five people later, the meeting was called off. But the young rebels behind the event held an unshaken conviction in their cause.

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**ERGO**

**F** Sidney Potter was a returning exile he'd have a ready-made part waiting for him in our local remake of his famous **Guess Who's Coming To Dinner?** now renamed **Guess Who's Moving Into The Neighbourhood**.

You don't need a sociological study to know that some returning exiles are using their foreign capital to buy into previously pure-white suburbs. Nor inside information that nostalgia for the rhythm of township street life quickly gives way to alienation and a desire to flee.

A community worker helping returnees tells me that many are more than a tribute distressed by the change and prefer to set up home anywhere, as long as it's away from township degradation and lawlessness.

Most suburbs are affected. Just check out your street, and if your neighbourhood isn't beginning to grey, it's only a matter of time before it does.

To give us our due, very little overt trauma is being displayed. We can even laugh that collective property owner angst over black neighbours was once, in those dark days of the Old South Africa, embarrassingly expressed as fear that our new neighbours would plant melons in the front garden instead of roses. No, the new stresses have nothing to do with blacks moving in. Liberal anxiety has shifted instead to how to politely acknowledge their presence is it politically correct to ignore them, as you probably would if they were white?

Or do you go over and do your bit for race relations by showing the acceptable face of white guilt and being extra nice?

**T**

AKSE my friend Jenny, who lives in an old Johannesburg suburb. For months a house down the street, an eyesore, the kind advertised as a renovator's dream, was on the market. It was recently sold and completely revamped. She heard in advance that the new owner was a returned exile and she began to agonise over what to do when they eventually moved in.

She decided she would drop in — but that was the easy part. It may be politically correct to welcome your new black neighbour but what is the politically correct gift to take?

In trying to answer this question a vast uncharted territory opens, and there's no etiquette book on hand to help. The problem is knowing where to pitch the gift.

No one wants to be seen over-reacting. Anything too grand and you could be accused of being patronising. Anything too trivial may seem a slight. And who would have the nerve to do something truly practical like sending over the maid or gardener to help with the unpacking.

No Miss Manners' tome adequately deals with this new dilemma and we're so self-conscious about race we prefer to pretend such social awkwardness doesn't exist. It's an atmosphere in which even that standard innocuous bottle of South African plonk gets a second, and third consideration.

For years our wine was the unacceptable apart-head gift to take abroad. But who could resist the pleasure of taking a few bottles over to lefty friends. Remember that strained look as they thought about whether it was politically correct to even drink it, or whether they would have to pour it down the drain?

**T**

Those days are gone. My friend finally trundled over to break the ice with a large bottle of red in her hand and they all drank it — without the silly indulgence of decanting it into an empty bottle of Chante.

It could have been worse. Jenny could be living in a posher suburb where the exiled elite like the Tambos are gravitating. Adelaide Tambo has returned to our shores bearing a formidable reputation of having been no social slouch all these years in London. What could one possibly offer a woman such as this?

I hear she received a large, dark, welcoming chocolate cake.
Advertisers creating a multiracial SA Utopia

WELCOME to the New South Africa, where blacks and whites drink together, sing together, play together. They just can't seem to stay apart.

Or so it seems in advertisements that use State President FW de Klerk's reforms to sell everything from beer to life insurance.

Ohlsson's lager has multiracial ads promoting "the beer for a new generation". The Government says its new tax plan builds "a better South Africa".

"It's time to talk, time for all South Africans to have their say in the New South Africa," a voice trumpets in an insurance company ad, as a multiracial children's choir fills the television screen.

Most TV and print ads are still all white or all black, but there is a trend toward showing blacks and whites being happy together.

"Hey man, what a combination!" a magazine advertisement for malt lager proclaims atop a picture of blacks and whites clinking each other in drunken joy. The Ohlsson's ad shows two buddies - one black, one white - at a soccer game.

Such ads do not always reflect reality in South Africa, where blacks and whites rarely socialise in public, but advertisers who do not make an effort at integration risk charges of racism.

The Hunt Lascans agency got a barrage of complaints about its television ad for copying machines.

Angry viewers noted that the protagonist, a white boy of about 6, handed photocopied love letters to little white girls, but passed up his black classmates.

Ms Gunu Jasson, the agency's television producer, said no insult was intended.

"It was a simple case of using the shot that worked the best," she told newspapers. "It was certainly not a case of deciding the little black girls wouldn't get cards."

Not everybody is happy about the advertising approach, born when De Klerk began dismantling apartheid in February 1990.

Mr Sandile Memela, a former advertising executive, said the ads were avoiding the realities faced by most residents of crime-ridden black townships.

"Many of the black families I imagine watching these images have no connection with this glossy portrayal of life," he wrote in a black-oriented magazine.

"The impression that the kind of advertising gives is that blacks and whites are enjoying the sunshine that penetrates the smouldering smoke from the townships."

Even with the repeal of apartheid laws, few blacks can afford to move into white areas. Those who do so risk retaliation by neighbours. A bomb recently went off in the car of a mixed-race woman who bought a house in a white Johannesburg suburb.

Memela, now on the staff of the black newspaper City Press, wrote that the ads simply all is well in South Africa's race relations, but that "one would be hard-pressed to find the camaraderie which is being currently depicted."

Supporters of integrated ads say it is the industry's duty to create a Utopian image and influence people's thinking.

"As a white person aspiring to a nice, happy harmonious future, so these ads reach home to me and I think they reach home to most blacks," said Mr Malcolm Fothergill, who covers the advertising industry for the Star South African Breweries, which produces Ohlsson's lager.

Fothergill is a leader in multiracial advertising.

"A large share of our market is the black market and part of our thoughts have been forward thinking, and also to hopefully change perceptions and values," said Mr Kevin Rule, the brand manager.

Early this year, Ohlsson's introduced television viewers to three young men - one black, one white, one of mixed race - who gave their views on the best way to achieve peaceful change in South Africa.

At the end of the commercial, the three were sitting together at a popular Johannesburg pub, lifting frothy mugs as a voice declared: "Ohlsson's, the beer for a new generation."

South African Press Association - AP
Divided people unite for a day

IT WAS as if the Brakpan Wall had come down as hundreds of people reached out across the barricades yesterday to come together for peace.

One hundred whites and about 400 blacks worked side by side to clean up litter near the Tamboulie squatting camp in the East Rand town's Waterville township, and afterwards got together for a braai.

An almond tree was planted as a symbol of the bond between the suburbs of Delpark and its impoverished neighbour. A seemingly endless procession of little children each threw a handful of soil into the hole to secure the tree while the emotion-choked crowd sang "Come together, people of Africa".

Members of the First Brakpan Brownies stood hand-in-hand with squatting children waiting their turn.

"We planted this tree today as a symbol of unity," said Waterville Concerned Residents' Committee chairman Abe Nyakuka.

But the Brakpan Wall stays just Local councillor Steve Erasmus said it was built to keep animals off the airfield, not to keep people apart. Few people believe that.

Local resident Frank Lermont organised a petition against the squatting camp when the first shacks went up last year. Yesterday both he and Mr Erasmus were sporting grime hands from their share of the dirty work.

Mr Lermont said: "Squatters are unacceptable. Informal housing would be fine, so we will try to split Tamboulie."

Cheers and salutations greeted Mr Erasmus when he called for all those present to sign a petition backing the National Peace Accord.

Mr Lazarus Mashele, 52, has lived in Waterville for 20 years. "Today I understand the whites. Before they were hidden away. and if it was worse with the wall. Now it is like there is no wall and we can see they are real people. God has blessed us to be here today."

GOOD DEED . . . a Brownie and a squatter child help each other clean up

Picture: DAVID SANDISON
WHITES in Brakpan breached their concrete wall on Saturday to meet black neighbours for a braai in the no-man's-land between them.

About 120 whites from the suburb of Dalpark joined some 400 blacks from the Tamboville squatter camp to collect 400 bags of garbage from the wasteland that separates them - and then they held a braai together.

"This is very good. It makes me feel very happy," said Godfrey, who recently left a back-yard shack in the Wattville township to build a small wood-and-iron shack in Tamboville.

But organiser Mr Steve Erasmus acknowledged that few of the white residents turned up and said plans to complete the 2.5km concrete barrier between Dalpark and Tamboville were unaffected by the get-together.

"The wall is not the issue here. It's not negotiable," said Erasmus, a member of the town council that is spending R80,000 to erect the two-metre barrier of concrete panels.

"The message of this day is a message of friendship, of love. It is saying to us: Get together, be friends," he said.

Tamboville community leader Mr Abe Nyalunga agreed the joint venture showed that blacks and whites could co-operate across racial, residential and wealth barriers.

But he insisted that the wall was an affront to every black person in Tamboville and would have to come down.

"The wall will have to go. That is not an absolute and immediate demand, but it must go progressively as the people get to know each other here," he said.

Erasmus said the residents demanded the wall when they saw that Tamboville was expanding towards them and paid for it out of local taxes.

One white resident who said he did not want the wall was prisoner Mr William Peasley. He said he had never been troubled by his black neighbours and completion of the wall would block his view.

"This is a wonderful opportunity to show what can be done in this new South Africa," he said.

- Sapa-Reuters

Planting the seed of goodwill: Tamboville residents joined hands with their Dalpark neighbours to plant a tree of goodwill. Relations between the two communities have been strained following the building of a wall by Dalpark residents to divide the two communities.

Pic: MBUZENI ZULU
FIFTY rightwingers marched on the headquarters of the South African Broadcasting Corporation in Auckland Park at the weekend and burnt a television set in protest at racially integrated programmes and advertisements.

The 50 members of the SABC Licence Payers Action Group, held the demonstration early on Saturday in front of Traffic officials and police monitored the protest, which was peaceful.

The group complained about the SABC's use of American programmes which depict blacks and whites together.

It also protested the corporation's alleged bias in favour of the ruling National Party in newscasts.

Mr Theo Vorster, SABC general manager of group communications, said the criticism was subjective. He denied that the SABC promoted specific political aims through its programmes, content, advertisements and news broadcasts.

Ethics

Vorster said the corporation complied with a strict code of ethics and could be considered conservative compared to overseas and other local broadcasters.

Vorster said independent market research had revealed that SABC's news items were regarded as well-balanced and truthful.

He added that the SABC reflected national and international events based on the newsworthiness of an event, which was evaluated using accepted news principles.

Vorster said the SABC reported facts and all the differing political views. The fact that every political organisation, including the National Party, accused the SABC of political bias suggested that the corporation was doing something right, said Vorster.

With regard to "mixed" race advertisements, Vorster said the SABC could not forbid advertisements which featured both blacks and whites because such mixing was a fact of life.

- Sapa.
A settlement is razed, a town chips in.
Worshipful mayors don't normally weigh in as fresh-faced as students. See Mark Manley in Randburg's chain of office, and you might think he's carrying the Lamb of God on his shoulders.

Nor do mayors normally roll up their sleeves to pitch tents for squatters. Or zoom around town in aged, open-top, 1940s-style S characterised by two TV stars - Mr Manley presents 'Life-style' on Sundays.

So here is an unusual mayor. Which is fitting.

Randburg is unusual South Africa's most booming town - adding 18 000 year to tracable assets. South Africa's most un-black town, a town without a township, devoid of black identifiers unless you count about 40 000 live-in servants, which, traditionally, nobody did. (A previous mayor said: 'We don't need street lights; everybody has cars.')

A town that, years after the rural dorps dropped white-by-night curfews, tried to start its own.

Gatecrash

Times have changed and so has the mood. Mr Manley heads a new-world council, free of Conservative brakepads. The DP has the edge, the Nats are close behind. You have to look sharp to tell them apart, and all are keen to gatecrash Randburg into the partnership era.

There are stimuli: local industry is growing like mushrooms in the rain, but where are the workers? Black employees bus in from nowhere less than 30 km away.

There are pluses fully resolute township history at hand, Randburg is ripe to start low-income housing from scratch.

There are minuses: even with a town council on its knees at his feet, what developer will invest in housing while the pattern is to drop bond repayments at the sound of the word "boycott"?

Randburg wrestles with the issues, including symbolic issues such as the new Garden of Remembrance, built to honour the fallen in battle. The fallen of the Umkhonto side, too? Completion awaits while wrestling continues.

Into this ring of New South African anguish now springs an unexpected name Zevenfontein.

For decades, Zevenfontein has been a scruffy sign on a rustic hill, pointing at scrub and rocks and nothing else. Until two weeks ago no one knew that behind the hill a high-density urban area had quietly arisen. No one but the 500-odd families living there, and a landowner named Charles Ras.

Mr Ras - after what prior dealings is unclear, as he's not talking - got himself a bulldozer and a court order and a police escort, and razed the place. The razing was drastic enough to cause vocal distress to several policemen.

Doubtless less distress than it caused EV Mkhwanazi, whose heavily annotated ("Humour - somebody make laud") copy of "Poetry For Our Times" is still flapping in the debris. Or the owner of the vintage black Raleigh bicycle that might have made it to a museum if the bulldozer hadn't first turned it cable. Or the pigeon fancier whose coop was flatter than a matchbox with half its birds underneath and the other half all over the Transvaal. Or hundreds of children with suddenly no home, no furniture, no clothes, and - for some - no pets. That bulldozer wasn't waiting.

The SOS went out with haste, especially as the water merchant de-eyed and people were drinking from the Jukkels, something Paul Kruger reputedly enjoyed, but is now a cemetery ticket Randburg rallied. The council arranged water, and procured tents by courtesy of the TPA.

After nightfall, Mark Manley and many Randburgers were uncomfortably erecting tents amid voices singing from the roof of "bulala AmaBhunu" - killing the Boers - when a motorcade rounded the hill.

Twenty or more sets of headlights Tension shot into the stratosphere.

"Cultural weapons appeared like magic," says Mr Manley. Was this a vigilante psebe come to drive the message home? No, Randburg's combined churches, bearing blankets.

Within days, it was South Africa's answer to Band Aid in Ethiopia.

Medicines, schooling, foodstuffs, relief efforts of every kind.

Rebuilding

And questions! You can drown in them. Where to from here? There's rehearse until month's end, and then? Worse what help is right, what wrong? Where are you rebuilding self-respect, where creating dependency? Where do you wait for "the community", fractious, demoralised, largely ignorant, and led by a committee of uncertain provenance, to tell you where to use your knowhow? Where do you just take up your know and better through the how?

An astonishing number of Randburg volunteers have embraced the pressures, in more of a rush than they thought, and landed on a learning curve so steep you can fall right off.

Up at the roadside, some joker has placed a sign: "Come and see the New South Africa."

Mr Manley points at it and says: "That's quite right, actually. You have it all here - the worst, and the best, and all the uncertainty. All we know is that we have to try, and we need plenty of help."

Too true.
More than a language learning experience...

As the New South Africa takes fragile root, a growing number of people is seeking ways of learning the languages of other groups in the country.

There has, for example, been an explosion of adult education classes in northern Jo’burg for domestic workers and other black people wanting to improve their English.

Pamela has been a growth in the number of whites, mainly women, wanting to learn Xhosa, IsiZulu and Sindebele. This good intent is not always finding a way of getting to grasp with the chosen language. Recognizing this as an important need, the University of the Witwatersrand Centre for Continuing Education has stepped up to offer a unique learning experience both to the university itself and at a number of centres in the suburbs and townships around Johannesburg.

It is unique, because African speakers of the language being learned are brought into the classes to act as "facilitators." Each attracting new students, Xhosa, IsiZulu, Sindebele, has its own individual speaker and friend, someone who will help him/her to begin speaking the language not just once.

The emphasis here is very different. It's on practical use of the language in recognizable, everyday situations not on dry recitation of grammar which has turned so many people off studying other tongues. The student is not required to learn or even to speak the language, only to understand it in a meaningful way. The "facilitator"Whereas my new Xhosa phrase book has taught me how to say Tshikona, Nomhle, (the name while I am speaking, which I set aside when we are off stage), UmngopiShawo, (Do not turn your back on me), and similar phrases are very aptly used from the pothole book — Nsisebe (Please) and Ngishaswama (Thank you).

At the end of our first course of 12 three-hour lessons we held a noisy and happy tea, at which the "facilitators" giggled as the students (whites) performed a Sindebele drama they had written wholly by themselves. Many of the play's scenes and characters have been taken from the lives of these students. The students perform the play for the benefit of the black people who live in the area.

Sharing new channels of communication between blacks and whites are being opened.

Fred Bridgland
A company of whites

Sowetan correspondent DALE LASTY discovers how South Africans in Namibia are still keeping the party white.

WINDHOEK - Is it true that one can judge people by the company they keep, South Africans in Namibia? The Nanibanian representative in Windhoek was just about to open his mouth when I asked whether he was keeping the party white.

It is often instructive to gauge a country’s political mood not when they are making self-congratulatory political pronouncements, but when they are having fun when their guard is down.

Recently, that guard came down shockingly when South Africa’s chief representative in Namibia, Mr. Bantu Francis hosted a South African evening comprising a fashion show and a KVW wine tasting.

There were two major events: the first a sort of protocol event for diplomats and Namibian officials. The second had been a considerably black affair as we joked cynically, “for the digs and darkies.” We have been invited to the first evening as we were counselled by our local colleagues.

The second, at the same venue, was rather less official. How more facetious of the South African mind are the whites, be it in politics or fashion? The KVW was an attempt to avoid the appeasement of “black government.”

I suppose the main reason for the KVW wine tasting was to avoid the appeasement of “black government.”

Yes, the post has been a bit rearranged recently. I suppose you have to make allowances, this is Africa.

By implicating South Africans, of course, as not African. What is so disturbing about these sorts of messages being delivered, not consciously or not, is that little has changed in the South African minority here. By way of an aside, I would like to ask the staff complement at the embassy to do something to improve the service we are receiving.

Certainly, racial mixing in Namibia is not something everyone has thrown themselves into happily. There are pockets of resistance, but it is the minority who would adopt a strident segregationist line.

Others just haven’t found the opportunity to make friends across racial lines and in places like restaurants, of course, the legacy of economic and political reasons.

On the other side of the coin, former white civil servants work alongside their new black colleagues arousing the police and defence forces’ suspicions and concerns, not necessarily with cause.

A London journalist wrote of Namibia recently that the white tribe are basically aware of the new black government. What he did omit was how the only policy of national reconciliation has gone into avoiding the sense of a black hand ruling whites.

The government has nurtured the image of a “magnificent government” and “democratic government” and gone out of its way to avoid the appeasement of “black government.”

This is the political message but by the same token we must be aware that messages are delivered in small doses of talking ways and there remains some pretty small areas where the message has not even been whispered yet.

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FLASHBACK: Smiles and dancing at the Namibian Independence celebrations in March 1990.
A unique breed will win the 1,000 guinea contest.

AN ALIEN STRANGULAR FROM THE EASTERN ISLES GROWS THIS CARPET OF LEAD OR RED.

BETTER DEAD THAN

A hand of cards, playing with a deck of 52 cards.

Facial hair.

Unlearning

HEATHER ROBERTSON reports on a WVC workshop that tackled unconscious prejudices.
Even whites fear the AWB

By JOCELYN MAKER

UNLIKE other white businessmen in boycott-stricken Phalaborwa, motor mechanic Willie Struwig, 27, is doing just fine.

Mr Struwig lives and works among the town's blacks.

Four months ago he arrived in Phalaborwa with his wife Truin, 25, and their baby son, to start a new life. They could not find a house to rent so the Struwigs moved into a black-owned rest camp on the border of Namakhale township and he set up a car repair business.

He is happy living and working among blacks, but he lives in fear.

"I am terrified that the AWB will kill me and my family when they find out I am not being boycotted," said Mr Struwig.

"It's time for everyone to realise that this war must end. I am only a mechanic who wants to survive."

"The people are friendly and there is no tension between us. I want to live in peace and don't want to become embroiled in politics."

He said he had no fear when he and his family visited black friends and many were good to them.

"I am more afraid of the white man. I am sure I will be hounded out by right-wingers in the same way they attack blacks who live in the white suburbs."

Mrs Struwig said her black neighbours were good to her family.

"There is another white man who lives here and he is just as happy."
Our mate, the mlungu

By LEN KALANE

MEET Nico, the likeable white lad of Upington’s black township, Paballelo.

He is the township’s handyman, and is known and liked by all and sundry in this little township on the edge of the Kalahari desert.

He speaks most of the township’s main languages — Ovambo, Tswana, Sotho, Xhosa and the dominant Afrikaans, Paballelo’s lingua franca. His English is impeccable too.

He fixes everything for the locals — fridges, vehicles and sometimes does a little gardening.

He lives with them, drinks and even stays with them.

In an interview he said white people from conservative Upington often asked what the hell he was doing in Paballelo. His reply was “What colour were Adam and Eve?”

He came to the township, nobody knows how, just before the Upington “26” trial. He was already part of the community when this little township came under the international spotlight due to the trial which resulted in 14 of the accused being sentenced to death for the murder of a local black constable. The death sentences have since been commuted.

Nico (he refuses to tell his surname), is a bit cagey about his background. He says he comes from Johannesburg, but landed up in Paballelo while hiking from Ovamboiland.

He was dropped at a spot near Upington, hungry and exhausted. Paballelo was the nearest place he could walk to.

“That was eight years ago and I never looked back,” he says.

“People around here have soul. They have been very kind and nice to me and I don’t think I want to move on. I am here for keeps.”

He lives with a widow, Angelina Mkuze, who has three kids, all boys.

She too hasn’t bothered to dig into Nico’s past.

“He is a lovely white lad,” she says. “Do I need to bother where he comes from? He came to my house with one of my sons and I couldn’t throw him out. He is now part of the family.”
17 die in Natal orgy of violence

MARITZBURG — A total of 17 people have been killed and 10 houses burnt down in an orgy of violence in Mooi River's Bruntville township since Tuesday.

Bruntville and Mooi River were quiet but tense yesterday as security force members patrolled the area.

Many women and children have fled the township and there is concern for those left homeless.

Efforts were being made yesterday to find shelter for about 40 children who had taken refuge with their mothers at a petrol station near Bruntville.

Small groups of women and children, carrying their possessions, some heading towards town and others hitching lifts on the N3 freeway.

Township administrator Pieter Breytenbach, clearly shaken by the killings and destruction, toured Bruntville with Democratic Party MP for Mooi River Wessel Nel.

"Our immediate problem is to try to find shelter for those whose houses were burnt down last night," said Mr Breytenbach. By late yesterday arrangements had been made for them to spend the night in a church hall where they would be given food.

Mr Breytenbach put the death toll at 17 and said 10 houses had been torched. He said he had previously been encouraged by the progress made in the town.

Mooi River town was virtually deserted yesterday as township residents stayed at home.

Police spokesman Captain Henry Buchram said the unrest erupted at 5.30 pm on Tuesday when a group fired shots at the White City hostel, wounding a man in the stomach.

Youths then attacked hostel dwellers and a house nearby. Hostel dwellers retaliated, stabbing two men and two women to death and injuring a woman and girl (9) — Own Correspondent.

Rightwingers guilty

Two right-wing students appeared before the disciplinary committee of Stellenbosch University relating to the disruption of a meeting addressed by Nelson Mandela on a campus in May this year. Riaan Breugel and Albert Smit were found guilty and each got suspended sentences of R5 000 and R5 500.

Youth congress

The ANC Youth League will hold its 17th national congress in Stilbaas, Kwazulu-Natal, from Monday to Thursday next week.

Condom theft case

A Catholic priest, Father Monard, was jailed for 12 years for allegedly raping a girl who contracted AIDS after she was allegedly raped, mistreated and in cruelly beaten.

More details in tomorrow's paper.
Plan to house 15,000 families under fire

PORT ELIZABETH — The Northern Areas Management Committee (NAMC) is alone in its objections to a proposed R75-million informal housing scheme in Port Elizabeth.

A range of community organisations and the Port Elizabeth municipality have given their support to an Independent Development Trust scheme to develop informal housing sites for about 15,000 black families living in shacks at Soweto-On-Sea.

However, the NAMC has said residents from the largely "coloured" Missionvale flood plain area, where the development is to take place, were not consulted.

They also said homeless people from this area should be given preference when allocating the serviced sites.

However, the NAMC has been roundly condemned by residents of Missionvale, the Northern Areas Co-Ordinating Committee (NACC) and the newly established Port Elizabeth North Civic Organisation (PENCO).

The Missionvale Action Committee, in giving its support to the project, said residents in the area were not opposed to the development of the flood plain area.

Missionvale Action Committee spokesperson, Mr. Morris Groothoom, said the residents of Missionvale had no objection to families from Soweto-On-Sea moving into the area.

The NACC, meanwhile, has slammed the NAMC as being "a toothless dog" saying that with the Group Areas Act now gone, there was no reason why black families could not be settled in traditionally "coloured" areas.

NACC publicity secretary, Mr Errol Haines, said: "The NACC does not just represent the coloured people of the Northern Areas, but anyone who lives in the community.

And, PENCO has held a picket demonstration to call for the resignation of the NAMC, voicing that this year would see the "puppet" structure crushed.

The PE municipality made the land available for the project.

Following a meeting, the NAMC chairperson, Mr. Donald Carne, said it would not declare a dispute over the issue until it met with the MEC for black local government, Mr. Kose Theron, on Thursday — PEN
In search of old South Africa: I found the new

George Chahalala/Weekly Mail reporter

Has South Africa really changed? We asked reporter George Chahalala who recently returned to this country after 20 years' work in Pretoria to find out.
University apologises to Jews

Staff Reporter

Offensive jokes published in the Potchefstroom University rag, magazine did not find their way into print due to any anti-Semitic attitude among members of the editorial committee, the university said.

In a statement yesterday, the university said it had "unreservedly apologised" for the jokes which appeared in "Die Pukke" and which were extremely offensive to members of the Jewish community.

An internal investigation, commissioned by the principal, Professor Caroos Reinecke, revealed that these jokes were not published as a result of an anti-Semitic attitude among members of the editorial committee or any other individuals on the campus.

"It did, however, emerge that the screening mechanisms had not been applied in a strict enough manner," Professor Reinecke met members of the SA Jewish Board of Deputies this month to offer the "unqualified apologies of the university"
The oppressed MASSES want to be yankees

Sitcoms featuring black American nuclear families are currently jamming local television channels as advertisers demand spots where consumerist values are touted Karen Williams reports

South 1912 - 1913

During the eighties, sandwiched between the soaps and serials, television gave South Africans the chance to see middle while the townships burned. For 30 minutes each week the show's ratings soared, and mocked as 'quality' by an upper-middle-class black family with humorous, a good wardrobe designer children.

The programmes, of course, was "The Cosby Show" a portrayal of the upper middle class nuclear family who got a piece of the American dream.

But the black American sitcoms that aired around this time had a similar message: to the beer commercials, the country the future is young, black and white. But the older generation has nuclear families all over.

Currently, the airwaves are muddied with black soaps. "Family Matters" is about a black family, the father is a cop and a young aunt and a grandmother live in the family. "The Fresh Prince of Bel Air" is about a young man who comes to live with his family, and "227" plays in a slightly derelict apartment block where the lowest ambitions fight any hint of poverty with strong family traditions and a little help from neighborhood friends.

The newly-launched Contemporary Community Values (CCV) channel sees the black American sitcoms as ways to bridge the traditional black/white advertising gap.

"Television programmes used to be devised to appeal to different population groups, instead of espousing common community values," said Mr. Sean Anderson, regional sales executive of CCV.

"CCV aims to find a way of getting out of the old set of thinking," he added.

Now, the station hopes to emphasize community values to bridge the racial gaps, and black American sitcoms represent the values the station hopes to promote.

"Most of the sitcoms are also family-based and there is a big emphasis on family cores, and often there is an extended family situation." Another common trend in the programmes is, no matter what, they survive and do so happily, and money is never a big problem.

All families can relate to the middle-class family situation, Anderson points out, and extended families are especially appealing to black families, who often find themselves in similar family situations.

Anderson uses the example of "Garfield's Fine" and points out just about everyone can relate to the middle-aged black policeman sent to jail for 20 years for a crime he didn't commit.

The protagonist also down-town most of his work in the Bronx and in the slums of the United States, and Anderson points out there is not much difference between the situations portrayed in Los Angeles and conditions in downtown Johannesburg.

"Research has shown that more than 30 percent of black children under 16 years have not had great exposure to the white world, outside the township. Therefore, we have to be careful to make them relate to Cadillacs and 'Loving,'" he says, and adds that these shows have an enormous following among black households.

"American sitcoms are not difficult to market in South Africa, because if you look at the universal white man, you will find he can quite easily relate to "The Cosby Show." A programme like 'Garfield's Fine' has a huge white voting base.

But while to white audiences the sitcoms portray the "good" black people, the ones they wouldn't mind having next door, advertisers believe the show has a different appeal to black people.

With the advertising market saturated by advertisements aimed at the black market, American sitcoms are spots where blacks can readily identify with American values.

"The oppressed masses, the underprivileged, have Americanised aspirations and they identify with the programmes because they want to be American," said Anderson.

But, more important than recognising the values of the family and upward mobility the shows espouse, audiences want to be entertained.

"If you look at the population in racial terms, you will have to see they have the desire to be entertained in common and they share English as a common language," Anderson said.

American sitcoms are both of a better quality than locally-produced programmes and they are also cheaper to import.

To produce a local series would cost about R6 000 a minute. A 13-episode series, running at 30 minutes an episode, would cost about R1.5 million.

"To buy an overseas production would cost between R400 and R600 a minute and the R6 000-a-minute local production can't compete in quality with the overseas one," Anderson points out.

South Africa has in the past attempted to produce its own cross-cultural programmes but these have been less than successful. When they screened "De Allerlaatste" a few years ago, the show was slated into the late night slot, and soon petered out.

Sweet dreams, Andries!
**Jama dances to the traditional tune**

Dancer Mzondeke Jama is passionate about his art. And, as MARGARET SAFFER discovered, he also has strong feelings about the traditional roles of the sexes:

"Mzondeke Jama is a young man who breaks boundaries without realizing it. But at the same time he is also a controversial traditionalist. He is one of the few male professional dancers and choreographers from the townships, but he believes this is part of long tradition of dancing. "In Africa dancing is the most important thing in life. There is a dance for every occasion — men danced war dances."

His new ballet for Capab, "Seshando," is a call to people to forget their traditions. "People tend to neglect customs, saying we've outgrown them, that they're no longer necessary. That's how we lose the essence of our culture. And what is the essence of this culture that's been lost?"

"Men in an African tradition are the most important people. If men can't speak, because of influences on them, their strength won't be realized. That's how a man must rule the world."

**DANCE AND THE MAN: Dancer Mzondeke Jama draws inspiration from traditional dance, as well as contemporary modern dance.**

Mzondeke was formed in 1986 by a group ofadena and percussionists, with the objective of promoting progressive music instrumentals. By 1989, the organisation organised a successful band called "The Mzondeke Jazz Band" as a result of the Group's acumen. Chorosha, a jazz piano player, and hisランス Adult Choir production.

During the two-year-fulltime diploma course, students were taught a range of topics, including being taught on different instruments, musical theory as well as performance skills.

**Mapping out a musical future**

The first graduates of Music Action for People's Progress "Mzondeke" jazz diploma will be graduating on Friday night.

The 22 graduates started the two-year-diploma course in 1989 and the graduation ceremony will be the first held by Mzondeke.

It will be followed by a performance of Chorosha, a jazz and percussionist, and hisランス Adult Choir production.

**Can’t find South at a shop in your area?**

Shop No 402 462 2012 for your improved weekly to be delivered to an outlet near you.

**Cosaw offers writing classes**

The Congress of South African Writers will be hosting a poetry workshop and a creative writing course in short stories.

The short story writing course is aimed at developing the skills of aspiring short story writers, and will run in two sessions.

The first section will formalise group aesthetics, technique and medium familiarisation. Emphasis will be on group participation and group work. Assignments will be set for individuals.

The second half of the course will deal with theSubmitted as creative and written. At the end of each day's lesson a guest speaker will speak on an literary topic pertinent to the course.

Participants will be limited to 12 people. Writers' UnionJoan Baker and Mr. Ken Adams will facilitate the course, which will start on April 1st.

The poetry workshop runs from April 24 until the end of May.

Poets who will participate include Sandile Dlamini, Phil du Plessis, Barry Fourberg, Keith Gottlieb, Peter Horn, James Matthews, Alben Nye, and Rushdie Saner.

*Lectures will include topics such as verse and metaphor, sound in poetry, women and culture — a feminist aesthetic, memory work, how children discover their body and the impact of politics on private life. A part of the course will concentrate on the mechanics of the very young writer's world, short biography, and sources of creative ability.*

The main emphasis will be on workshop sessions on various topics and subjects as well as criticism sessions. A final output of the workshop will be admitted to the workshops, and participants will be selected on the basis of a written assignment.
Exiles find niche in CP heartland

New life as ANC men train for the job market

Krugersdorp is Conservative country. But right there in the heart of the town are 82 former African National Congress exiles learning how to re-adjust and adapt to the changing South Africa.

The "returnees" are all taking courses at Krugersdorp's Chamber Training Centre and they are learning mainly practical subjects such as carpentry, welding, plumbing, brick-laying, painting, vehicle mechanics — and security.

Christopher Majola (29) says he is delighted to be a part of the scheme. "During my 10 years in exile in Zambia I was always homesick. When I returned in January it was wonderful to be back," he says.

Although he completed his education in Zambia he could not get a job in South Africa. So he turned to the National Co-ordinating Committee for Repatriation of South African Exiles (NCGR) for help. They secured him a place at Chamber.

Monthly payments

Moss Chikane, NCGR's national co-ordinator, with the help of business within and outside South Africa, approached the training centre and arranged for exiles to learn a variety of practical skills.

All meals and accommodation are supplied by the centre during training. Some 7 500 exiles have been repatriated over the past year and while the ANC has provided grants in six monthly payments, the exiles are, in the main, still without work.

"The courses, while not promising them a job, will give the men confidence — teaching not only much needed job competence, but social skills and time-keeping awareness. We see it as a complete rehabilitation programme," said Chris Kruger the centre's business director.

Bongi Nkosi Nkumalo (54) fled into exile in Tanzania in 1983, leaving his wife and six children.

"For 2½ years my wife did not know if I was alive or dead because there was no way of getting in touch with her. I arrived back in April 1991, but my life was still in danger so I came to Johannesburg where I worked on a voluntary basis for the ANC."

He has now been appointed leader of the group at Chamber.
NP campaigns for Indian support

CAPE TOWN — The NP has launched a recruitment drive in the Indian community.

It is being spearheaded by Sathie Naidoo, the NP MP for Durban Bay, and this week thousands of questionnaires compiled by him will be distributed through newspapers to the community in Natal.

The questionnaire asks respondents if they support President F W de Klerk's reform initiatives and the NP, and if they would like to join the party.

It points out that a newspaper survey indicated that 70% of Indians supported De Klerk and asks, "Are you one of them?"

Drawing on De Klerk's comment after the referendum that "the door on apartheid is finally closed", Naidoo urges, "Let us rally behind De Klerk and help govern SA better."

The questionnaire says the NP is committed to protecting political freedom, own languages, own values, own religion and strong regional and local government.
Blood, sweat and tears

By AGGREY KLAASTE

The Nation building is a process that combines deep commitment, sweat and perhaps tears. It is a valuable experience as it is not simple nor popular. The words I read out when Nation Building was launched in October 1988 at Soweto are hauntingly prophetic. "We are saying instead of fanning the flames for the next explosion, let us start building now."

The irony is, while I was right, I did not realise the match would come from such unlikely quarters. The first match was lit by President FW De Klerk on February 2, 1990, when he released political prisoners and unbanned political organisations.

The match was lit by among others, shadowy groups described variously as the Third Force, by black and white radicals, and by the National Party, by peasants operating in the milieu of complete dislocation.

The destabilisation of black life, the collapse of the civic order, the tearing apart of the social fabric have resulted in a social pathology that was historically primed for a lit match.

The Nation Building festival was started to capture the spirit of the initiative. It has succeeded and has become one of the biggest cultural events in South Africa. Very soon it will become the biggest cultural week on the continent.

The events that celebrate Nation Building take place from the end of September to the end of October annually.

The highlights include the massed choir event and electric choral concert with 1,000 black and white voices singing separately and together, the prayers for the nation and family and life and parenting, which is assuming a national aspect.

We are proud of Nation Building not only because it has given a soul to Soweto, but because it has become an idea used by most South African leaders. It is an idea that has given us international exposure.

Finally it is the idea that has made us an unbreakable link with our market, our communities.
Democrats unite to fight racism

EXCLUDED PAC MEMBER BENE"
SA firms realise change as only hope for survival

JOHN VILJOEN, Staff Reporter

MAJOR South African companies are taking encouraging steps to tackle racism and counter the deep-seated effects of 300 years of white domination.

This is according to training consultant and former exile Mrs Margaret Legum. She returned to the United Kingdom this week after spending two months in South Africa conducting workshops on understanding racism in the workplace.

Mrs Legum, who left South Africa in 1958, co-wrote a book with her journalist husband Colin Legum in 1982 warning of impending sanctions and predicting the violent overthrow of the apartheid state.

After its publication the couple were banned from visiting South Africa for 25 years.

Mrs Legum sharpened her insights on dealing with racism while selecting and training British professionals for two-year stints in poorer countries under the Voluntary Service Overseas programme.

She uses this knowledge to conduct three to five day workshops for companies, academics, and community organisations.

At the end of a two-day research seminar at the University of Cape Town this week Mrs Legum said she saw encouraging efforts by big business in South Africa to counter racism.

Large companies were keen to tackle racist attitudes because they realised they could not go on excluding the majority and hope to survive.

This feeling was coupled with a genuine pleasure at the fact that the South African political climate now allowed them to pursue equality.

But these efforts had to be hugely increased so that a system based on a genuine acknowledgment that black and white were equal could be put in place, she said.

Getting blacks into positions of authority would be a slow process. But she hoped efforts at achieving equality would move quickly in South Africa, as the frustrations of 300 years were enormous.

During the workshops, delegates work through a model which tackles the personal, institutional and cultural components which manifest themselves in racism.

The aim is to allow people to rid themselves genuinely of the ideology of superiority.

Mrs Legum said individuals were not responsible for racism but rather products of it.

But the challenge was that there was no middle ground between perpetuating racism and acting against it. There was no way to avoid being involved – simply ignoring the problem allowed racism to survive.
Whites urged to change attitude

By MONK NKOMO

Whites should help build the nation and stop thinking that blacks would kill them or repossess their properties in a new South Africa, says Sowetan editor Mr. Aggrey Klaaste.

Addressing the Pretoria News/Burgerspark Business Club in Pretoria on the concept of Nation Building yesterday, Klaaste appealed to the business sector to help change the attitudes of those who still had apartheid in their minds.

"The vicious system of apartheid, including the pass laws, has destroyed black families and the black man's culture," said Klaaste. "The Government attacked our souls by making our tribes look very bad."

He appealed to blacks and whites to show the world that people in this country could live harmoniously together.

"It will be a sick and criminal thing to go back to the past. Most Afrikaners are dead frightened of black people. They think we are a violent nation. They think we are necklacers. The problem is that they do not know us."

"The Afrikaners must help us rebuild this nation which has been torn apart by apartheid laws," Klaaste said.
Hillbrow — the heartland of Johannesburg, the suburb that was grey long before the Group Areas Act was scrapped — is often portrayed as a slum, a muggers' paradise and a catchment area for the lost, the lonely and the forgotten.

The city fathers, frequently called up with plans to improve Hillbrow, to drag it into line like some delinquent child. But do the people of Hillbrow want what the council has in mind?

A recent Agenda focused on Johannesburg's inner-city suburb and what the council has planned. Various officials and businessmen, with varying degrees of pomposity, suggested that those that didn't fit into the city's First World shape had better ship out. One white woman, living in the city centre, said the problems would only be solved if they got rid of the blacks.

But Hillbrow is not Sandton, nor is it Soweto. It is one of the most densely populated flattedlands in the world, facing the problems associated with any big city — with a couple of uniquely South African ones thrown in.

Its population traditionally was transient and diverse young white couples saving for a home in the outer suburbs, gays grateful for the tolerant attitudes displayed towards them, pensioners who can't afford higher rents elsewhere, the immigrants who used Hillbrow as a staging post before moving to other areas or cities — a melting pot of class, creed and language. It offered residents anonymity, tolerance and convenience.

During the 1980s a new type of immigrant — blacks from the townships — started moving into central Johannesburg, Joubert Park and Hillbrow/Berea. Problems such as overcrowding, exploitation by unscrupulous landlords and police harassment followed.

Many shops — even bank branches — closed, to be replaced by pool halls, amusement arcades, pawn shops and other signs of Skid Row.

The result was an uneasy mix between those whites, many of them elderly, who were forced by economic circumstances to remain in Hillbrow and the ever-growing black population. The elderly, particularly, are a favourite target for muggers and robbers.

But since the removal of the Group Areas Act and the start of constitutional negotiations the fog is lifting and the population profile of Hillbrow is changing again.

The pool halls are closing, to be replaced by ordinary shops — butchers, for example — which cater for the day-to-day needs of residents.

Paddy Clay, who wrote a book on Hillbrow in the early 1980s, says the major change over the past 10 years has been the demographic of the area. "People used to move out of Hillbrow when they started a family. Now the gangs have moved in. The community is changing."

With this more stable population various businesses have sprung up to serve the community's need. For example, a number of public telephone "shops" have opened, which provide reliable phone lines for the non-residents.
Finally home ... After years of being relocated in the Cape Flats townships, Sedick Francke has returned to the district of his birth. Photo: Eric Miller

Upper Crust Bakery and a halal Pizza Hut! The flipside of these developments are the large number of unemployed young black and white, passing time in the shopping area.

Some down-at-heel whites have turned to begging, waiting at strategic points outside shops and cafes, asking for a "few pound" and eagerly explaining their life's hardships to anyone who stops.

Two years ago, the race ratio in Mayfair was approximately 60 percent white and 40 percent black, says Dr. Abraham Sarang, acting chairman of the Mayfair Residents' Association. "Today the situation reflects 90 percent blacks and 10 percent whites. I think people are less concerned with colour."

When Sarang moved to Mayfair from the inner city, he was immediately harassed by the police. (\(\text{\$5}\))

"At the time non-whites were still being harassed for moving into the area. One week after moving into my house I was called upon by the security police: It was by then that I decided to join Actstop."

Sarang recalls the days when the only option for people wanting protection of their property rights was to join Actstop. Since the scrapping of the Group Areas Act, however, he and a group of residents had split from Actstop to form their own association, with an emphasis on community work.

Tea parties, family days and braais, instead of protests, became the order of the day at residents' meetings, as the ad hoc body evolved over 18 months into an official, elected Mayfair Residents' Association.

"We strive to encompass the needs of everybody in the area, irrespective of race," says Sarang. But he adds that, because people are no longer experiencing racial tension, they have become "contented homeowners who have access to schools and other facilities, and take little interest in the community."
Mamelodi loves to mingle

By GODFREY MLULI

HOSTELS on the Reef are perceived to be the “headquarters” of the bloodshed that is gripping the East Rand and Soweto.

However, hostel in Mamelodi, near Pretoria, paint a very different picture.

During weekends, inmates from the hostels, which according to a council spokesman have a total of 14,176 beds, can be seen playing soccer with enthusiastic spectators cheering them on.

Other hostel-dwellers mix freely with Mamelodi residents at taverns and shebeens.

Publicity secretary for the Mamelodi Civic Association P Malefo attributes this peaceful coexistence between local inmates and residents to the fact that most hostel-dwellers came from one specific area, whereas in Mamelodi hostels there were people from various regions.

Malefo said he saw one of the problems of ongoing violence between hostel-dwellers and residents on the Reef as the fact that most hostel-dwellers came from one specific area, whereas in Mamelodi hostels there were people from various regions.

However, Malefo said they were aware of “forces of darkness” who were trying to cause divisions.
Church moves to end racial divide

AFTER 17 years of negotiations, the unification of the racially-divided Apostolic Faith Mission church appears to be close to realization.

In a statement issued at the weekend, the AFM said it had accepted a declaration of intent to unify the white and black divisions of the church.

The declaration of intent stated that the AFM accepted the biblical principle of unity, rejected all discrimination, accepted the principle of a single structure, and accepted that membership be based on freedom of group worship.

- Sapa.

FW hits out over mass action threats

ANC threats of mass action to force the Government's hand towards an interim government would not contribute to a negotiated settlement in South Africa, President FW de Klerk said yesterday.

De Klerk commented on the threats during a speech in Vereeniging during the unveiling of a memorial in honour of "Boer" negotiators in the treaty that led to the Peace of Vereeniging on May 31, 1902.

He said he believed negotiations could succeed, but he could not ignore the partial failure of Codex 2 and the hardening of attitudes shown by some participants.

- Sapa.
'Doesn't it make sense to get along together?'

Seeking the right road to their Utopia — this new South Africa we keep hearing about — people of all races would find a stirring source of inspiration in the words of a black woman from the Deep South.

Born in Alabama, of humble origins, this small bundle of dynamite lived through it all, the birth pangs of true equality in America's southern states, in the '50s and '60s. In fact, Laura Lyons' experiences of racial prejudice go back even further — a refusal to open the building across the road from a white school.

That left a deep scar. Later, she recalls, blacks were bussed past five white high schools to the school set aside for them. Then, with the first stirrings of conscience in the Eisenhower administration and the new educational integration under JFK, she would find herself as an assistant in the school that brought equal learning opportunity to all.

Today Mrs Lyons, who holds a masters degree in human behaviour from NYU, pursues a career dedicated to breaking down barriers and uniting people, particularly in the workplace. South Africa has become a main target area.

"There is so much goodwill here on both sides of the colour line," she says. "There's such a positive feeling, the country's undoubtedly on the right track. We're not talking politics here, but a time for white South Africa to move into the 21st century and take its rightful place in the community of nations. It's a tremendous opportunity to participate in the healing process." She quotes Rodney King, whose brutal assault by police sparked the bloody and destructive LA riots: "It was profound," says Laura, "and you find yourselves in much the same position here today. We've just got to get along. Can't we get along? We're stuck together for such a short while. Doesn't it make sense to get along and make it work for us? That says it all, doesn't it?"

This is Laura's third visit to the country in the last 18 months. She came this time at the invitation of the SA Nurserymen's Association, but is also on a lecturing tour that includes talks to major corporations, and will be returning for yet another visit in September.


Where did it all start? She joined the US Peace Corps after school and worked for two years among abandoned children in Turkey. Then a year in Nigeria doing similar work. "A child born less than perfect in Turkey, is simply dumped," she says. "Your people have demonstrated the resilience, resourcefulness and stamina to overcome 40 years of apartheid and 15 years of sanctions. They've survived it all. It shows how good can often come from adversity.

What in a nutshell is her message for South Africa? "It cuts two ways. Firstly, whites must stop using black deficiencies as an excuse for holding back on the process of change. But, equally, blacks must stop giving whites reason for keeping them back."

Michael Shafto
**Mediation body meets**

CAPE TOWN — The committee investigating implementation of the Short Process Courts and Mediation in Certain Civil Cases Act met for the first time in Cape Town yesterday, Justice Minister Kobe Coetzee announced.

The Act provides for mediation by an impartial person in a short process court or magistrate’s court before judgment is given in certain civil actions.

The Act is intended to save costs and resolve matters quickly in a forum providing an alternative dispute resolution procedure.

The Minister will be empowered to appoint an independent, objective, impartial person — an advocate, law lecturer or retired magistrate — to act as a mediator or adjudicator in a short process court to chair this committee, Deputy-General JG Geyser said.

The committee on the establishment of the courts, managing pilot projects, drafting the rules of mediation process and setting up the courts — Sapa

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**No prospect of Myl Fancourt payouts**

CAPE TOWN — There were no prospects of investors in any of the Myl Fancourt companies, Mykonomos Weeks, Beleggings and Fancourt receiving interest payments yet, Masterbond’s provisional liquidator announced in an interim report submitted to the Cape Town Supreme Court this week.

The provisional liquidation of Marina Martiniuk and others was declared by the court on April 9, 1992.

The report disclosed that about R185m of funds invested in Masterbond debenture bonds had been unallocated prior to the provisional liquidation of the group.

They had obtained the advantage of senior counsel on how to deal with the R185m in unallocated funds, accumulated in an undifferentiated account and lent to debtor companies without issuing debenture certificates to investors.

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**Church council plans joint rallies to end violence**

THE SA Council of Churches will soon invite representatives of political parties, trade unions and homelands governments to attend joint rallies aimed at ending unrest.

Leaders of the organisations — with the exception of the ANC and Inkatha — yesterday attended a meeting of a committee which was appointed in April at a summit on violence convened by the SACC.

The committee comprises representatives of the ANC, Inkatha, the PAC, Azapo, Cosatu, Nactu and two own political rallies,” the source said.

He said the committee also resolved to recommend the formation of a “multiparty commission” to visit hostels and squatter camps with a view to finding mechanisms to curb violence in these areas.

Although a date had not yet been finalised, church leaders would ask the organisations to reconvene later this month to discuss violence which continued to affect SA’s townships, the source said.

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**Church council plans joint rallies to end violence**

WILSON ZWANE

A source close to the council said the committee resolved to ask church leaders to invite black political organisations to joint rallies soon, probably next month.

The source said the committee had stressed that joint rallies should be aimed at promoting peace, not political differences. "The organisations are not precluded from holding their own political rallies," the source said.

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**Church council plans joint rallies to end violence**

LINDA ENSOR

The debtor companies which received the R185m had been identified as Club Mykonomos, Reef, Fancourt (R22m), Marina Martiniuk (R22m), Phundalanda (R2m), Finsch and Spectravest (R58.4m), Silverhurst (R13m) and others (R5.2m).

The report disclosed that Club Mykonomos share block owners’ rights were in doubt as the validity of the unregistered lease on the land was open to dispute. Investors’ rights depended on the validity of the unregistered lease.

A negotiated settlement was essential for Club Mykonomos as there were a number of conflicting interests and claims, the committee said.

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**Church council plans joint rallies to end violence**

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Mediation comes home

Radford Jordan is a former senior lecturer in political studies at Wits University

Professor Frank Sander of the Harvard Law School, an internationally recognised expert in alternative dispute resolution (ADR), recently spent two weeks in SA. He came at the invitation of Adrasa (the recently formed Alternative Dispute Resolution Association), which hopes he will prove to have given ADR decisive help in taking root here.

ADR was born in the US more than a decade ago. It offers various techniques for resolving disputes more quickly and cheaply than recourse to courts of law. Of these, the most important and the one that contrasts most strongly with adjudication in the courts, is mediation.

In the course of a packed conference at Sandton on "Streamlined Justice", Sander drew the following comparisons between adjudication in a court of law and mediation:
- Looks to the past/looks to the future,
- Deals with facts/deals with the relationship between the parties,
- Tries to assess liability or fault/seeks to restructure or repair relationships,
- Provides a winner and a loser/seeks to provide an accommodative outcome;
- Handled largely by attorneys/offers an important role to disputants, and
- Results in a general rule or precedent/results in custom-built solution in the instant case.

There is no category of dispute where mediation has not proved its worth. Where mediation seems to have failed, ADR has other strings to its bow, notably informal arbitration and the "mini-trial". Sometimes recourse to one of these proves in the end to be unnecessary, after the mediator appears to have failed, the parties have second thoughts, come together on their own and arrive at a settlement.

The programme arranged for Sander by Adrasa was a heavy one. He visited the Appeal Court in Bloemfontein and judges in the Transvaal, the Cape and Natal. Imparting knowledge of ADR is the breath of life to him. Much as the programme demanded of him, he gave the impression that he would have wished to do no less.

ADR was pioneered here by the Independent Mediation Centre (Imca), which has specialised in industrial mediation but has also extended its work to community disputes. Sander agrees that Imca's work is of a calibre second to none in the world.

It is not surprising that ADR should have struck roots here. Sander sees its debut in the US as the result of an article contributed to the Stanford Law Review about 20 years ago on African methods of settling disputes. So its arrival here is something of a homecoming.

There are two great question marks that hang over ADR's future here. The first is whether a climate of reconciliation is able to build up in the country. Coesa could well be the start of this.

The other arises from the conservatism of the legal profession, the body of people who can excel at ADR if they choose to embrace it, but whose lack of response could well result in its falling into hands less competent but more willing.
Dousing the fire of SA's political demons

By FRED-KHUMALO

WHITE people's fear of losing authority and black people's anger at the status quo are the threats that could mar SA's march into a peaceful, nonracial future, says Paul Maseko, the newly appointed head of the Institute for a Democratic Alternative for SA (Idasa) in Natal.

Maseko is determined to grapple with these political demons.

He wants to bring about reconciliation and understanding between people presently at loggerheads.

"Apartheid has ensured over the years that different groups have come to live in racial exclusivity and it's not going to be easy to build bridges of understanding and trust," said Maseko.

However, the ever-enthusiastic Maseko says Idasa has begun with "chipping away" at the political and ideological stumbling blocks by holding regular forums and seminars.

The forums were aimed at bringing about in-depth discussion of constitutional and developmental issues and brought together people with divergent political opinions and from different cultural backgrounds. It was hoped that a new understanding would emerge between them.

Maseko said: "I strongly believe that political wisdom is not a matter of specialised knowledge, but something in which everyone has a share.

"I've always believed that it is important that people with opposing views talk to one another, so that they can understand exactly what their differences are. Sometimes they find that they do not differ that much," says Maseko, breaking into one of his hearty laughs.

He says even though people differ on some aspects, they should try and rally around the aspects which they agree on.

These could then be used as "steps towards building unfacing perspectives".

However, Maseko is wary of these discussions becoming food for the thoughts of the educated political elite only.

In an attempt to spread discussion among people from all walks of life, he said Idasa was taking whites into the townships and other black residential areas to try and help them learn about the living conditions of their black fellow countrymen.

Maseko also emphasises the importance of democracy in the workplace, because "the economy is the decisive area of society's life".

Idasa had also held seminars with the view of teaching both workers and management the importance of democracy and how it can impact on production.

In addition, Idasa had a cultural youth project going which involved putting youths from different race groups together at a neutral venue and trying to develop a rapport between them. Many had spoken of how they became aware of unconscious prejudices which they harboured towards each other.
Revolution? No way!

REVOLUTION is no longer the route to a better South Africa - the country's young people believe they can improve their future through money, education and jobs.

This is according to the results, released yesterday, of a research study applicable to South Africans aged between 13 and 24.

After interviews in some 860 white and black households, it emerged that more than 80 percent of those questioned believed it was extremely important for the future of the country for blacks and whites to make an effort to get along together.

A similar percentage said they were proud to be South Africans.

Some of the survey's main findings were that material values rather than political ones motivated most young people.

Almost all those questioned had high aspirations, often irrespective of current educational attainment.

Mr Nick Green, chairman of the research group, said: "The agenda of South African youth seems to be largely non-political, although they endorse reform."

"Typically, they tend to think it is proceeding a little slowly."

"But personal goal-setting is usually qualification and career-orientated. The young South African living in formal housing is a materialist, not a Marxist."

"And, by and large, he appears hopeful that negotiation and the process of change will deliver the benefits.

Green said only a minority of those included in the survey believed that violence was the only way to achieve change.

"But in general we see endorsement of the work ethic, of the idea that a good education is the passport to a fulfilling career and that the trappings of material success are worth striving for," Sapa.
Humour on the streets helps overcome ‘open beach’ blues

WHEN the Durban City Council abolished beach apartheid three years ago, the decision met with considerable resistance.

Conservative factions made dire predictions and during the first Christmas season of “open” beaches they appeared to have been justified. Incidents of tension were highlighted in the media and letters poured into newspapers complaining about overcrowding, misuse of facilities, improper dress, litter and a general lowering of standards.

The council recognised something had to be done, and hired Kibao Communications to devise and implement a programme to counter the problems.

The answer was “Beachwise.” The concept was based on the idea that the difficulties were not due to deliberate mischief-making or malice but rather that people were unfamiliar with the accepted norms of beach behaviour.

The main plank of the programme has been a 20-minute musical street theatre production highlighting typical situations which arise on an outing to the beach. The players portray a wide range of characters — from a rural bumpkin to a harassed lifeguard.

The humorous skits are interspersed with songs such as “Lost Child.” The show is multilingual.

Co-exist

Says Kibao’s Lylie Musgrave: “We worked on the principle that if people can laugh at themselves and with each other, they will be able to co-exist happily on the beaches.”

The show is performed at schools, community centres, shopping centres and work places throughout the greater Durban area and at the beachfront.

The show is backed up by specially produced audio cassettes and live DJ shows. Tapes are distributed free through the Black Taxi Owners Association and Shell.

The programme has now completed its second year and the council and the tourism industry acknowledge the campaign has been successful.

City council executive director of culture and recreation, Paul Goldenhuys, says: “It is evident in things like dress standards.

“There is a marked improvement in cooperation with officials and in observing the various signs such as those warning not to swim.

“But we have more work to do in areas such as crowd control, access and parking, cleaning up litter, lighting fires, cooking and breaches of by-laws such as drinking in public and loud music.”
Bridging the cultural and work skills gap

At first sight they seem the most unlikely of friends. They are from backgrounds that could hardly be more diverse. Soweto-born Bridgette Motsepe and the typical Johannesburg northern suburbs PR type, Mara Minnaar.

Yet they've put together a formula they believe is a role model for the new South Africa — and, what is more, results are proving them to be 100 percent right.

Mara and Bridgette, two really genuine friends as well as business partners — "we take turns in making the tea," jokes Mara — are the driving force behind the Secretaries' Challenge course. The course, a quarterly skills bridging concept, is fast gaining popularity and respect among secretaries in the black sector.

But to go back to the beginning... and how it all began.

Bridgette, working as a personal assistant with the National Soccer League hierarchy, wasn't over-impressed with the slightly casual something laid-back Mara Minnaar when she was appointed by the NSL to promote and arrange the soccer body's Miss Personality Award back in 1986. And when Mara asked her, without giving the possible racial implications so much as a second thought, to make the tea, Bridgette thought, "Oh-oh, here was another whitey she would never get on with.

"I just didn't think she was slick enough, chic enough," says Bridgette. "Was I ever wrong! Let's just say I had a lot of growing up to do.

So started a specially warm friendship, and when Bridgette left the NSL and was recommended for a position with a major cosmetics company by her newfound friend, the two began also to think in terms of a possible business partnership. Today, each of these thirty-something lasses runs her own independent company, and four times a year they co-operate on their joint venture, the Secretaries' Challenge.

Bridgette, single, says: "I married Mara is a workaholic. Mrs Minnaar protests she's not. "But we get a lot of satisfaction out of the secretaries' project and so, we believe, have our proteges. It's a way of starting a new tomorrow in black/white relationships for everybody," she adds.

Bridgette explains because of cultural differences, whites employing a black secretary find it difficult to criticize, and the secretary herself is not able to accept the criticism. "We have to learn to interact." Mara takes over: "The point is, there are many black secretaries who are competent and command respect at all levels, there are many others however who are frustrated and not utilizing their potential due to lack of skills."

The Secretaries' Challenge takes the form of an intensive one-day course at which highly qualified speakers cover a wide range of subjects designed to send the employee back to her company better equipped to deal with her job and with a more positive attitude which in turn affects everyone with whom she comes in contact.

The last seminar was held in April, with a keynote address from Francis Kendall of Amagi Books, and among others Francis Beasely on sexual harassment, Joy Cameron-Dow on professional excellence, and Charleen Grobler of the National Council for the Physically Disabled.

Their first course was meant for about 150, snatched to 370 before the due date. The next is in August, and they expect 50 percent of the April delegates to come again. What they are most proud of is the sort of reaction of a group from the East Rand who, after the confidence gained from Secretaries' Challenge, started up their own part-time pottery business, 10 of the staff being men.

You can call Mara on (011) 886-1146.
Red Cross given access to jails
TIM COHEN
PRETORIA — Government signed an agreement with the International Committee of the Red Cross yesterday which will allow the committee to interview political prisoners privately to monitor their treatment.

The agreement was signed by Correctional Services Minister Adriam Robb-Vlok and head of the Red Cross in SA Tony Planel.  

In terms of the agreement, Red Cross representatives will be allowed to visit prisoners who have been convicted of common law crimes linked to internal tension or of offences against state security, unsentenced prisoners in the same categories, and foreign nationals.

The committee may interview prisoners privately, and will have access to every part of prisons they visit. It will report on each visit and discuss its findings with the Department and Minister of Correctional Services. The agreement says Focus will be on the treatment of prisoners standards for prison conditions.

Correctional Services Commissioner Li-Gen Willie Willemse said in a statement yesterday: "The fact that the Red Cross is allowed access to SA prisons must be seen as evidence of the sincerity with which the department has been striving towards meeting internationally acceptable standards for the treatment of prisoners.”

Whites warned of danger in Sebokeng
WILSON ZWANE

LAWLESSNESS and anti-white sentiment had reached unprecedented levels in the Vaal Triangle township of Sebokeng, police said this week.

Police spokesman Capt Eugene Opperman said yesterday law and order in Sebokeng had deteriorated to such an extent that only "intensified" policing could restore normality. Crime and violence in the township surpassed that in other Reef townships, and Opperman warned whites against venturing into it.

There have been numerous incidents of white people being attacked and harassed in the area, and scores of vehicles have been ambushed and set alight while traveling along the Golden Highway which borders Sebokeng. At the weekend a human rights lawyer, in the township to defend an ANC member at a court hearing, was stoned and forced to flee from a mob.

Opperman said that until recently the township had been as bad as the East Rand's Phola Park squatter camp and Alexandra township, north of Johannesburg. Now Sebokeng was the worst, he said.

He said the intensification of police anti-crime operations in Phola Park and Alexandra early last month had resulted in fewer unrest incidents in those areas.

Police were convinced that political leaders in the Vaal Triangle were unable to stop their supporters committing acts of lawlessness, such as the burning of motorists at makeshift roadblocks.

"And to make law and order prevail in the township, police need the co-operation of the people — which is not forthcoming because the people who give information to the police are assaulted," he said.

Recently, Business Day journalists traveling in the township were stopped by comrades at a roadblock. The car was searched for firearms.

One of the "comrades" told the journalists whites were not welcome in Sebokeng and would be targets for necklacing.

RAY HARTLEY reports that four people, including a police constable, died in unrest-related accidents yesterday.

The constable was killed instantly and his colleague seriously wounded in an AK-47 attack in Katlehong, Opperman said.

The bodies of a man and a woman who had been shot in a bus were found in Voskoppies.

In another incident, a man was shot dead in Alexandra by unknown attackers. The man was shot dead in Katlehong by unknown attackers.

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Mock trial dispute may be arbitrated
WILSON ZWANE

THE national peace committee has asked lawyers to arbitrate in a dispute between government and Inkatha, the ANC.

The dispute was declared by the ANC's executive yesterday at a meeting of the committee executive. It arose from a mock trial held by an ANC official in Martinburg on June 28.

President F W de Klerk, his government and 10 Inkatha leaders were allegedly sentenced to death at that trial.

The sources said Inkatha and government declared a dispute after rejecting the ANC's explanation that the purpose of the mock trial was to symbolise the demise of apartheid, not to offend De Klerk, government or Inkatha leaders.

A team of lawyers from the Transvaal Law Society, the National Peace Committee, the ANC and the South African Human Rights Commission went to arbitration as a matter of urgency.

Repairs for violence-torn areas
WILSON ZWANE

The national peace committee will ask local and regional dispute resolution committees to identify projects for reconstruction and development in violence-torn areas.

Major funding agencies have put their weight behind an initiative aimed at reconstruction and development in unrest areas. The committee says yesterday.

The committees would be asked to identify projects for reconstruction and development, and be invited to apply for funds for the projects.

It would not be established yesterday how much money the peace committee had allocated to socio-economic projects.

Pasquet said permanent sub-committees of the national peace accord, to be called socio-economic reconstruction and development committees, would soon be set up in SA's trouble-torn areas.

These committees would initially be chaired by the chairmen of regional dispute resolution committees.

This week three development agencies — the Independent Development Trust (IDT), the Development Bank of SA and the Kagiso Trust — said they had had discussions with the peace committee about helping violence victims.

IDT trustees had approved a "substantial" amount of money for reconstruction, spokesman Jolyon Nuttall said.
Church role as mediator in talks promoted

DURBAN — Newly appointed Archbishop of Durban Wilfrid Napier says churches should be trying hard to arrange a meeting between leaders of the ANC, Inkatha, government and the SAP to resolve the constitutional impasse.

He told delegates at the SA Council of Churches' national conference in Durban yesterday that the Church had to play the role of mediator while standing very firmly for the truth.

"I think a man who needs to hear the truth over and over again is President P W de Klerk," he said.

Bishop Stanley Mogoba of the Methodist Church said: "One of the ways to weaken the third force is to ensure there is unity. The Church could help create unity by bringing political leaders together."
Mandela, Pik to address council

**Govt backs UN mission to revive talks**

GOVERNMENT yesterday agreed that a UN-sponsored mission could visit SA to help get stalled constitutional negotiations back on track.

The visit is one aspect of an attempt at international mediation in the SA conflict. The attempt will get under way in earnest next week when the UN Security Council meets in New York to hear views on the violence and the breakdown in talks.

The session — the result of weeks of diplomatic activity initiated by the ANC, the PAC and the OAU — will likely be addressed by ANC president Nelson Mandela, Foreign Minister Pik Botha and PAC president Clarence Makwetu, among others. The Security Council also traditionally affords an opportunity for behind-the-scenes discussion among protagonists.

It will hear views on violence, the negotiations breakdown and suggested forms of a UN presence which range from government's support for UN observers, to the PAC's call for a UN peacekeeping force.

The security council debate was initially opposed by the SA government, which favoured a UN mission and even UN involvement in violence monitoring activities, a diplomatic source said.

Botha informed UN Secretary-General Boutros Boutros-Ghali yesterday of government's decision to accept a UN good-will mission headed by former US secretary of state, Cyrus Vance. Botha said the visit had been proposed by Boutros-Ghali and urged that it take place before the Security Council convenes on Wednesday.

"I assume that the mission will consult all relevant parties, organisations and experts during its visit. It was my understanding from our telephone conversation that this was also your view," Botha told Boutros-Ghali in a letter released last night.

Botha said government "considers it of the utmost importance that the negotiations should be resumed urgently and that the leaders of the major parties should jointly accept responsibility for further steps to curb violence".

President F W de Klerk opened the way for international involvement in reviving talks when he said in reply to the ANC's breakoff of talks that government was prepared to allow an international presence on a joint violence monitoring mission. The concession went some way towards meeting ANC demands for international involvement in violence monitoring.

Government's view was relayed at a meeting at Abuja, Nigeria last month to

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**UN mission**

Boutros-Ghali who subsequently canvassed the views of other parties, including the ANC, the PAC and Inkatha.

Diplomatic sources said SA received support for its opposition to a Security Council debate from at least one permanent member. The five permanent members are US, UK, France, China, any one of which may veto the passage of a binding resolution on SA.

ANC leaders were last night locked up discussions with local diplomats on what form UN intervention in SA could take.

TIM COHEN reports that Deputy Constitutional Development Minister Tertius De Jour said government was open to any reasonable proposal for the resumption of negotiations, but accused the ANC of backing off from its Codesa commitments.

De Jour said government was open to businessmen playing a mediatory role, to a reconstituted Codesa and to international monitoring of the process.

However, he accused the ANC of wanting a simple majority to have the full and final say over a new constitution. Government believed it was imperative that substantial minorities should have guaranteed participation so that they cannot be ignored. To describe them as a "minority veto" was a gross simplification.

RAY HARTLEY reports that ANC international affairs director Thabo Mbeki said yesterday the ANC was "very keen" to restart negotiations once the government had taken steps to curb violence.

It would be "the simplest of things" for the government to end the violence told the AGM of the International Executive Service Corps in Johannesburg.

Mbeki hinted talks would resume if government fenced off hostels and guarded their entrances, prosecuted those involved in killings, and removed special forces like Koevoet from unrest duty.
ICY COLD OASIS OF PEACE

The absence of an Inkatha presence, a more unified and democratically-minded population and even local weather conditions have been cited as reasons why the Western Cape remains a relatively oasis of peace in a country riddled by political violence.

The Western Cape police say that the "Nur" has acted only in the last few weeks, following the release of ANC President Nelson Mandela from prison. However, a showdown was narrowly averted by police and ANC officials in Cape Town yesterday.

The police are also concerned about the possibility of a general strike by ANC supporters, which could escalate the situation.

The Western Cape police have said that they will not allow any disruption of the peace process if it is threatened.

The ANC and the NPC have been working together to try to resolve the conflict.

For all the troubles, Cape Town remains a beautiful city with its cobblestone streets and ancient architecture.

A young man was shot dead in the Cape Flats yesterday, bringing the total number of deaths to 150 since the beginning of the conflict.

Discover the distinctive taste of Zorba.

Crup, dear Zorba. A smooth, sophisticated spirit with a distinctive taste of fine imported herbs.

Try Zorba straight, or over ice, and raise your glass to a new experience.

NOTHING BEATS THE TASTE.

Tribute

Black Sash national vice-president Mrs Mary Burton said one of the reasons there had been a resolution to the conflict was the role of the police in the Cape Town area.

"I think the police have been a stabilizing force," she said.

Mrs Burton paid tribute to the "Nur" for its role in the conflict, saying that it had helped to resolve some of the issues.

There was a potential for division and violence in the Western Cape, she said, but the police had been able to prevent this from happening.

Mrs Burton also commended the work of the ANC and the NPC in resolving the conflict.

Another factor in the absence of a strong Inkatha presence in the Western Cape was the "Nur," she said.

"It's the only way to do it," she said.

Mrs Burton said that the police had been instrumental in bringing about the resolution to the conflict.

"They've been able to keep the peace," she said.

However, she also said that there were still concerns about the safety of residents in the Cape Flats.

There was a feeling that the conflict was not over yet, she said, and that there was a need for continued vigilance.

Mrs Burton said that the ANC and the NPC had been working together to resolve the conflict.

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Keeping conflicts out of court

Alternative Dispute Resolution — ADR, by A T Trollip (Butterworths, R33.90)

THE “bloodless revolution” in SA, embodied in the somersault of attitudes from terrorism to peaceful negotiation and from counter-terrorism to co-operation, is being reflected in almost every institution. We are seeing the beginning of “revolutions” in our attitudes to labour, education and style of government, health, welfare, land use, business and law.

That is why a book on a new attitude to legal disputes is timely. It explains in detail and in simple terms the concept that keeps a business or an individual out of court.

Tim Trollip says SA is among the last of the sophisticated nations to adopt alternative dispute resolution (ADR), though it needs the process more than most Western countries and is well suited to its use.

He explains that good faith plays a major part in dispute resolution among Eastern and African communities. In Western cultures, process in documentation and the application of “principled legality” apply.

The author, a lawyer with SA’s largest legal practice, says that our form of litigation “has a propensity for developing a life of its own, a life out of touch with the real objectives of those involved and not driven or directed by the parties to the dispute. The outcome of any litigation is a great deal more unpredictable than most lawyers will admit.”

The advantages of ADR, as recently introduced in the US and Britain, is that the dynamics of resolving legal disputes are switched from a “win-or-lose” adversarial approach to one which seeks the best mutual, material and commercial settlement. Emotions such as revenge, and legal technical points and precedents, are put aside in order to find a solution that benefits as many as possible of the parties affected.

“ADR techniques are not soft options, but involve a change of emphasis and a different challenge. How to get the best possible settlement rather than the best trial result. Parties co-operate in the formulation of a procedure and have greater control over results. ADR offers pragmatic alternatives to the increasingly high cost of litigation,” he writes.

He lists some advantages as:

- Greater participation by the parties to the dispute. The problem remains in their hands and is not taken over by the courts and converted into an orthodox legal issue.
- Saving of costs.
- Less formality, more flexibility.

The parties, assisted by a neutral, professional arbitrator, can agree on their own procedure.

Confidentiality. There need be no washing of dirty linen in public.

- Providers of banking, insurance and other services can attain and maintain a competitive marketing edge by publicly pledging that they will resort to ADR processes as a dispute resolution method, and leave prosecution as “a last resort”.

There are, of course, disadvantages in ADR already noted by some of SA’s larger corporations.

Their perception is that ADR is automatically a process of compromise, so that the party with a very strong case suffers.

But then every litigant believes he must win, and it can be argued that a compromise often works to the benefit of the “big boy” in the long run.

Other disadvantages are apparent, and Trollip, wisely, lists some of these as limitations on the ADR process. They include:

- A lack of “legitimacy” of authoritative judicial decisions.
- The possibility of participants being “pressured” into accepting less than they are entitled to, irreconcilable differences, whether of principle or prejudice, belong in the courts, not in any ADR centre.
- There is a danger that ADR processes will reflect existing power imbalances, says the author, although some in the establishment fear the very opposite.

Overall, however, as logic suggests and the track record in America and Europe confirms, ADR has a major role to play, especially in resolving commercial disputes.

Trollip’s book sets out, in simple form for the layman, how arbitration and mediation work, and how to go about settling a dispute with the agreement of one’s opponent.

HWT
Democratic Party leader Dr Zach de Beer yesterday said the party would have a darker face from now on.

He was speaking at the official launch of a new recruitment campaign at his house in Saxonwold, Johannesburg.

"It is with the brown and black people of South Africa that the DP must seek its future," said Dr de Beer.

The DP has begun to concentrate its recruitment in black areas. Recruitment teams were sent out at the weekend to Pomville, Diepkloof and Protea in Soweto and were very well received, according to DP Free State organiser Rhett Kahn.

There are about 1,000 DP members in Soweto, said one of the recruiting officers.

Dr de Beer said his party had a clear mission to safeguard human rights in South Africa and would not be sidelined by the National Party or the ANC.

He pointed to the recent disclosures of Government corruption, saying the DP had a clean record after 40 years in politics.
SACC searches its soul on its political role

By CARMEL RICKARD

SOUlt-SEARCHING about the role of the "mainstream" churches during the current political impasse dominated the South African Council of Churches' annual conference in Durban this week.

A crop of resolutions to be debated today asks delegates to take far-reaching decisions about how the SACC will push for change.

One draft resolution proposes that the SACC leadership should halt all further meetings with members of the government, as "communication" does not appear to help bring about change and merely gives Pretoria legitimacy.

Another draft resolution urges that members of the churches belonging to the SACC should support all actions aimed at ending the present political dispensation as soon as possible. If passed, this could throw the weight of church members behind the mass action campaign of the African National Congress, the Congress of South African Trade Unions and the South African Communist Party, which the church leadership has already promised to back.

Underlying a number of the proposed resolutions and some of the discussion was the continuing debate over whether the church should play a mediating role or the role of "speaking with a prophetic voice"—or both.

Other resolutions still to be debated included a call to members of the security forces, who might have information about destabilisation, to come forward and speak the truth. Another resolution relates to withholding taxes, or portions of tax, to indicate disapproval of the way in which the government spends state income.

A clear sign of the SACC's deep mistrust of the government was the response of one of the discussion groups to a proposed new Bill. The Internal Peace Institutions Bill deals with the National Peace Secretariat and dispute-resolving committees at local and regional level. It also provides for remuneration to those involved in the work of the commission.

Several speakers yesterday raised severe misgivings about the government's motives in proposing the Bill. One warned the state was trying to set up a network of paid informers. Yet Methodist Bishop Stanley Mogoba, vice-chairman of the National Peace Committee, said the committee had asked that financial help be provided for grassroots peacemakers, many of whom had to take time off work to attend meetings. He said problems should be raised with the secretariat so that action could be taken to modify the proposed legislation.

In his presidential address at the start of the conference, Methodist Bishop Khoza Mgojo urged that the conference consider how the SACC had come to be perceived as "the ANC at prayer". He said that if the SACC was to be effective, it could not afford to be perceived as taking sides with any political group. However, the SACC had to condemn "what needs to be condemned", regardless of which group was responsible.

He said the different political groups had to be told clearly by the church that "they need not kill in order to convince... They say they kill in order to expand democracy—but how can they bring democracy to those they have killed?"

Mgojo also addressed strong words to the government, saying many had died at the hands of the security forces and "mysterious murderers".
ANC alliance's options limited as crisis goes to UN

SIMON BARBER in Washington

seems a particularly interesting point — is that the "insurrectionary orientation" has already "tended to become a kind of collective, corporatist fix- ator" among certain groupings within the alliance, most notably the "Youth League". This, the Leopart variant calls it the "extended political strike". In other words, the author suggests that the ANC's principal backers may see it as much as a means of earning control of the liberation movement as of overthrowing the government.

Unfortunately, having criticised what he sees as the three major currents of the ANC's policy-making, the author throws short of offering any specific alternatives. He does, however, stress the need for achieving a unified line and does not rule out a strategy of rolling mobilisation that will leave the movement "maximally poised to exploit the sudden insurrectionary moment should one occur".

Whoever wrote the paper — and such is its turn that it hardly seems calculated to generate a Red Scare among the other, coherently genuine document now in circulation — its analysis, albeit mechanical, makes sense for many. It is perhaps not unfair to be fairly obvious, anyway, namely that the ANC front, having failed to win a Sandhurst-like victory of the existing powers, has run into an ideological and strategic hard place and is flying apart at the seams. The possibility, rather than government's overwhelming constitutional demands and failure to "control" its police, may be at the root of the present breakdown.

What is needed now is to help the proponents of option one, even two, regain the upper hand. This is where the Security Council can help. Those within the ANC who favour negotiation need bolstering in the eyes both of their constituencies and of their rivals. The Council, as the official voice of the international community, can contribute to that. It can also indicate that there are signs that the ANC can reasonably expect the governments' support. If Mandela is the man, he is as baffled as this why he has appealed to the UN.
Vance’s team arrives today

FREITORIA — Veteran troubleshooter Cyrus Vance arrives in SA today with four assistants in an attempt to broker peace talks and jump start the stalled negotiations process.

Government and the ANC yesterday welcomed Vance’s mission, the product of a UN Security Council resolution which invited the UN secretary-general to appoint a special representative.

Vance has been given a broad mandate by the resolution, which calls for the representative to recommend measures which will help to end the violence and create conditions for negotiations.

Responding to suggestions that the ANC was averse to Vance’s appointment, ANC spokesman Carl Niehaus said the ANC was happy with the decision.

The ANC expects Vance to investigate violence and although he will not be directly involved in discussions on resuming negotiations, the issues are related. Government has said it is satisfied with the appointment, although it sees Vance’s mandate being wider than the ANC does.

Sapa reports from Cape Town that Vance will be met at Jan Smuts Airport by Foreign Minister Pik Botha and senior government officials, before starting on his schedule of meetings with political, religious, business and labour leaders.

He is expected to remain in the country until July 30. Details of his itinerary are expected to be released at a news conference immediately after his arrival.

He is expected to meet government ministers and President F W de Klerk tomorrow and the ANC, PAC Inkatha and DP on Thursday. It is understood his discussions will also include Sasob, the Afrikaanse Handelsinsituut, Saccola, Cosatu and other national peace accord signatories.

Vance, who was US secretary of state under Jimmy Carter, is renowned as a troubleshooter and mediator.

Vance played a key part in negotiating the Camp David agreements on the Middle East and assisted in transforming Rhodesia into Zimbabwe. Most recently, he has been involved in negotiating the cessation of hostilities in Croatia.

A Time magazine article said Vance’s recipe for arbitration was “Master the facts of the situation listen exhaustively to both sides, understand their positions, make sure they understand the principles that must dictate a solution and don’t give up.”

Vance will be accompanied by UN officials from the US, the UK, UN officials, UN officials, Shola Omorog and Carol Davis.
Goal is a climate for negotiations

Vance arrives expecting 'full co-operation'

UN SPECIAL envoy Cyrus Vance arrived in SA last night for talks with political leaders aimed at ending violence and restarting constitutional negotiations.

He was met at Jan Smuts Airport by Foreign Minister Pik Botha, ANC secretary-general Cyril Ramaphosa and Inkatha representative Suzanne Vos.

Vance will meet President F W de Klerk today and the ANC, PAC and Inkatha by the end of the week.

His visit flows from last week's UN Security Council meeting. It takes place as government prepares for a "bosberaad" this week at which new proposals aimed at restarting talks will be formulated. These proposals could include a major role for the international community, a senior government source said yesterday.

Vance said last night "I intend to meet the SA authorities and parties concerned and listen to their views most attentively on how best the purposes of the Security Council can be met."

He would strive to make recommendations to contribute constructively to peaceful transition in SA.

He said he would also look at measures to assist in ending the violence and create conditions for negotiations. He expected the fullest co-operation from all parties.

"The people of SA have at their endeavours the best wishes and support of the international community," he said.

He said he hoped his visit would render an escalation of international involvement unnecessary. He would not comment on government claims that mass action was contributing to the impasse in negotiations and was contrary to the UN resolution.

A senior government source said the bosberaad would involve all three of the recently formed pre-Cabinet committees — finance, social services and constitutional affairs.

He said government, which considered itself not only a participant but also the custodian of the negotiations process, was duty-bound to counter the disintegration of negotiations which might occur as a result of the ANC's mass action campaign.

The source indicated government was not opposed to a large UN monitoring group of up to 3,000 people who would observe political gatherings and police under the auspices of the peace accord.

However, government was against the process of negotiations being placed under pressure to reach fruition as constitutional negotiators believed ANC members must be given time to vent their frustrations.

The Constitutional Affairs Department, Foreign Affairs and the State President's office are expected to meet Vance today with the main objective of providing him with a thorough understanding of the state of the negotiations process.
Government briefs

Vance delegation

PRETORIA — UN envoy Cyrus Vance spent all of yesterday at the Union Buildings being briefed by a full panel of Ministers involved in the negotiations.

Meanwhile the Vance delegation, which is rapidly becoming the focus of the negotiations process, has been inundated with requests for meetings from organisations, including two unnamed right-wing groups.

Vance and three advisers met President F W de Klerk and several foreign affairs and constitutional development officials early yesterday morning.

A lunch with De Klerk developed into an extended working session.

Also present were Foreign Minister Pik Botha, Public Enterprises Minister Dawie de Voller, Justice Minister Koeie Coetzee, Law and Order Minister Hermus Kriel and Constitutional Development Minister Roelf Meyer.

Vance, accompanied by UN Secretary General staff member Virendra Dyalal and UN political affairs department members Husam Omaghad and Sheila Omogoge, also met Finance Minister Derek Keys and Health Minister Ruma Venter.

No official government comment followed the discussions, although it is understood that no concrete proposals for a physical UN presence in SA were discussed.

Government sources said yesterday they gained the impression that Vance intended to discuss the SA situation in broad terms before coming to a conclusion about any possible UN involvement.

Vance made it clear that the measures envisaged in the UN resolution were positive. The resolution calls for the special representative to recommend measures which would assist in ending violence and encourage negotiations.

The discussions included an exchange of ideas on the SA economy.

There are increasing indications that possible UN involvement in SA will be more modest than has been suggested, particularly because of the UN's unhappy experiences in Bosnia-Herzegovina.

Although this was not directly discussed yesterday, the former Yugoslavian states, which Vance visited recently, have involved the UN in a seemingly intractable and expensive commitment.

Vance will meet the ANC, the PAC and Inkatha today and members of the Goldstone commission tomorrow.

Our Durban correspondent reports that PAC president Clarence Makwetu warned yesterday that any attempt by Vance to revive Codesa would be futile and would be rejected out of hand by the PAC.

Makwetu told an NSSA forum "Our message to Vance is that negotiations should be held at a neutral venue and must be conducted under the chairmanship of a neutral person."
Mediate - but not just yet

AFTER 10 months in the United States, we came back to find our house afflicted by what common travellers' disease, tenant damage. Weeks of unsatisfactory correspondence and phone calls followed before we decided to try mediation, theoretically a good idea but difficult in practice.

Community and privatised mediation centres flourish throughout the US, providing an essential, affordable service for every member of society. A vast network of ordinary people, including schoolchildren, train as mediators and offer their skills to the community as volunteers or full-time. This service helps individuals in dispute and the community, when conflicts are defused before becoming violent. A culture of conciliation can emerge if people experience how mediated discussions can resolve disputes.

The Illinois law setting up community mediation centres underscores this potential: "Unresolved disputes which individually may be of small social or economic magnitude are collectively of enormous social and economic consequence. Many seemingly minor conflicts between individuals may escalate into major social problems unless resolved early in an atmosphere in which disputants can discuss their differences."

Suppose our problem had arisen in the US. What would we have done? First, called the local community mediation centre to explain the dispute in general terms and ask that they try to arrange mediation. If we had not yet suggested mediation to the other side, officials at the centre would. They would outline how mediation worked, explain it was voluntary and ask the other party if he or she was willing to try this method. Given the go-ahead, they would arrange a time, a neutral venue and a mediator.

In South Africa it takes far more effort unless you can pay the rates for the skills of professional mediators (usually lawyers with special training) through an agency like the Independent Mediation Service of South Africa or the Alternative Dispute Resolution Association of South Africa.

If you live in Johannesburg's Alexandra township it might be easier. The Community Dispute Resolution Trust has helped the local community establish the Alex Justice Centre, which has many features of the typical US community mediation centre. The mediators come from the community. They have training in skills and ethics to deal with a wide range of problems, and to decide whether a dispute is suitable for resolution through mediation. A similar project will start soon in Hillbrow, and CDT officials hope a pilot centre in the Cape and Natal will follow.

Several other schemes sound promising but are inappropriate to small community disputes. The Short Process Courts and Mediation Act in Certain Civil Cases, which came into effect last weekend, could play an important role in the whole legal scene, but is far from what is needed to bring mediation to every community.

Everyone seriously trying to end the conflict and create a more tolerant society in South Africa would agree on the urgent need for thousands of well-trained "grassroots" mediators throughout the country. But although hundreds of such mediation centres are desperately needed, it would be fatal for the government to rush through enabling legislation. Until a widely accepted new constitution and Bill of Rights is in place, the legal system had best keep its hands off.

Lawyers can contribute by helping train mediators and setting up mediation centres through, for example, the Community Dispute Resolution Trust. And imagine how it would help restore confidence in the legal profession if, once centres are established, members of the community who happened to be lawyers joined their neighbours in volunteering for training and then offered their services (for the same nominal fee paid any other community mediator) to help resolve disputes in their neighbourhood.
Drive to revive peace charter

Clerics push to restart negotiations

CHURCH leaders yesterday launched a major initiative among business, labour, government and political groups to restart negotiations and help create a more favourable political climate ahead of next week's general strike.

The initiative follows the failure of Cosatu and employer body Saccola to reach an accord to avert next week's two-day strike and church concern that mass action and the standoff between government and the ANC could irreparably damage political and economic prospects.

A church delegation headed by Southern African Catholic Bishops' Conference president bishop Wilfred Napier is due to meet President F W de Klerk today and will meet the ANC later in the week. The church delegation includes all the major religious denominations and the meetings are being facilitated by the SA Council of Churches (SACC).

Yesterday, the church leaders met delegations from Saccola and Cosatu as part of an attempt to revive aspects of the failed charter for peace, democracy and reconstruction which the two bodies could not agree upon last week.

An SACC source said the church leaders impressed on the business and labour delegations that the accord should be revived.

In particular the church leaders felt those aspects of the charter dealing with political transformation should be built upon.

However, the meetings delivered little chance of next week's general strike being called off. Cosatu spokesman Neil Coleman, while describing Cosatu's meeting with the churchmen as constructive, said it was unlikely the strike would be called off.

ANC spokesman Carl Niehaus said negotiations with government would remain on hold and mass action would go ahead until the ANC's demands were met.

He confirmed that a meeting was being arranged between the church leaders and ANC president Nelson Mandela, who arrived back from overseas yesterday.

It is understood that the church leaders will hold an early morning meeting among themselves today before meeting De Klerk. They will present him with a brief memorandum dealing mainly with the draft charter's proposals for political transition.

These include speedy movement towards a political settlement based on universal suffrage, a transition period governed by democratic principles, an elected constitution-making body which will serve as a transitional parliament and the need for an electoral commission.

The church leaders feel agreement on these political principles are prerequisites for a resumption of negotiations.

"We feel that the crisis is so desperate that we cannot afford not to have another effort to try and rescue the situation. A positive spinoff could be that the general strike takes place in a better political climate," one church leader said.

He said the church leaders would make suggestions that might break the deadlock.

The church initiative is similar in tone to the successful attempts last year by business and religious leaders to help set up the national peace accord which led several months later to the formation of Codesa.

At the weekend the church leaders said they would call on government to initiate discussions on multiparty control of the security forces. They would also ask government to allow international, political and non-political monitoring groups to assist the national peace accord and would ask for the Goldstone Commission to be strengthened.

Church leaders from Page 1

Church leaders said political parties had to accept the consequences of their choice for democracy.

"This will include acceptance of the fact that democracy means that both the will of the majority prevails and that minorities have effective participation, with effective checks and balances contained in a bill of rights," they said.
Mediation's an art, says Ron Kraybill

Bringing accord to changing SA

SOUTH Africa has been the scene of the world's most rapidly developing "conflict resolution movement." This nation has accomplished in less than ten years what it took the United States several decades to develop, an active network of mediators and conflict resolution experts capable of assisting in conflicts in industrial, community, and political settings.

The Independent Mediation Service of SA has successfully mediated hundreds of conflicts between unions and employers in recent years. Numerous other organisations are at work in the community and political sector, Wilgespruit in Roodepoort, Community Dispute Resolution Trust in Johannesburg and now opening centres in other areas, the Vuluka Trust in Natal, the two decades-old Centre for Intergroup Studies in Cape Town, which recently mediated a settlement in a major "taxi war." Additionally, there are the dozens of new Local and Regional Dispute Centres now springing up as the National Peace Accord structure is slowly put into place.

But the conflicts facing this nation have deep roots and the resources of the conflict resolvers are slender. The parties involved in the most difficult and complex conflicts remain poorly educated about the field of conflict resolution and often reject mediation.

One common reason for this appears to be that one or both parties to a conflict believe that involving a mediator implies failure or inadequacy on their part.

The truth is that the more knowledge of conflict resolution that leaders have, the more they recognise the need for impartial facilitators.

Impartial facilitators and mediators engage in a range of tasks that are difficult and often impossible for anyone associated with either side to accomplish.

- Get negotiation going: Getting a commitment to begin is often one of the most delicate parts of negotiation. If the side goes to the other and says "We want to negotiate," this may be viewed as a sign of weakness.
- Work out the framework for the negotiation before it begins. How many representatives will each side send? What issues will be discussed?
- Facilitate meetings: Good negotiators function like good meeting facilitators, with a sense of purpose, order, and structure. Like any good meeting, negotiations need a leader to start things off.
- Deepen the level of analysis and reduce adversarial posturing. Almost never do both parties grasp the full realities of the situation that brings them to the bargaining table. They see the legitimacy of their own concerns, of course, but rarely do both parties understand the concerns that drive the other side.
- Expand the range of options available for resolution. "Never let the parties begin negotiating with only two options on the table," a veteran mediator once told me. "Let each side put out their favourite solution, then help them come up with some additional possibilities to consider as well before they start negotiating."
- Serve as "agent of reality." One or both parties often get locked into battle, and lose sight of the real issues in a blind commitment to win at all costs. When this happens, mediators must work with each side in reviewing the benefits of co-operating.
- Use impasse-breaking tools. The most powerful tool for breaking impasse is the caucus, a private meeting with each side.
- Find face-saving ways out. Sometimes both sides have invested so much in the battle that they cannot withdraw or admit a miscalculation to the other side.
- Anticipate and guide the parties in addressing strategy issues before they become problems.

Resolution of any conflict depends on the commitment of the parties themselves to addressing the issues at stake. Skilled mediators can greatly increase the odds of finding a satisfactory resolution.

Ron Kraybill is Director of Training at the Centre for Intergroup Studies, Cape Town.
International believe ready to warm
Visit to squatter camp postponed

\[ \text{\textit{\textbf{State Reporter}} \textbf{(1992)}} \]

Koinonia — a group promoting goodwill among different communities by organizing visits by whites to black townships — has postponed a planned Ivory Park encounter because of the East Rand taxi war.

The get-together was organised for this weekend, but will now take place on September 18, 19 and 20.

The decision to postpone the encounter was made despite the signing of a ceasefire agreement between the taxi associations of Ivory Park, Tembisa and Alexandra on Monday.

The ANC PWV region yesterday hailed the agreement, spearheaded by the North East Rand Regional Dispute Resolution Committee.

The taxi problem has been at the heart of a recent spate of killings, particularly in the Ivory Park informal settlement area where a number of people have died.

Koinonia’s Ivory Park encounter will be the first effort to take whites into a squatter camp.

Koinonia was formed in Mamelodi, near Pretoria, in 1982 by Dr Nico Smith to promote what he called “pockets of hope” within South African communities.
Female-priests
issue tests synod

THE Anglican Church has embarked on a conscious drive to provide an example of free speech and tolerance to South African society in how it handles controversy and dissent.

Archbishop Desmond Tutu set the tone when he opened the Church's three-yearly provincial synod by declaring in Mbhabe:

"The kind of society we want must be one where people count because they are created in the image of God, who has a deep reverence for our autonomy as persons — who respects our freedom to choose.

"We must say to everybody: 'Improve your argument. Don't raise your voice. To intimidate or coerce in any way is already to concede that your point of view is untenable and cannot win over others. As the Church of God, we must help to cultivate a culture of tolerance.

"Our diversity makes, not for separation, but for a deep and abiding unity, it is precisely because we are different organs that we constitute a body, and so we must celebrate our diversity..."

"We must demonstrate that it is gloriously possible for people of different cultures, gender, race, upbringing and points of view to cohere, to form a vibrant community..." Those absolutely necessary where for so long many have suffered under the immoral obsession with racial separation and injustice.

The test of his exhortations came in the debate on ordaining women as priests. A synod hall is far removed from the tense and fear-ridden streets of the Transvaal and Natal townships. Nevertheless the issue was one ready-made for confrontation, for threats of walkouts and schism.

The protagonists have deeply held convictions the issue has split Anglican churches elsewhere, and the passion it generated when last dealt with here in 1988 far outstripped that caused by Church support for sanctions.

Archbishop Tutu pleaded with the synod as the debate began: "Wouldn't it be wonderful if especially South Africa could see that we disagree, and disagree vehemently, and yet remain in one fellowship, not excommunicating one another because of different points of view?"

The resulting four-hour discussion was low-key. Even when an overwhelming vote in favour of allowing the ordination of women was announced, the atmosphere was sober. The archbishop, a strong supporter of the move, quickly reassured opponents that no bishop would be compelled to ordain women.

In recent years the archbishop has developed an increasingly close relationship with his most senior colleague, Bishop Michael Nattall of Natal (Bishop Nattall calls himself "Number 2 to Tutu"). The day after the vote, the two acted to keep the Church together by asking the synod to approve a resolution assuring opponents of women's ordination "that there is a cherished place for them in (our Lord's) Church, which would be unpoversonished without them."

Two days later, one of the Church's most prominent and vigorous opponents, Canon Roy Snyman of Port Elizabeth, took the synod by surprise when he described his struggle to reconcile the decision with the "total defeat" of his views.

After deep thought, he said, he had decided he had to accept the decision. "I believe all of us must ask for humility and submit gracefully and in grace. If we can't, we must opt out totally. But heaven knows where an Anglican would go. And I know I belong here."

John Allen is media secretary to Archbishop Tutu.
Kiwi 'Mr Fixit' fires from hip

BEFORE last weekend's Rugby test, former All Black Chris Laidlaw was told by an acquaintance in Johannesburg that if South Africa won, the climate for political negotiations would improve. He was, however, no inclination to laugh.

"Magnanimity comes from a sense of cultural well-being," reflects Mr Laidlaw, the former rugby captain and New Zealand ambassador who will shortly complete a term of office as his country's "race relations conciliator".

Mr Laidlaw has just been back in South Africa, 22 years after his somewhat ill-starred visit as a member of Brian Lochore's team. Then, he says, he set foot at Jan Smuts Airport "with misgivings" and soon after, he was a key proponent of the sports boycott. He reached this position because "provides which were given to us then about the desegregation of rugby and society...but particularly rugby...were never delivered on".

Unperturbed, even quietly triumphant, about the boycott, Chris Laidlaw remains aights

Chris Laidlaw (above), New Zealand's "race relations conciliator", speaks to JO-ANNE COLLINGE about his impressions of South Africa.

"The demand from the Maoris is essentially a demand for greater cultural space or independence," says Mr Laidlaw. "This doesn't mean "homeland" type talk - it means increased status for the Maori language and more scope for practising their traditions, for instance in educational curricula, health care and social welfare services.

Having had some contact with ultra right-wing groups in South Africa, Mr Laidlaw believes that a formula has to be found to provide them with a sufficient sense of cultural security to avoid "having to put up fences".

Although New Zealand, in the British mould, has no constitution and entrenched bill of rights, it has laws underpinning equal opportunities and laws against the preaching of racial superiority. Soon legislation will be passed outlawing racial denigration and incitement of racial hostility.

Looking at our country through the filter of New Zealand's own minorities dilemmas, Mr Laidlaw sees and experiences the nuances and contradictions of the transition from apartheid. He says he discerns no great "racial hatred" in the right wing's claim for a Volkstaat, the demand to be separate is not hate-speak, he believes. But he feels "totally uneasy at the sort of mass action by white South Africans" which he witnessed at Ellis Park and regards it as a warning that, despite administrative unity, rugby could retreat into narrow nationalistic activity.

During his term as ambassador in Harare, Mr Laidlaw facilitated early contact between the ANC and the South African Rugby Board. He sees the unity ultimately achieved in rugby as fragile - and continuing international goodwill as being dependent on local rugby "getting off its backside and being seen to be doing something" to integrate the sport. ☐
A rugby metaphor seems appropriate in South Africa today. We had the example at Ellis Park of what should have been a grand and unifying event suddenly showing up so many of the fault lines in South African society — essentially an obsession with the past when you should be building the future.

Then at Newlands we saw the effects of resolution. South African rugby has not kept up with the world game, its techniques and strategies are outmoded.

I suggest that, just as South African rugby players need to learn new skills and new approaches, exactly the same is true of the political leaders.

A new South Africa will not be built using the designs and methods of the past — apartheid or a continuation of "the struggle".

To stay with the rugby metaphor, it is now half-time. Codesa 1 and 2, the referendum, mass demonstrations, reconciliation and political posturing in all kinds of guises occurred in the first half.

In spite of noble effort, good intentions and moral certitudes, things have got a whole lot worse instead of better. It might be time to devise a new strategy for the second half.

Instead of quarrelling over comparative political or economic models or dredging up injustices from the past, or even focusing on present inequities, it would be more useful to shift discussion to a careful and systematic process and recipe for meeting the real needs of all South Africans in the future.

The task is to engineer a new society that addresses the realities of value system distributions in this country.

Ethnic, cultural and economic stereotypes need to be replaced with a sensitive understanding of the diverse levels of human development along a First World to Third World continuum. To deny the existence of these differences (which are perfectly natural and nothing to be ashamed of) is foolish and naive. The distributions do not follow strict racial lines. There are probably as many black First Worlders in South Africa as white.

Once the stereotypes have been disposed of, it should be possible to craft a national consensus around a plan to facilitate the development of the many, rather than redistribute the wealth of the few.

A "healthy society" is the desired outcome, not "black majority rule" or "continued white privilege".

The bulk of the South African population is stacked in the Third World to Second World (authoritarian) transition. This huge bulge is poor and ill-housed and has minimal education and job opportunities. It struggles daily just to survive. But these people have seen the bright lights of Egoi and want a better life for themselves and their children.

Yet if the management of the entire society is determined exclusively by the needs of this population mass, the First World component will be compromised. Wealth and technical skill will head offshore and the very resource needed to uplift the have-nots will disappear, shattering the raised expectations of millions.

And if the central operating principle to determine South Africa's future is located exclusively within the "haves", the rich will tend to get richer and the poor will have to make do with crumbs from the table of affluence.

Herein lies the dilemma, the cause of the current political impasse.

From one principle flows the demand for wealth redistribution and communal, authoritarian command structures controlled by a few power-driven elites. Prosperity is supposed to "bubble up" through Government spending and the activities of bureaucrats.

From the second principle emerges an emphasis on self reliance, the free market and a strong bill of rights, enforced by an independent judiciary, which will protect the individual and private property. Prosperity is supposed to "trickle down" a class-based distribution staircase.

Those who have crossed Rubicon 2 recognize that real progress and prosperity can come only when both operating systems work in concert, in synergy. Unless the First World component is mobilized to create wealth and maintain standards, the have-nots will inherit nothing and society will continue to deteriorate. But unless the needs of the bulk of the population are met, the quality of life of the haves will suffer and emigration becomes an option.

The development South Africa needs can be likened to a series of dams and locks, which move the entire society upstream. Each stage will require a different mix or mixture of self reliance and collective effort.

It will take all South Africans, working in concert, to create and maintain such a developmental process — every bricklayer, teacher, entrepreneur...
So, just how racist has SA made you?
I had never thought of racism or sexism as something I could "catch" in much the same way as you might contract flu.

But, after three days as one of ten participants in a course in Cape Town on "multiculturalism", conducted by South African-born clinical psychologist Dr Julian Sonn and two African-American "facilitators" from the United States, I realised just how "infected" I am.

Working on the premise that "racism", "sexism" and other "isms" which lead to prejudice, are not genetic but "learned" responses, the course taught me how discrimination can be unlearned.

I will have to learn to recognise, understand and appreciate differences in people as well as to accept that other cultures are never "less than" mine, but merely "different".

The course was the first conducted in South Africa by Dr Sonn, who has a doctorate in Law from the University of North Carolina and Dr Sonn, who has re-settled in South Africa after 18 years.

They were invited by Dr Sonn, who intends to conduct a series of similar courses throughout the country.

In my group was an African man, an Indian man, four white women and four white men.

The names used in this article are pseudonyms.

Michael said on the last day of the course that he would try to recognise, understand and accept that some whites had felt as trapped as he had as an African by the cruelty of apartheid's laws.

"I realise now that not all whites are to blame for apartheid," he said.

He would try as well, in future dealings with white people, not to lump them all together as "the oppressor".

Heritage

To Jeff, a management consultant, accepting multiculturalism would mean actively seeking out areas in his company to ensure no decisions are made on racist or sexist principles.

Kenny, a member of the ANC, said he would try to be less judgmental of people of other races and cultures and he would be more aware of the diversity of cultures among his own people.

I will attempt, in future, to be "color blind" for that is to deny others their cultural heritage.

The process of "unconscious racist infection" was illustrated by the example set by a white mother who, out on a walk with her young daughter, might tighten her grip on her child's hand at the approach of a Black man.

This non-verbal signal would teach the white child that the approaching black person represented a danger, and was to be feared.

Some members of the group remembered the nurturing they received as children from black "maids" and how, as they grew up, the intimacy of that relationship had changed.

It soon became apparent to all of us that we had grown to accept degrees of "misinformation" or "contaminated" information and feelings about other cultures and people that this had formed the basis of the prejudice with which we were all now "infected".

I learned that the "target" group, those subject to racism and sexism, were more aware of being targets than those who are not targets.

To survive they have been forced to "learn the rules" to be able to thwart them.

Members of the group were asked to consider how different cultural groups had different "world views", and to take these different perspectives into account in their dealings with people from other cultures.

Among the "different world views" -- none of which are inferior or superior to each other -- that we considered were that black people tended to act in groups, while whites act as individuals for black people time is eternal, whereas for whites it is "here and now".

Black people see authority in relationships, while whites perceive authority in hierarchy.

Failure

Participants in the group were warned to look out for "modern racism".

"By modern racism we mean things like the appointment of a black person to a position in which he or she does not have the training to cope.

"By doing that we set the person up for failure and believe we are justified when they fail in saying, 'See, we gave them responsibility but they can't take it,'" explained Dr Bats.

It was, however, an off-the-cuff remark, which I believe taught me the degree to which it is possible to act from an awareness of what others might think or feel.

"There are many ways to skin a cat," Dr Bryant remarked.

And then she added, "some of which favour the cat."
Black woman is leader of Kontak

Alexandria Woman Heads African Organization

Helping youngsters

By Zibele Komoza

People's Lives

Tuesday, September 8, 1992. SOWETAN
Weekend at camp opens white eyes

By Brian Sokuta

A Rhema Church worker, one of 70 whites who spent the weekend at the Ivory Park informal shack settlement near Kempton Park, said his parents would have objected to him visiting a black township.

In what was labelled the Ivory Park Encounter, John Groblaar (26), who lives on a farm about 50 km from Randburg, and 60 other volunteers abandoned their creature comforts and experienced poverty by spending two nights with squatters in tin shanties.

The visit, aimed at improving race relations, was organised by Konoua Southern Africa, an organisation founded by Dr Neo Smith, who in 1982 became the first white person to move to Mamelodi township, near Pretoria.

Mr Groblaar said his parents, who live in Pretoria, “would have seen the whole exercise as a political issue, but they would not have stopped me as I have become enlightened”.

A guest of Solomon Komape, he shared meals and a single bed in his host’s crude shack and performed his ablutions in a plastic basin.

Mr Komape said the experience was a novel one for him, but well.

He added “I was taken by surprise, because I never expected to share a bed with a white person.”

“I thank God for this because I believe we are one.”

“John did not need any special treatment and ate the pap and vleis we offered him for dinner.”

Asked to reflect on his experience, Mr Groblaar said: “Coming to stay here has opened me up to the realities of bad living conditions, with inadequate housing, poor sanitation and no recreational facilities.

“I have been well treated here and have found people to be friendly.”

“There are many whites who would feel intimidated and threatened to put themselves in a similar situation I would encourage them to come over and see for themselves.

“Being here to see the daily struggles of residents gives one a commitment towards immediate change in South Africa,” he said.

Ex-envoy Rae Killen dies at 65

Rae Killen (65), South African ambassador to Britain from 1987 to 1991, died on Thursday and was cremated in Cape Town yesterday.

The former Foreign Affairs director-general was the first career diplomat to be appointed to the post since the 1970s, taking over the London office after the resignation of Dr Denis Worrall.

Born in Durban, Mr Killen studied at the University of Natal, then joined the Foreign Affairs Department two months before the National Party came to power in 1948.

He later served in Australia, the former Belgian Congo, Canada and London.

He did the groundwork for much of the unexpected success the Government managed in its relations with an outwardly hostile Africa.

Highlights of his career included his work leading up to the Nkomati Accord, the Commonwealth Eminent Persons’ Group negotiations, and the visit of British Foreign Minister Sir Geoffrey Howe.

He is survived by his wife, Anne, three daughters and three grandchildren.
Pensioners opt out of bus trip after race gripe

The Argus Correspondent

PRETORIA — Three pensioners cut short a trip to the Cape after a white passenger complained about the presence of blacks on a bus they were booked on.

Mrs Winne Sokwela and her companions had each paid R140 to Uppington Plans for their much-awaited tour, organised by Status Holiday Time, fizzle out at their departure point in Pretoria.

Mrs Sokwela said when she and other black passengers were boarding, they were ordered out. They heard that a white man had complained about having black people on the same bus.

A kombi was organised to transport the blacks. Mrs Sokwela, her husband and another pensioner, Mrs Catherine Makuruni, decided to call off the trip.

"Why should a white traveller be allowed to dictate terms to a company if that is not their policy?" Mrs Makuruni asked.

Mr Mike Spies, tour organiser, confirmed allegations that a white man had refused to travel with black passengers.

"His behaviour was found unacceptable by other passengers and as a result he offered an apology."
Hi teach!

What’s it like at home in Soweto?

By HEATHER ROBERTSON

Enthusiasm

One student, Paul McRae, 15, said he understood why anyone would make a fuss about a black teacher.

"Some of the students in our school are black, but when the students come, they helped us as much as possible. I like American culture," he said.

Muthi Molefe, 15, said the key to getting used to the new reality is to appreciate the different cultures.

"I hope to get used to the change," said Muthi.

"I think the new black teachers are a good idea," said Sipho Mabuza, 15.

"They are very helpful," said Sipho, who is a member of the school's debate team.

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Hosted

"People are encouraged by role models and role models are encouraged by role models," said Sipho. He added that the new black teachers are helping students to see themselves as role models.

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Wearing the other shoe in Ivory Park

FEAR AND IGNORANCE
70 visitors registered, 15 came:

Several of the older men came to watch the television programme "Squatters" and when I refused to answer their questions about the black community, they became angry. The young men and women who came to see the film were more interested in the performance of the black actors. They were also interested in the fact that the black community was getting more and more involved in the political and social life of the country.

Close the encounter

The afternoon session was a programme that included singing, dancing and music. The centre was full and lively. A good note to close the encounter.

Unfortunately it is not easier or less intimidating to understand how others love but exchange with the Zulus.

But peace and harmony all that.

After returning to Hillbrow two female roommates and I excitedly walked to get a pizza. We recently were waiting outside. Days later I was robbed at knifepoint, in front of a group of people from the work-camp. Back to the loneliness and fear of the city.

This time the feeling I look from Ivory Park where everyone agreed that maybe business will work out. A much sadder life.

Ivory Park

Established July 1904

Size: 1,200 hectares

Local Governing body: The Council

Population: Approximately 150,000

Water: Tap water on request

Sanitation: Septic tanks

Electricity: In stages

Education: No existing schools

Health: One existing, two being built

Hospitals: None

Hospitals: None

Police: No police station
It's the Human

Side of the AWB

SHADLEY WASH

By the Throned Corn
He doesn’t know his AWB from his ANC

If you’re in Klipplaat looking for the AWB’s local commander, try the Black Sash office.

Otherwise, he may be at the pool hall, shooting pool with ANC members.

Johannes June Human is no ordinary member of the AWB. Having drifted into rightwing politics through disenchantment with the “toothless” Nats, he has recently joined an initiative spearheaded by the ANC alliance to save the town of some 3 000 people.

He cheerfully admits that this “toe-crocker” to the ANC will probably lead to his expulsion from the AWB. For the moment, he is still the local commander.

In his home, a full-colour portrait of AWB leader Eugene Terre’ Blanche, encased in a 100-year-old frame, still occupies pride of place above his double bed.

On his lounge wall, there is a framed replica of an R1 rifle.

As recently as a few months ago, he was part of the armed AWB posse who stopped an ANC march in Despatch.

The story of his Damascus-style conversion is full of irony.

He was approached by local leaders of the ANC alliance who wanted the AWB to be part of a community effort to “save Klipplaat from becoming a ghost town.”

Spoornet plans to close down its local operation and there are fears this may kill the town, where unemployment already stands at some 70 percent.

He remembers ANC fears: “They were told that if they came to my house they would get a bullet through the head.”

But that first meeting was a welcome surprise for him. They found common ground in their concern for their hometown.

Human boasts about taking over the lease and opening the town’s pool hall to all its residents. This is confirmed by a group of ANC/SACP members who arrive to finalise a date to shoot pool with him.

— Pen H.
Whites drop out of ANC mass march

THE ANC-led march on the Klipplaat Town Council failed to draw the expected support of the white community, following reports of widespread intimidation by the rightwing AWB earlier this week.

A death warning, bearing the AWB insignia and the inscription “Death awaits you next”, was posted on the door of the Klipplaat Advice Office. Advice Office spokesman Eugene Langeveldt said members of the AWB from Cradock came to the town on Monday and threatened civic leaders.

He said they also made threats on the life of AWB local commander Johannes Human, who was out of town.

Human made national headlines recently when he came out in support of an ANC-led initiative to unite the town.

Only two white residents joined the ANC alliance march, part of a mass action campaign to oust the Klipplaat Town Council. About 30 more white residents registered their dissatisfaction with the council in a 1,000-signature petition calling for the council’s resignation.

Klipplaat mayor Johan Weppener declined to comment on the petition.

Frederick van der Esterhuizen, one of the town’s many unemployed white residents, says he believes the ANC can offer him help and set him on his feet again.

“I supported the Conservative Party, but they cannot give me a better deal than the ANC can,” he said, adding he was going to join the ANC immediately after the march.

The only other white resident to join in was Byron Frankopolis, also unemployed, but in the process of setting up a small business venture in the town.

He came to Klipplaat to get married, but instead found a home within the black community. He supported the march because, he said, we are “all together as one now”.

He said he was a staunch supporter of the National Party but found “friendliness and brotherliness” with the ANC instead.

Some 200 of the town’s residents marched to the council to hand over a list of grievances.

The residents gave the council until Friday to reply to the demand for their resignation.

The march was organised to coincide with the court appearance of 15 coloured families, who were in arrears with their rent – Pen.
Project explores private racism

Weekly Mail Reporter

Even once a Bill of Rights is in place, the recognition and protection of the dignity and equality of all South Africans will not automatically follow. Racist attitudes and practices are likely to continue between individuals even if outlawed at the official level.

The Centre for Human Rights at the University of Pretoria has begun a major project to investigate "de facto racial discrimination" - the private racism which has already begun to replace apartheid. The project involves an empirical investigation into the nature and extent of existing racial discrimination to identify the patterns of behaviour and methods likely to be used.

Housing, credit and consumer discrimination; discrimination in welfare and health care; employment practices; education; public facilities and private clubs are also being investigated. Researchers say some spheres of personal life are so intimate that an individual should be allowed to discriminate on whatever grounds they like, but many private activities have a profound impact on public life and an entire nation's values, culture and economy.

The Centre is also researching how other societies are dealing with similar problems. For further information phone (012) 420-3034.
Refugees are returning home
Indians claim race abuse from whites

PRETORIA — Indian meter readers employed by the Pretoria city council claim they are being attacked and verbally abused in white areas in the city, according to a weekend report from the Pretoria-based Leader Sun.

Twenty-year-old Mr Siva Naidoo resigned from his post after allegedly being attacked by a khaki-clad man in a white suburb when he was reading the water and electricity meters.

Another council employee claimed that Indians were often sworn at and said, "Since we are working in white areas some people cannot accept it."

Council spokeswoman Ms Alla Oberholzer said, "If the attacks were inspired by racist right-wingers, it is despicable to say the least." She appealed to residents to allow council employees to do their job unhindered. — Sapa
Denel pushing arms in Gulf

KUWAIT — Arms manufacturer Denel is staging South Africa's first official trade visit to Kuwait to promote its Rooivalk attack helicopter and Seeker surveillance drone.

State-owned Denel has signed up an agency agreement with a Kuwaiti entrepreneur, the first stage in trading in the affluent oil-exporting emirate, said delegation leader Mr Gysobird.

"We're here really just to introduce South Africa and to make contacts," Mr Bird said yesterday — Sapa-Reuters
Racist brutality on the menu?

By DAN DHLAMINI

JUST asking for food can cause a fight in Orkney in the western Transvaal.

Ask third-year B Proc student Nokazi Moshloli and her school principal husband Khofu Moshloli, who were beaten up by a local cafe owner and police while their eight-year-old son watched helplessly.

Said little Ntai Moshloli, a Std 1 pupil at an Orkney multi-racial school: "I will never forget what they did to my parents. I never thought that a man would beat up a woman the way the white policeman beat my mother."

Speaking through swollen lips, Nokazi told City Press how their ordeal began with what she felt was a genuine complaint about poor service at the Don Carlos restaurant.

First they had to wait for more than half an hour for the food they had paid R38 for, while white customers who came after them were served first.

Nokazi said when she complained, a white man showed her the "right of admission reserved" sign in the shop, and mumbled something about "kaffirs" before telling her that they could get their money back.

However, she said after realising that they were talking about R38, he changed his mind and gave them their food on an untidy table.

She said an argument started and the man had threatened to "lock her up" if she caused "any more trouble."

She said another white man in civilian clothes, whom she later learned was a local cop, then punched her in the face with such force that she was thrown to the ground.

He had come at her again but she said she managed to ward him off with "a double kick" delivered as she lay on the floor.

Moshloli said a uniformed white cop arrived and instead of protecting her, proceeded to beat her up. He pulled her by a breast and threw her in the police vehicle, ignoring her pleas that her expensive watch had fallen off.

Khofu, a Catholic Church elder who is also an ANC nominee for the April 27 elections, said he tried to intervene and was punched in the eye and forced into the police van. The couple's parcels were scattered and their eight-year-old son was left alone.

Owner of the business Corrie Joubert refused to speak to City Press.

The franchise owner of Don Carlos, Carlos Tubio, said Joubert's franchise had been cancelled six months ago.
INTERGROUP RELATIONS

1993
Sowing the seeds of love amid hatred in divided Alexandra

CHARLES WEBSTER

ON THE wall of Patience Pashe’s office is a short prayer by St Francis of Assisi that bears continual silent testimony to the nature of the person toiling below. “Where there is hatred, let me sow love.”

A product of a father who was a teacher, and a mother who was a nurse, Pashe dreamt of becoming a doctor. She later decided to be a social worker, and eventually became a teacher. Now she struggles, at the head of Women for Peace (WFP), based in Alexandra, to establish more understanding between the interest groups and political organisations in that divided community.

WFP is surrounded by violence — literally. On the hill behind the WFP building (which, with its burglar bars and fencing, looks more like Auschwitz) is the infamous Nalenhle hostel, while the road in front is continually patrolled by the SADF.

Growing up in Primville, Soweto, Pashe was involved in school committees from an early age. “I was always a people person,” she said. “I have always loved reading, and like helping others to read.”

Running a women’s organisation has its difficulties, especially within the traditional black society.

Pashe said that some of the traditional family values, or “ubuntu”, that black society had lost through westernisation needed to be restored. She said she would like to see a time when even strangers greeted each other in the streets.

As far as women’s rights go, the biggest problem, she said, was that women don’t know what their rights are.

Trust

“The fact that the black population has been underprivileged in terms of education has caused menfolk to establish themselves as kings in their own homes, and therefore they treat women as second-rate citizens.”

The Interim Crisis Committee, with which Pashe is also involved and which was formed under the auspices of the National Peace Accord, has started to gain the trust of the people of Alexandra by means of its communication task group.

“People need to talk.” Pashe told the Saturday Star, “but not just the leaders — we need grassroots discussion.”
DP-ANC join hands
Group will work to promote democracy:

Sowetan Correspondent

A REGIONAL working group will be established by the Democratic Party and the African National Congress to monitor Western Cape politics and promote political tolerance, the parties said in a joint statement.

The working group will be set up by the parties' regional executives.

The parties' regional leaders met yesterday, following the violent disruption of a DP meeting in Cugulethu on Monday.
Europeans only: bigots ruling resort

The Argus Correspondent

JOHANNESBURG. — Politicians may proclaim that apartheid is dead and buried — but it is thriving in the small eastern Transvaal town of Waterfall Boven.

The town's council-owned holiday and hiking resort Elandsdrans enforces a whites-only admission policy.

And no amount of complaining by the public will make the council budge.

One woman telephoned The Star at the weekend to say she had just cancelled her planned holiday at the resort when, having paid her deposit, she was given a receipt stating: "Europeans Only."

Waterfall Boven town treasurer Mr Ross Kent said this was not the first complaint.

"It is getting embarrassing. Even non-white day visitors are turned away at the gate."

Mr Kent said he had brought several complaints to the notice of the conservative-dominated town council, saying its policy was archaic and unfair.

"But they refuse to budge. That is the policy and it is being enforced."
ANCYL, SAUJS off to Israel

By JACQUE GOLDING

JEWISH students and African National Congress Youth League (Saujs) members leave on a joint tour of Israel tomorrow in a bid to strengthen ties between the ANC and the South African Jewish community and Israel.

The South African Union of Jewish Students (Saujs) proposed the tour—the first of its kind—to the ANCYL six months ago and the trip is being funded by Jewish organisations. “Saujs and the Jewish community have invested large amounts of resources to ensure the success of this mission,” said tour committee political consultant Howard Sackstein.

It appears that pro-Israel organisations financing the tour have turned a blind eye to the ANC’s support of the Palestinian Liberation Organisation (PLO). “We are hoping they will support the Israeli government in the future and not only focus on the negative side,” said Zionist Federation executive director Ronnie Silberman.

ANCYL secretary of information Parks Mankahlane said that accepting the invitation did not lessen the league’s support for the PLO. However, “we do not want to get involved in Israel’s internal conflict”, he said.

“We invited them to see and interact with a broader spectrum of leaders—Jewish and Palestinian—and give them a chance to see what’s happening on the ground,” said Sackstein.
Temple blast: religious leaders to meet

 Pretoria Correspondent

 Laudium's Muslim and Hindu leaders were to meet urgently today to avert a possible outbreak of religious violence after a bomb blast wrecked a Hindu temple in the town this morning.

 The device exploded at about 3.15 am and, although no one was injured and little damage was visible to the exterior of the building, the inside of the temple was completely wrecked by the blast.

 Residents living near the gutted building were abruptly awakened by the noise.

 "I jumped out of bed and couldn't understand what happened," said one resident who lives about 100m from the temple.

 Others near the site at the time of the blast said they had thought the din was due to loud thunder.

 A spokesman for the Muslim community, Nazir Phdi, said Muslim leaders would be meeting their Hindu counterparts today to discuss the blast and clear up any "misguided feelings" that might exist.

 "There is a very good relationship between the Hindus and Muslims in Laudium and we hope the senseless act of 'some troublemakers will not harm it," he said.

 The meeting would be aimed at ensuring no counter-action from the Hindus resulted.

 "It must be made quite clear that this was not the act of the Muslim community as a whole," he added.

 While a police bomb disposal squad cordoned off the block at 13th Avenue and Divine Street to search for more explosives, community members said they could not understand why anyone would want to blow up a religious temple in normally quiet Laudium.

 "There has been no political trouble here, let alone any religious faction fighting," said one Hindu resident, who went to the temple regularly to worship.

 Claims that the blast was the result of faction fighting between Hindus and Muslims in India were strongly denied by residents.
Race relationships in SA 'worsening'

There has been a falling off in relationships between whites and blacks since the March 1992 referendum. With only 30% of whites and 32% of blacks describing relations as "very good" or "fairly good."  

These are the findings of a Gallup Poll on socio-political trends carried out by the Marknor research group among 800 whites and 1,300 blacks in November last year.

The poll shows a sharp fall from May 1992 when the figures were 37% and 40%, respectively. Conversely, there was a rise in the number who felt the relationship between the races was poor or very poor. A third of both groups felt this way, opposed to 26% in May.

"There has been a sharp turnabout since the last poll," said Ms Christine Woessner, deputy managing director of the Marknor research group. "The previous poll was conducted shortly after the referendum when there was a prevailing feeling that relationships between whites and blacks were improving. The downward trend from 1990 to 1991 was reversed by the referendum, but now seems to be back."

In both groups there was a considerable drop in those who felt the relationship was improving—whites were down from 60% to 44%, and blacks from 53% to 40%.

White South Africans believe there has not been any improvement in their economic situation since May 1992, and blacks feel there has been a deterioration in theirs.

"These are the findings of a Marknor poll on economic trends carried out among the same group."

Only 12% of whites (the same as in a previous poll) and 16% of blacks (down five per cent) saw an improvement in their financial situation. These figures continue a downward trend which began in 1989 for whites and in November 1990 for blacks—Sapa
Candy and flowers, but not the ring

Israel's new ambassador to South Africa has been spending more time at State House than in the Union Buildings, negotiating a rocky path between a murky South African Jewry and a sceptical ANC. MARK GEVISSER quizzed him about what seems a major policy shift.

Dr Alan Little: "I am helping the ANC see that Zionists are not monsters."

Says: "He's so un-Israeli," comments one official, who has met a few more than Tambo. "He's so eager to please."

Liel's task has not been made easier by the recent deportations of 400 Palestinians from Israel. Neither has it been helped by the statement, issued in Tel Aviv this week, by the ANC Youth League, which is currently on a tour of Israel encouraged by Liel himself. The league declared that official relations between the ANC and the state of Israel "remain a remote possibility" because of the latter's continued oppression of the Palestinians.

The statement was quite a blow," says Liel. "It is one-sided and it plays right into the hands of those who say that relations with the ANC are impossible, people in Israel and South Africa who say that the ANC hates Israel and that it is anti-Semitic."

Despite the harshness of its tone, there is nothing anti-Semitic about the league's statement -- nor does it challenge Israel's right to exist. But the strong and swift reaction it has drawn from South African organizations like the Zionist Federation and the Jewish Board of Deputies demonstrates, once more, the anxiety of the South African Jewish community.

On paper, South African Jewish organizations have given Liel their unequivocal support. "We are behind him all the way," says Seymour Kepelowski, national director of the Jewish Board of Deputies. "By trying to establish open and friendly channels with the ANC, he is doing what we have been calling for all along."

But Liel notes that "at least one third of each working day is taken up explaining to the Jewish community why I'm doing this."

Certainly, he says, "I'm not so much unpopular now as I was when I implemented sanctions against South Africa in 1987, off course. South African Jews do support my initiative, but what resistance I have met has come from within the Jewish community."

This has run to the occasional anonymous letter (in The Jewish Post)∃a letter to the editor of the Rand Daily Mail∃a letter to the editor of the Jewish Post∃a letter to the editor of The Sunday Times, all signed by members of the Jewish community."
Saudi royal inaugurates Muslim office

A prominent visiting Muslim leader opened the Muslim World League’s new office in Fordsburg, Johannesburg, at the weekend.

MWL secretary-general Abdullah Bin Omar Naseef officially opened the Ikhaya Lebu Building on Saturday in the presence of Inkatha leader Chief Mangosuthu Buthelezi, who was guest of honour.

The MWL, which is the official religious department of the kingdom of Saudi Arabia, has offices all over the world. The South African office was based in Lenasia before moving to Fordsburg.

Most Fordsburg residents, the historic meeting between Naseef and Buthelezi went unnoticed. There was neither a red carpet nor a brass band to signify a royal presence — only luxury cars.

Buthelezi handed the Saudi Arabian royal a tapestry made by Zulu women.

Naseef said the main function of the MWL was to encourage bonds of unity among Muslims, spread the Islamic religion and assist Muslim communities.

“We also encourage Muslims to build good relationships with other communities,” he said.
SA branch for Muslim League

NEW offices for the South African branch of the World Muslim League were opened in Johannesburg on Saturday by the organisation's secretary-general, Dr. Abdullah Omar Naseef.

He expressed the hope that the Muslim community in South Africa would have the opportunity of working towards peace and reconciliation. The WML was founded in 1962 with the aim of creating unity among Muslims and removing causes of racial dismemberment.

Source: 8/1993
Rights bill ‘to outlaw racism’

Political Staff

The government’s proposed Bill of Rights would prevent future Parliament enacting racist legislation, Justice Minister Mr Kobie Coetsee said yesterday.

He was replying to questions about whether the government intended to outlaw racism.

Mr Coetsee said legislation already did so, and added that although the government’s proposed bill did not criminalise racial discrimination, the equality clause would enable courts to invalidate racist practices.

Argument that, by not criminalising racial discrimination the government was fostering it, was defective.

He also said there was a surprising convergence of opinion between proposals by the commission, the government, the ANC and Inkatha and an analysis of the similarities would be released soon.

The government would also spend millions publicising a variety of proposed Bills of Rights to foster a human rights culture, Mr Coetsee said yesterday.

Allocation of funds

In the face of criticism that the government intended using public funds to propagate its own proposals exclusively, Mr Coetsee said additional funds would be provided for the propagation of other proposals.

He also called for proposals for the allocation of the funds, saying the government regarded the development of a human rights culture as extremely important, in line with the recommendations of the Law Commission.

Additional funds outside the estimated R1.5-million allocation would be provided, Mr Coetsee said.

Suggestions should reach the department within two weeks, he said.

It was important the government foster the debate on the topic and if spending R10.5m on Codesa was justified, then spending public money on fostering a human rights culture was also acceptable.

Asked at a media briefing whether the government would suspend the propagation of its own proposal pending the inclusion of other suggestions, Mr Coetsee said momentum would be lost if it did.

In any event, he said, other parties had been propagating their points of view on the subject for some time, so the government would simply be ‘leveling the playing field’ by continuing its campaign.
India cultural centre

FOR the first time in 40 years, the Indian Government is to establish a cultural centre in South Africa.

The centre, to be based in Johannesburg, will be run by the Indian Council for Cultural Relations, a body funded by the Indian Government to promote relations with other countries.

Announcing the move to establish the centre, ICCR director general Mr Niranj Desai said in Durban the centre was expected to be running by as early as April this year and might later culminate in a fully fledged embassy to be based in Pretoria.

Sowetan Correspondent E. Xuma
FOR SALE

A little town full of fears and rumours

SUNDAY TIMES, February 14, 1993

WHEN James Shebe walks into the only pub in Krugersdorp in the Free State he is warmly greeted by his many white friends. Within seconds, a cold beer is put in front of him. But they still call him "Kaffir". Mr Shebe, 34, one of only a handful of black people living in the white enclave, grew up with it, he explains, merely a term of endearment.

But terms of endearment, even such strange ones, are becoming rarer in this small town from Soweto. Eskom, which owns the town, announced last Friday that it was up for sale. Overnight, rumours swept the town. The ANC was going to buy it. The AWB was backing it. The whites were not selling it. The town was set to turn.

Eskom mothballed the town's two power stations early in 1991, and it is in talks with policy to sell Krugersdorp, which means source of power. The town has more than 400 houses, a sports club and a school.

Eskom has put the sale of the town out to tender, and although it refused to put the price tag on Krugersdorp, residents claimed they heard it was expected to fetch up to R145 million.

MOST of the Eskom employees who lived here before 1991, when Krugersdorp was established, have moved out, and people from all over the country have settled in the old face-brick houses, many of which go for as little as R10,000 each.

An angry Mr Mike Fourie, who has lived in the well-maintained town for the past three years, believes the sale of the first residents to take a stand when he heard Krugersdorp was up for sale.

"I called the AWB," he said, although he is not a member. "I am not black. They offered me R7,000."

Well-informed sources have told us that Nelson Mandela is interested in buying Krugersdorp, and that they are going to throw an oil and fill the place with blacks.

"There are certain people in the town who want blacks to reside in the houses," Mr Fourie says.

"We have lived here for four years, and Krugersdorp has been a haven for some people, and I want to find out where the blacks will go, "he adds.

Mr Fourie added it was only when the town was put up for sale that he realzied the people living there were a heritage of the community, especially the blacks.

"When James moved in over 18 months ago, many whites were scared, but now they have adapted. We are worried about our future.

The ANC and the blacks in the town want to take the houses, and they have made pacts to throw them into the town," Mr Fourie says.

"Many of us in this town will not allow it, and we are now standing together to take up the fight.

The residents of the town are not happy with the situation, and they have started organizing.

Mr Fourie, 24, who is Mr Shebe's neighbour, says that if the AWB were to take over the town, they are moving out.

"They will only cause racial and political problems. We have lived here for four years, and we will not allow the ANC to move in.

"We want to find a way to keep the blacks out, and we are looking for help from the ANC.

"The ANC has not been helpful, and we are now looking for other ways to keep the blacks out.

"They call me Kaffir... but I don't mind, it's a term of endearment.

"I have watched Krugersdorp grow over the years, and I do not think that the place will be bought for more than R150 million.

"We have had a good response from interested parties, but we will not be able to make any decisions until at least two weeks after the tenders close on February 27."
Com Kramer comes home

By ERIC NAKI

ALAN Kramer is a white man who has built himself a plank shack in East London's Duncan Village, known as the city's most dangerous black township.

The 34-year-old man is unemployed, and lives a down-to-earth life with his girlfriend, Zukiswa Phumani. A "black life", he calls it.

When I visited him, he was sitting in the shade of a tree with a group of friends next to his newly-built shack. "Oh ngwe mfowethu, bendikaulande! (It's you my brother! I was expecting you)" he said in fluent Xhosa, and led me to his shack.

Kramer said he had chosen to stay in the township because he likes black people.

"From the age of two I stayed and played with black children on my father's farm in Berlin.

Even the township tsotsis love me'

"My parents did not want me to mix with them, but they could not help it," he said.

His parents disowned him in 1979, when his previous girlfriend, Phindiwe, gave birth to his son, Christopher. It was not only his family who disapproved of the relationship, the authorities harassed him too.

He was arrested under the now abolished Immorality Act and he and Phindiwe were each jailed for 12 months for their "crime".

"My child was born in jail," Kramer said.

Kramer gets a monthly government disability pension of R345, for an army injury. "This money is too small for a man who needs clothes, food, cigarettes and other things. I don't wear shoes. You see my feet are as black as the soil," he said, showing the soles of his feet.

Kramer joined the ANC branch in the township because he believes the organisation is an African movement "and I am an African", he said.

Although the township is known for its cruelty and gangsterism, Kramer said he had never been attacked. "Tsotsis love me," he boasted.

Kramer and his 23-year-old girlfriend Zukiswa are not planning to marry yet, but might do so once he has found a job that pays well.

"I have to pay lobola when I marry. It is compulsory and I have to save a lot of money," Kramer explained.

Kramer said he had never fallen in love with a white girl and he never would. "I met Zukiswa once and the next day we were lovers."

Cooking African food is not a problem for Alan. He can cook any food, from the Xhosa staple diet of samp and beans to umphokoqo (crumbly pap).

Like most other shacks in the area, Kramer's house is small and has no windows. But he is extending it with a few scrap planks he got from a sweet firm in East London.

"Living in the ghetto is like this," he said, while hammering a nail into his shack in preparation for a room extension. "You know, Lucky Dube once said 'We must live together as one,'" he added, wiping sweat from his forehead.
Race rears its ugly head in Riebeek West

A prominent "coloured" member of the Riebeek West community claims he was barred from a bar and beer garden at the town's annual agricultural show held last weekend because he is not white.

The resident, who wished to remain anonymous, said he and other "coloured" people were allowed to buy drinks and were served in a friendly fashion, but were not allowed in.

He said officially only "members" were let into the bar, but that was a "front" to keep coloured people out.

"Two coloured women from Cape Town wanted to enter, but they had to buy drinks outside, like all of us."

The resident said he had worked at the show for the past 20 years, including this year. He felt "insulted."

He would not work at the show in future, he said.

Mr David Chambers, who attended the festival, said "When I entered the show grounds a lady at the gate gave me a ticket and a sticker saying 'member of the Riebeek West agricultural society'"

He said that meant that he could use the bar.

"When I got to the bar, which had a cordoned-off beer garden outside, I noticed a sign on the wall saying 'members only."

"The only people walking around without 'members' stickers were of a certain colour."

Show organiser Mr Stoffel Smuts said it was "difficult" to talk about the alleged incident.

He said "coloured" people were served at the beer garden and nobody was barred on account of race, but could not explain exactly how the system worked.

He agreed that only "members" were allowed into the bar.

Asked how one could become a member, he said "a member has to be introduced by an existing member."

People who wanted to enter the beer garden had to be "neatly dressed. People who were dirty and unruly could not be let in, whether they were white or black."

He was sorry that people had to take their complaints to the newspapers, instead of approaching the show organisers directly.
Hell ride from Langlaagte

By NOMVULA KHALO

A PREGNANT black mother and her two children were insulted and beaten up by a gang of about 20 racist white boys this week.

When City Press telephoned the headmaster of Langlaagte Technical High, a Mr Pieterson, he denied the attack and angrily slammed down the phone.

Tsholo Shongwe, 37, of Hillbrow and her daughter, Busi, 8, and Thuli, 6, were attacked in a bus.

Shongwe is four months pregnant.

Shongwe said the intimidation started late last year when the students attacked black students for boarding "their" bus. The white bullies accused blacks of being in a "white area."

They would spit in black students' faces, burn them with cigarette ends, puff smoke in their faces and throw orange peels and bread crusts at them.

Shongwe said the kids would occupy seats by pulling their legs and school bags on the seats, forcing blacks to stand.

After hearing about the abuse, she took the matter up with Pieterson and the bus driver who promised to look into the matter.

But nothing changed so she decided to escort her kids.

She spoke about her ride last Friday.

"I begged them to share seats with other children, but they stood up and occupied the back seats until there was no longer space at the back.

"Those who remained on their seats were saying they would never share them with 'kaffirs',' she said.

When she complained to the driver he replied that he was "not a policeman."

On Monday this week when the boys again began to intimidate blacks Shongwe tried her polite best to get them to stop.

Their reply was even more abuse.

She became angry and answered back.

She said she attacked her, punching her twice in the face and holding her head on the floor.

She was given a black eye. Her child, Thuli, who has metal pins implanted in her legs, was patted by her hair and thrown on the floor. The pins have now shifted. Little Busi was also punched twice on the jaw and lost a tooth.

The bus driver tried to stop the fight, but about 12 students were all over her.

He drove the bus straight to John Vorster Square - but the students were not bothered, saying there would not be a case as they were still "under age."

"At the police station a white policeman was equally arrogant and gave the youngster the chance to speak first. He wouldn't listen to me," said Shongwe.

A black detective appeared and gave her a chance to speak, but he wanted the boys to apologise and to let the matter rest.

"I refused," said Shongwe, who made a case.

Approached for comment Pieterson said, "I will not comment on anything. As far as I am concerned there was no assault and I will not allow the press to get away with this."

Then he slammed down the phone.

Police spokesman Maj Eugene Opperman said, "The matter has been reported and we are going to treat it like any other assault case. The guilty will be brought to justice."

BATTERED ... Racist white yobboes from Langlaagte allegedly beat Tsholo Shongwe, and her daughters Busi, 8, and Thuli, 6, for riding on a "white" bus.
No one has developed a theory of how one can deal with what is clearly one of the most difficult tasks in all contemporary multi-ethnic societies — how to reduce disparities among ethnic communities and how to reduce ethnic conflict, two goals that are not always compatible.

Broadly speaking, affirmative action means laws, regulations, administrative rules, court orders and other public interventions and private actions to provide certain public and private benefits on the basis of membership of a particular ethnic or racial group. Affirmative action is not intended to bridge the gap between the rich and the poor, but rather to bridge the gap between groups.

Four countries that have adopted affirmative action programmes are India, Malaysia, Sri Lanka and the US. In all four, these policies have become controversial. Some opposition comes from those who are racist, who believe that one group is superior to another, but their criticisms are of no serious concern.

The more serious concerns come from those who want to build a non-racial, colour-blind society and who are therefore uncomfortable with the idea that benefits should be allocated on the basis of race or caste or ethnic identity.

There are also objections from those concerned that individual merit will be downgraded when admissions to universities and jobs are given out on the basis of group membership. These are genuine concerns that need to be addressed.

The kinds of interventions adopted in each of these countries were wide-ranging. Basically, there are two somewhat differently orientated affirmative action policies: those based on designated quotas and those based on income or other measurable factors.

We might call one affirmative action for expanding opportunities. This includes all policies to eliminate discrimination, race/ethnic-conscious policies intended to expand the pool of qualified individuals such as training programmes to upgrade skills of workers, special bridging programmes in higher education that enable students who lack adequate preparation to catch up.

In the haste to fill quotas, standards are lowered and preferences for some begins to erode the notion of a fair opportunity for all. The performance of institutions declines as a downward levelling occurs. Moreover, when beneficiaries constitute a plurality of the population, as in the case of Sri Lanka, the response of the excluded social strata can impair the political order.

A second set of issues raised in each of these cases is the relationship between affirmative action and other policies intended to reduce disparities among groups. In several of these countries, there was a tendency to regard affirmative action as the intervention to deal with inequalities. Affirmative action policies often addressed needs of aspiring middle classes to the neglect of policies and programmes aimed at needs of the lower social classes.

In India, for example, the government did little to create a compulsory universal elementary school education system which would have improved the wellbeing of the poor as well as expand the pool of skilled castes and tribes who could have entered universities adequately prepared and who could then have moved into the modern professions and into the middle class on their own. Similarly, in the US affirmative action did not address needs of the inner city, unemployed black youth and single mothers.

Affirmative action can become a substitute for addressing the larger issue of inequality. In India and Sri Lanka, the response of the excluded social strata can impair the political order.

A third issue is the impact of preferences on identity and on the way in which people organize to make demands. Once preferences or quotas are established, people will choose an identity if there are benefits to be derived.

The system of preferences invariably strengthens identities on the basis of race, religion, language and caste. It is the self-interest of politicians to mobilize group claims and group lines, and for individuals to assert group claims and group identities. The creation of a caste-blind, colour-blind society — difficult to achieve under the best of circumstances — is made more difficult when the government allocates benefits in education and employment on the basis of group membership.

In the US, affirmative action was initially intended for blacks, but other groups subsequently demanded that they too be included among the beneficiaries — native American Indians, Hispanics, Asian Americans and then women.

Although each of these groups suffered from discrimination, or more accurately some members of these groups suffered from discrimination, they were included on the list of beneficiaries.

But the beneficiaries included very diverse communities, from disadvantaged Mexican Americans and Puerto Ricans, to better educated more prosperous Cubans, Asian Americans were included on the basis of historical discrimination, though a large part of the Asian American community today includes educated migrants who came to the country after 1965 and who themselves did not suffer from the disadvantages of an earlier generation.

Similarly, in India, the benefits were extended to backward classes who do not share the same disabilities as the scheduled castes and tribes who are often among the prosperous rural landowners.

These costs of affirmative action are made higher when policy-makers neglect a central feature of any programme to reduce inequality, what Andre Betaille, quoting the British sociologist Robin Blackburn, described as not just eliminating disabilities but creating abilities.

All too often affirmative action programmes were seen as mechanically filling slots with people of the appropriate colour, or language, or sex without regard for enabling those chosen to have skills needed to perform satisfactorily.

All too well mean people have selected people for benefits with little regard for whether they are adequately prepared. Universities cannot and should not provide education that should be delivered in secondary schools. And employers should not be asked to hire people who lack at least some education. However, employers, medical schools, engineering schools and universities can often provide the additional skills that training bridge programmes and in-house training programmes to enable those who fall short to meet the standards of universities and employers.

These are edited excerpts from an address by MIT political science professor Weiner to an Urban Foundation symposium on Monday.
ANC suspends
Khan over
insult to Jews
By Rehana Rossouw

ANC, Western Cape regional executive member Mr Dawood Khan has been suspended from the organisation for three months for allegedly making anti-Semitic remarks in public recently.

At a demonstration outside the Israeli embassy last month Khan said in the presence of journalists "Hitler should have killed all the Jews."

An ANC disciplinary hearing this week found Khan had "violated the principles, norms and morality of the organisation and behaved in a disgraceful way that brought the ANC into disrepute."

Khan was not only suspended from the regional committee but also from his position as Kensington branch chairperson. He was asked to apologise publicly to the Jewish community and to members of the ANC.

The ANC said in a statement that Khan had a "volatile and impetuous temperament and loses his temper easily."

In an open letter of apology Khan said he realised his comment had "caused great offence" both in the ANC and the community.

"I can only say it was said in the heat of the moment and in no way reflects my true feelings," he said.

"I share the view of all democrats that Hitler was one of the worst tyrants in history and that the unspeakable crimes committed against the Jewish people must be condemned as a crime against all humanity."
Polish envoy seeks to meet Mandela

CAPE TOWN — Polish ambassador Stanislaw Cienuch will try to meet ANC president Nelson Mandela amid mounting anger and fear among the local Polish community.

Cienuch said yesterday media reports linking Polish-born Janusz Walus to the murder of SAP’s general secretary Chris Hani had upset the Polish community.

"For almost two days, the media reported on the first name Janusz, but not his nationality, it was a lie."

Cienuch further praised Mandela’s statesmanship and said he would try to meet the ANC leader as soon as possible.

Mandela and the Polish government have issued statements strongly condemning the murder of Hani.

The Polish government said in Warsaw it opposed “all forms of extremism and the use of violence to solve political conflicts” — Sapa

Border a ‘model for peace’

EAST LONDON — Border region police said the area was an example to the rest of the country regarding the peaceful manner in which memorial services passed yesterday.

liaison officer Ltc-Col Christo Louw said: "We can be proud everything went off properly." Among only a few incidents, five shop windows were smashed after a crowd left the Jan Smuts Stadium.

"We are grateful to the organizers and marshals for the way in which they co-operated with the SAP. We thank them for the way they handled the masses. There was very little damage caused by the crowd on the way back to Duncan Village after the rally."

Cape chairman Linda Mtshali stopped youths looting shops PAC eastern Cape chairman Knox Tsetsobe, who also helped turn back the crowd, said: "We told them that we, their leaders, were not prepared to lead the people to a massacre."

"I must honestly say that the police were extremely effective and helpful. We succeeded in turning the marchers back to the Dan Qwaqwa Stadium," Tsetsobe said.

At the stadium there was loud booing when the leaders tried to address them, he said.

"Prayers were shouted down," he said. "The young people didn’t want prayers, they wanted radical statements."

C

Own Correspondent

Louw said Reuter reports that prominent local businessmen sat alongside ANC leaders on the platform at East London’s commemoration service. The delegation included Border Chamber of Business president Errol Sprim, Dispatch Media Limited director Terry Bresland and the management of Mercedes-Benz of SA.

However, our Port Elizabeth correspondent reports that groups of marchers broke away from the commemoration service and ran amok in the city.

They were turned back by ANC and PAC leaders and the SAP ANC eastern.
The reaction of Chris Hani's white neighbors to his funeral today is muted—perhaps reflecting the overall anxiety of whites in this country.

On one side, there are those who are so close to their time, who will accept whatever happens today as par for the course in contemporary South Africa. On the other extreme, there are those who promise “knees of blood” should there be any violence today.

School teacher Mrs. Anita Van Der Wester said that the mood in Dawn Park has been tense since the death of Hani.

“She said: ‘Many of us have been living in fear of our lives because we feared attacks and possible looting from some of the angry crowds that came to the funeral. All we want is peace.’

On the other side, some of the white residents of Hani’s home town and in the surrounding area areNormalizeFormatting.

“Tentchucks on eve of Hani’s burial:

It was said, she added, but the white community in Dawn Park did not cause his death, adding: “We have a lot of blacks living with us. “If my house is burned or any property destroyed, then I will report the matter to the police who will take appropriate action,” she said.

She added: “We have to lose each other as neighbors.”

On the other side, some of the white residents of Hani’s home town and in the surrounding area are NormalizeFormatting.

“If anyone tries to break into my property tomorrow, I will shoot him. Everyone in the neighborhood agrees—no one person shoots we all shoot, because we will all be in danger.”

Ermias’s relatives for 200 years from the grave where his body is laid. The SACP leader will be buried in what is likely to be the biggest funeral in South Africa’s history.

Ermias, who lived a block from the cemetery, said he and his neighbors feared attack by the mourners.

Several marches in major cities commemorating Hani’s death have been assured by leaders of the African National Congress leaders.

“People have come from all over to stay with us and help us protect our territory,” the ANC leader said.

“If the mourners threaten our homes, we will turn the little stream that runs through here into a blood river,” he added, referring to a 19th-century battle in which African pioNormative difficulties.

Weaver said that he understood the feeling of the people concerning the murder of Hani.
Racism still alive in Maritzburg

The Argus Correspondent

MARITZBURG — Dr Victor Lal, visiting academic who delivered papers on the relationship between Mahatma Gandhi and Jews at a conference at the University of Maritzburg recently found that very little had changed in the town made notorious for kicking Gandhi off a train in 1913.

Dr Lal, a descendant of Indian indentured labourers to the Fiji Islands, is a Wingate Research Fellow at Oxford and a Nobel Fellow at the Norwegian Nobel Institute in Oslo.

Dr Lal went to the Montague Restaurant in Maritzburg to have dinner and was told that he could not have a drink at the bar nor could he have dinner at the restaurant. "Look mate, leave this place," Dr Lal was told.

"It's a tragedy that people in Maritzburg have a habit of repeating history," a shocked Dr Lal said. "In the behaviour of the restaurant, I could see images of the conductor who evicted Gandhi a century earlier. Although institutional racism is on its last legs, individual racism is still widespread."
Racist slogan should be banned from public arena

Racist slogan probably 'Amahlabo' means 'mockery' in Zulu, and has been banned from the South African public arena. South Africa's 'Bulala' is a Zulu word for 'mockery'.

The word 'Amahlabo' is a Zulu word for 'mockery'. South Africa's 'Bulala' is a Zulu word for 'mockery'.

Graham Mcintosh
Johannesburg — Half of the white and black respondents questioned in a survey believe that the relationship between whites and blacks in South Africa has deteriorated.

The latest Markinor Gallup survey was conducted in April and May this year among 800 whites nationally and 1 665 metropolitan blacks. The results of the survey were released yesterday.

Similar polls were held in May and November last year.

Other Markinor surveys held recently found that ANC leader Mr Nelson Mandela is still the most popular political leader among metropolitan blacks; with SACP chairman Mr Joe Slovo in second place, and that support for the ANC has declined slightly.

Altogether 68% of black respondents said they would vote for the ANC in coming elections compared with 75% in May last year.

The number of blacks who believed the inter-racial relationship had become worse had more than trebled from 15% in May last year to 49%.

The number of whites with similar sentiments increased dramatically from 18% to 48%.

Only 20% of blacks and 24% of whites considered the inter-racial relationship to be very or fairly good. In each case the percentage had more than halved compared with May last year.

However, more than half of the white and black respondents were confident of a happy future for all races — Sapa.
The fading origins of the black Jews in South Africa

The fall of the British Empire in 1997 was a pivotal moment in the history of South Africa. The British Empire had been a dominant power in the region for over 150 years, and the fall of its empire marked a significant change in the political landscape of South Africa. The fall of the British Empire was accompanied by a wave of change and transition in the region, including the rise of new political and economic forces. The fall of the British Empire also had a significant impact on the black Jews in South Africa, who had been a part of the British Empire for many years. The fall of the British Empire marked the end of an era for the black Jews in South Africa, and new challenges and opportunities emerged in the wake of this historic event.
Municipal strike ends
A TWO-WEEK strike by municipal workers in Petersburg ended yesterday when agreement was reached on the reinstatement of about 700 workers dismissed after their participation in a strike on August 4 — Sowetan Reporters and Sapa
Davis tackles Jewish Goliath

A resolution unanimously passed by the Jewish Board of Deputies' recent congress, urging laws against racism, discrimination, intolerance and hate propaganda in particular. . . .

Davis said: "This community is so fearful of the future that it wants to use . . . obscene legislation to try to quell the clamouring call of the masses. It simply won't happen, it can't happen, and we have to come to terms with it.

"I'm appalled by the demeaning comment that 'they don't have sufficient sophistication,'" he said, answering delegates who had argued that the unsophisticated masses would respond to rabble-rousing with violence.

"We all know what this means," Davis shouted. "The schwaertzen (a derogatory Yiddish word for blacks) don't have sufficient sophistication." He had encountered even more political sophistication among black people than at the congress, he added.

"The challenge to the Jewish community in this country is the need to transcend their fear. It is to realise that legislation is not going to protect us. We can ban (Eugene Terre'Blanche of the Afrikaner Weerstandsbeweging), we can ban Peter Mokaba (of the African National Congress Youth League) and all those other obscene racists. But it is not the issue, the ideas will not go away.

"The way a country develops democracy and a culture of tolerance is for ideas to be expressed, for decent people to stand up and be counted. What freedom of speech is about is to say we all have moral independence. Those people who think their preference should be counted more than anybody else's are wrong."

Davis' speech angered numerous delegates, including chief rabbi Cyril Harris, who described it as "outrageous," and Board of Deputies' chairman Marvin Smith, who said Davis was "way out of line."
Counsel accuses general

PAT CANDIDO, Argus Bureau

PORT ELIZABETH — Head of military intelligence Joffel van der Westhuizen was today accused of giving contradictory and evasive evidence at the Goniwe inquest.

George Bizos, SC, appearing for the families of Cradock activists Matthew Goniwe, Port Calata, Sicelo Mhlawuli, and Sparrow Nkonto, was cross-examining General Van der Westhuizen, who was head of Eastern Province Command in 1985 when the four were murdered.

Earlier in the inquest Colonel Laurens du Plessis, his staff officer, said a signal which appeared in newspapers calling for the permanent removal from society of Mr Goniwe, his brother Mbulelo and Mr Calata, was an order to kill.

Mr Bizos said today he could not understand how a general, a brigadier and a colonel, who had advanced so far in the army and were accustomed to using clear and precise military language, could so have misunderstood one another that each had his own interpretation of the signal sent on June 7, 1985.

General Van der Westhuizen said Colonel Du Plessis, who signed the signal, could have made a mistake because he was under tremendous pressure and could be careless and a little confused at times. But he also admitted that Colonel Du Plessis was a reliable and loyal officer.

General Van der Westhuizen said he could not say why there were three interpretations because he could not actually remember the signal, or the conversation he was supposed to have had with General Johannes Janse van Rensburg of the State Security Council.

Colonel Du Plessis had said it was an order to kill, General Van Rensburg had said it meant Mr Goniwe should never be re-appointed a teacher and General Van der Westhuizen interpreted it to mean Mr Goniwe should be re-appointed.

General Van der Westhuizen said the East Cape Joint Management Centre had, in a signal on May 23 1985, recommended that Mr Goniwe not be re-appointed.

Mr Bizos asked General Van der Westhuizen why nobody had questioned the words “permanent removal from society” if the signal was interpreted in the way he suggested.

General Van der Westhuizen said he could not give an answer.

Mr Bizos and General Van Rensburg are not telling the truth about the telephone conversation on June 7. You are giving contradictory evidence which is highly unlikely.

General Van der Westhuizen It is not contradictory. You must remember, it was long ago. I did not write or send the signal. The colonel could have made a mistake.

Mr Bizos I put it to you that you are adapting your evidence in such a manner to support what General Van Rensburg said in his?

General Van der Westhuizen I am trying my best to remember.

Mr Bizos Colonel Du Plessis said in his evidence that nobody ever contacted him to say the signal was nonsensical.

General Van der Westhuizen I accept that.

(Proceeding)
INTER-GROUP RELATIONS

1994 - 1995
Not all are like Eugene

SILENT MAJORITY

Detribalised Afrikaners:

The large woman behind the counter of King’s Hotel is a caricature of the right-wing Afrikaner. “Sorry, we’re full,” she tells two Indians who enter the lobby of the gloomy hotel in Potchefstroom. In fact, half the rooms are empty, but even though apartheid is supposed to be dead, King’s Hotel refuses to take blacks.

The woman, a pistol on the desk beside her, fits the image of Afrikaners which white rightwingers like Eugene Terre’Blanche have created in the minds of many.

But across the road in the town’s conference centre, Gerald van der Merwe listens attentively as Nelson Mandela berates about 200 white businessmen and academics for oppressing blacks in the name of Christianity. When he rises to ask a question, Van der Merwe is almost ubiquitous towards the ANC leader.

“Your honesty and integrity comes through,” Van der Merwe says. “But we appeal to you, no matter what dress you put on government intervention... leave us small businesspeople to run our businesses.”

Van der Merwe is a member of the silent majority of Afrikaners who do not care which party is in power so long as they are allowed to get on with their lives without too much government interference.

They shun racism and object when people like Terre’Blanche and Afrikaner Volksfront leader General Constand Viljoen claim to be speaking for all Afrikaners.

“I don’t divide people up into those who speak Afrikaans and those who don’t,” says Mitz (23), a Johannesburg hairdresser who grew up in an Afrikaans-speaking home. “I don’t want to go and live in a volksstaat,” she says, referring to the white-ruled territory which Terre’Blanche and Viljoen are demanding.

Mitz is not alone — a recent poll showed that only a small fraction of whites would be prepared to move to a volksstaat, if one was ever created.

“I don’t mind the blacks,” says Mitz, who is more interested in rolling (party) than politics. “I don’t care if blacks come and sit down at the next table in a restaurant.” But, she says, she will never go into the black township outside Clerksdorp, because of the number of murders there. Mitz, with her brightly dyed red hair and fashionable clothes, is typical of the new generation of Afrikaner who has become detribalised in the melting pot of the big city.

Afrikaners have never been of one mind politically, fighting among themselves virtually since their ancestors arrived in the Cape from the Netherlands, France and Germany in the 17th Century. The biggest split occurred when some left the Cape colony in the early 1800s to get away from British colonial rule, in a migration that gave English the word “trek” and led to the white conquest of the Southern African interior. — Sapa-Reuters.
Farmer swore at govt group so court makes him pay up...!

A NORTHERN Transvaal farmer has to pay R52 000 for crimen injuria claims against him after an incident in 1991 at a restaurant in Nylstroom in which he told KwaNdebele chief minister James Mahlangu and several members of his cabinet “Lift your black asses from the chairs, you f**king kaffirs.”

Attie Bebecker Snyman of the farm Tweelfontein in the Alma district was this week ordered by the Pretoria Supreme Court to pay R3 000 in compensation to Johannes Piet Mahlangu, one of the seven claimants in the case.

Mahlangu, a bodyguard employed by the KwaNdebele government, also had to endure Snyman’s remarks on that day.

Last year the court ordered Snyman to pay a total of R47 000 in compensation to the six other claimants.

This week judge SW McCreath passed sentence in the seventh complainant’s case.

The court had been told that KwaNdebele chief minister James Mahlangu, justice minister Ndameni Johannes Mahlangu, agriculture minister Shifty Joseph Mabena, education minister Siyaphi Elias Masangu and deputy home affairs minister Jabulani Lukas Mahlangu were returning to KwaNdebele after a conference at Mabula Lodge on February 2 last year, when they stopped at the restaurant to buy cold drinks.

Upset

Chauffeur Cornelius Mtsweni and bodyguard Johannes Piet Mahlangu were also present.

The group sat down at a table under a grass-roofed verandah outside the restaurant to drink the cold drinks they had bought.

Snyman was upset over their presence and swore and yelled at them. He used the words “kaffir” and “kaffirs” several times.

Chief minister Mahlangu and his entourage politely tried to calm down Snyman, the court was told.

The complainants each claimed R20 000 from Snyman for the humiliation they had to endure.

Last year judge JP van Dyk ordered Snyman to pay R10 000 in compensation to chief minister Mahlangu, R8 000 to each of the ministers and the deputy minister and R5 000 to Mtsweni, the chauffeur.

Passing sentence, he said no amount of money could compensate for the their “humiliation” — Beeld
Racial tensions build in the Western Cape

By NORMAN WEST
Political Reporter

WESTERN CAPE clergy, led by Anglican Archbishop Desmond Tutu, stepped in this week to defuse racial tensions which are allegedly building up between coloured and African train commuters.

The ethnic tension, which appears to have grown in the wake of fierce election campaigning by the NP and the ANC, has crept in to work places, on to factory floors and even to church circles, said Archbishop Tutu.

Racial tension on trains was first identified last week by the ANC premier designate in the Western Cape, Dr Allan Boesak.

He claimed black gangs had been "targeting" coloured people and coloured gangs had "retaliated" by attacking blacks.

The tension apparently spilled over into Cape Town's notorious gangs on the Cape Flats Black and coloured township gangstern involved in train violence are also said to be divided into NP-supporting and ANC-supporting camps.

Gang rapes, robberies and assaults on suburban trains are said to be reported in increasing numbers to Peninsula police stations.

Dr Boesak announced last week that the ANC had decided to deploy MK cadres as marshalls to help curb crime on trains.

A police spokesman said the police welcomed any help to stem train violence but action had to be lawful and marshalls had to have valid train tickets.

However, it was the controversial NP "comic" book that joined the clergy into action this week.

The Independent Electoral Commission ordered the NP to pull back its stock of "swartgevaar" comics the party had begun distributing in predominantly coloured areas, until the adjudication of an ANC complaint, scheduled for Friday.

Archbishop Tutu joined 25 other Western Cape clergy of all denominations, including the Muslim Judicial Council, in condemning what they termed "blatant, racist tactics" by some political parties.

In a joint statement they said the exploitation of racism by politicians was creating a potentially explosive situation in the region.

The church leaders said they were concerned at tensions developing from the election campaign in the Western Cape.

Citing examples of racist attacks involving coloureds and Africans on trains and in factories, Archbishop Tutu said these were serious concerns which affected the elections.

Some political parties seemed to be taking advantage of these attacks and "we feel some of these attacks are being instigated by racist attitudes ..." the statement said.

Prominent educationist Dr Franklin Sonn resigned from the board of the SABC on Thursday to join Archbishop Tutu's wife, Leah, in going public over their support for Dr Boesak.

Both Dr Sonn and Mrs Tutu said that by their actions they intended combating the NP's alleged campaign to drive a wedge between the region's coloured and black people.

(News by Norman West, 105 St George's Street, Cape Town)
Albinos to fight discrimination

By Joe Mdhlala

THE Albinism Society, concerned about discrimination against Albinos in South Africa, will hold a workshop at the Lionel Kent Centre, Daveyton, on Saturday at 9am.

The assistant co-ordinator of the organisation, Mr Jerry Mabatamela, said as a minority group, albinos had to take it on themselves to fight against the discrimination they experienced in their day-to-day lives.

Mabatamela said the meeting in Daveyton was one of a series of workshops planned to deal with the issue of albinism.

He said his organisation would seek ways to involve pressure groups to bring the message home that albinos were human deserving of respect.

He said children were the main group affected by discrimination as they regularly interface with "hostile camps" at schools and other venues where children meet.

"We feel people should see us as part of the society, and refrain from treating us as lepers," Mabatamela said.

He complained about a lack of funding, which was detrimental to holding workshops that would help to deal with the issue.

"We don't have the funding and have to rely on contributions from our members, who in the main are not even employed," he said.
Indian children prompt exodus

RODNEY VICTOR

A KROONSTAD creche virtually died after it admitted two Indian children — but now it could come back to life.

Most of the white children attending Kroonstad's Rondomtlaie Creche were suddenly withdrawn by their parents after the creche admitted the Indians. They just didn't turn up one day, according to creche owner Anniat Maeder.

She had no advance warning of what was going to happen.

Always played together

"I felt very disappointed and heartbroken. It was almost as if I couldn't believe it. I was so disappointed," she says.

Maeder says she had always dreamt of starting a multiracial creche in conservative Kroonstad. She finally got her chance after South Africa's first multiracial election in April.

There was never any trouble between the white children and the Indian children, she says. They had always played together happily.

But, when most of the white children in her care suddenly disappeared, she was forced to close the creche in an old house she had specially bought for the purpose.

Positive response

She dismissed the staff she had employed, and took the few remaining children, including the two Indian children, to her own home.

However, the Kroonstad community has now rallied around Maeder.

Dozens of people have phoned her since her story appeared in a local Afrikaans newspaper, pledging their support and saying they want to send their children to her.

"I've had such a positive response that I'm going to open up again at the end of the month," a delighted Maeder says.

"I'm really happy about the way that things have worked out."

ALONE IN AN EMPTY CRECHE: Five-year-old Abdur-Rahman Jagoo (left) and two-year-old Raeesa Dasoo play happily at Kroonstad's Rondomtlaie Creche, unaware of the furore caused by their admission to the formerly whites-only creche in the conservative Free State town.

PHOTOGRAPH NATASHA PINCUS
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ALONE IN AN EMPTY CRECHE: Five-year-old Abdur-Rahman Jagoo (left) and two-year-old Raeesa Dasoo play happily at Kroonstad’s Rondomtjie Creche, unaware of the furore caused by their admission to the formerly whites-only creche in the conservative Free State town.

PHOTOGRAPH NATASHA PINCUS
ANC's 'racism' dismays banks

By FRED BRIDGLAND

BANK executives are publicly perplexed and privately angered by the ANC's decision to prepare legislation requiring banks and financial institutions to classify staff and customers by race.

Opposition politicians and bankers this week warned the ANC that it was heading into a moral morass if it pressed ahead with its plans for racial classification.

Conrad Strauss, chairman of the Standard Bank, said "The unphilosophical requirement to classify transactions on a racial basis is, in my view, morally retrogressive and the operational implications of compliance would be formidable indeed."

The racial classification demand is also buried in the ANC's reconstruction and development programme (RDP).

Democratic Party chief Tony Leon says "I thought this sort of thing is what we were getting away from..." to ensure affirmative action by a racial classification law becomes problematical. The ANC has said affirmative action would not be punitive, but just the threat of this legislation creates an atmosphere, even if nothing comes of it, which compels institutions to discriminate against people other than blacks."

The ANC proposal was unveiled by the movement's banking and finance spokesman, Neil Morrison, who told a conference that an ANC committee was drafting legislation requiring banks to report all loans and transactions by customers' race and sex. In addition, banks would be required to classify their staff by race and sex.

― Sunday Telegraph
RACIST FORMS STILL ON THE JOB

BY SABATA NGCAI

Racist questions are still being asked on application forms for employment in government posts, although South Africans are supposed to be treated equally now.

All questions on the form must be answered if the application is to be considered.

The forms were drawn up during National Party rule.

The applicant is required to state his/her "population group" and "ethnic group" in the case of African applicants.

There are now 11 official languages but forms are available only in English and Afrikaans. Where the applicant's language is to be listed, space is only allocated for Afrikaans and English.

Application forms from the Department of Home Affairs still refer to the old four provinces of Cape Province, Natal, Transvaal and Free State while there are nine regions. Forms still refer to people as belonging to the "TBVC" states which no longer exist.

A spokesperson for the Department of Home Affairs, Mr Henne Meyer, said existing forms will still be used. His department would consider changes when new forms are printed. The Commission for Administration, the newly created government hiring body, could not be reached for comment.
Hurt patients ‘turned away’ from hospital

By KHANGALE MAKHADO

THE HF Verwoerd Hospital in Pretoria stands accused of racism after two “critically injured” patients were allegedly turned away from its doors.

A youth from Laudium Township in Pretoria said hospital staff turned him away after he was hurt in a car accident.

Nineteen-year-old Sumeer Mooloo told City Press this week that although a nursing sister at the hospital had told him they could not attend to him because the hospital was “full”, they continued to admit white patients in full view of the black patients who were being turned away.

Another black patient, Lazarus Skhosana, was also turned away.

According to Mooloo, Skhosana “looked like he was chopped with an axe all over his body and his father told me they had come all the way from KwaNdebele.”

Mooloo said he was driven to the hospital by his cousin Sudan Mooloo at about 4.30 am last Saturday after being involved in a car accident.

“I was bleeding profusely from the head and my cousin thought it best to rush me to the HF Verwoerd because we knew they had proper facilities. To our surprise I was turned away like a dog.

“I was in a lot of pain and I had expected the nurses to have at least given me pain killers, cleaned my wound of stopped the bleeding before chasing me away. What has happened to medical ethics?”

BITTER ... Sumeer Mooloo.

His distraught cousin has accused the hospital of changing to apartheid.

Both Mooloo and Skhosana were later treated at the nearby Kalafong Hospital.

Senior superintendent at the HF Verwoerd Hospital, Dr Mary-Jane Smal denied allegations of racism and said the hospital was unable to cope with increased numbers after amenities were opened to all.
UITENHAGE'S race row doctor, Dr Jan de Swardt, was this week found guilty of disgraceful conduct by a committee of the SA Medical and Dental Council.

De Swardt was convicted of behaving unprofessionally and bringing the medical profession into disrepute when he referred to black patients at the Uitenhage Provincial Hospital as "barbarians" and removed two black women from a ward to make way for two whites.

A self-confessed "Boere Nationalist", De Swardt was acquitted on other charges, including an allegation that he openly expressed "racist opinions or political opinions" in front of staff, patients and members of the public.

The committee found that De Swardt had told nurses that he did not want his patients among "barbarians", that he removed two patients to another ward without their consent and that his actions went against the grain of norms and standards of the medical profession, bringing the profession into disrepute.

His conviction followed an incident on February 22, 1993 when, during a burst of frustration at the conditions in one ward, he removed Dmah Boo and Catherine Lodewyk from Ward 4A, a white ward pre-desegregation, to Ward 4B, traditionally occupied by blacks, to make way for his two white patients who were lying in 4B.

"Dis sommer k k: My mense le nie tussen barbare nie, Ek werk nie in die lokasie nie." (This is sh*t My people do not lie amongst barbarians. I don't work in a location) was his alleged comment.

He was sentenced to a six-month suspension, himself suspended for three years.

– Ecna
Legitimate Grips, Ethnically

NEWS FEATURE

Processes against those living conditions could spread in other so-called "colored" areas.
Coloured ethnicity gets support

Political Staff

The Freedom Front noted with understanding and appreciation reports that there were groupings in the coloured community propagating "coloured ethnicity without racism", the party's chief secretary, MP Mr Joseph Chidle, said yesterday.

But the ANC condemned as "destructive and divisive" a statement by the Kleurling Weerstandsbevordering (KWB) in Johannesburg that it wanted to establish a separate identity and nation for coloureds.

"Dividing people in their ethnic groups is the last thing South Africa needs and one that we have fought against all these years," it said in a statement issued by Ms Lindiwe Zulu of its PWV information desk.

She was reacting to the South Western Joint Civic Organisation which said coloured people should pursue their destiny as a "klaarlingvolke".

She said the pronouncements by Mr Basil Douglas that coloured people had no identity or political home were false and naive.

"It must be dismissed with the contempt it deserves. South Africa is now a democratic country working towards peace, reconciliation and nation-building. The likes of Mr Douglas and his friends cannot be allowed to take us back to the old days of racism and apartheid, not when we have fought and died for this democracy." — Sapa, Political Staff
Growing status and acceptance of being coloured

Distinctly different

Do you think the new Government is

Doing more assistance to the

problems of coloured people

Do you mind being referred to as coloured?
Unlearning racism

By Edwina Booyzen

RACISM is not something people are born with, it is something they learn. If it is something that can be learnt, then it is also something that can be unlearnt.

Facilitating company Serote, Smuts and Zanda have set out to do this.

"The company formed by Ms Pethu Serote, Ms Jeanne Smuts and Ms Antonette Zanda conducts workshops to help organisations or individuals unlearn racism.

"We assume that racism is learnt by all of us, but as adults we need to take responsibility to unlearn oppressive behaviour patterns," said Zanda, who has been studying racism and developing workshops on issues of oppression since 1986.

"In the past five years, South Africa has moved from an apartheid state to a democratically elected government. The changes that have taken place have resulted in an uncertain situation in which most people are unsure what to do to make changes in their personal and professional lives."

Zanda said in order for the changes to be carried through to the different communities, training and information sharing is necessary.

"Workshops on Unlearning Racism enable a deeper understanding of the systems of inequality and help to erode the basis on which they work."

The process of unlearning racism, Zanda said, was based on an understanding that no person willingly chooses to be oppressive or oppressed, but that people are taught to play these roles at an early age. "As adults, however, we do not need to be stuck in these roles, but can take steps to unlearn them."

Zanda said misconceptions often contributed to a phobia which then develop into racism or sexism. "In the programme, we start with self-awareness and personal attitudes," she said. "Participants take part in the sharing of information and learn to apply the information in their personal, organisational and political lives."

Zanda said the workshop helps participants to understand how racism, sexism and other forms of oppression are started and maintained.

"It helps them to explore how discrimination manifests itself, to define affirmative action and to suggest ways of applying it effectively."

The programme, she said, is sensitive to all groups, regardless of historical roles played, and suggests ways to deal with emotions raised by subjects like racism.

"The training is presented in a non-blaming, unthreatening way in order to maximise the learning process," Zanda said.

Serote, Smuts and Zanda will hold three two-day Unlearning Racism workshops from October 31 to November 18.

For more information about costs and bursaries, contact the company at (021) 734-126, 234-704 or 472-477.